Dedicated to Spiritual Yogī
Digambara Jaina Saint
Pūjya Shri
Sudhā Sāgarji Mahārāja

- Ramesh Chand Jain

Sudhā Sāgar
Hindi - English
Jaina - Dictionary

Blessings
Muni Shri Sudhā Sāgar Mahārāja
Kṣullaka Shri Gambhīra Sāgar Mahārāja
Kṣullaka Shri Dhairya Sāgar Mahārāja

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From 20th to 24th June, 1999 from deep underground of seven storeyed Shri Digambar Jain Mandir Sanghiji Sanganer (Jaipur) the rare sacred Jain idols gaurded by Taksas the celestial devotees, were exposored after having been brought up by Parama pūjya Munishrī 108 Sudhā Sāgarji Māhāraj, the most renowned ablest and Tirthoddhāraka disciple of Param Pūjya sant Shiromani Acharya 108 Sri Vidyāsāgarji Mahārāja, for the pious-vision of Jain devotees (Srāvakas). This publication was made out at the most unique supersensuous transcencutal occasion of 'Amrit siddhi darshan' and the 'holy anointment ceremony of those Jain idols during that period.

Golden Jubilee convention of all India Digambar Jain vidvat parisada was also held during this period.

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A miniature book 'Hindi English Dictionary of Jaina technical terms' was published by "Syadwad Jain Vishva Jñāna Institute, Sonagir, Dist. Datia (M.P.) in 1994. The warm reception accorded to it by the elite far surpassed my modest expectations. Quite a few of them wrote commendatory letters to me wrishing me to bring out an enlarged volume of what was hardly more than a tentative venture. The inspiration instilled by them impelled me to embark upon the task in right earnest, But words are as numerous as the sands on the seashores, my capacity is as limited as a drop in the ocean. Moreover, I am lacking in those resources in terms of money and material that are indispensable for an undertaking of this magnitude. However, I have prepared a medium size dictionary, which, but for the inspiration stirred by the readers of its predecessor, would have never seen the light of day.

I can not help expressing my profound feeling of gratitude to the great Jain ascetic Shrī Sudhā Sāgar Ji Mahārāj, Kṣullak Gambhir Sāgar Ji Mahārāj and Kṣullak Dhairya Sāgar Ji Mahārāj, without whose generous blessings my humble efforts would not have come to light.

Dedication to the cause of propagating the word of the great Lord Jina is the chief mission of my life. The present volume is a vindication of the same Spirit.

Obviously, the work is not an original creation of mine, I have drawn and borrowed much from the compositions of a number of learned authors to all of whom my sincere thanks are due. A bibliography of all such books has been appended at the end.

I hope this book will, to large extent if not fully, fullfil the expectations of the scholars that found in its predecessor much room for improvement, elaboration and enlargement and it will prove instrumental in disseminating the preachings of Lord Jina in the overseas countries.

All through the process of composition of this book my son Piyūsh Jain and daughter Smitā Jain and Mānsī Jain showed keen interest which enthused me whenever I was awed by the enormity of the work in hand. They were always cautious to keep me tension free and never embarrased me by anything unforward. They deserve my blessings.

My thanks are also due to Acārya Jñānasāgar Vāgratha vimarsh Kendra, Beawar (Rajasthan) which has undertaken the publication of this work. I shall be guilty of ingratitude if I do not acknowledge the magnanimity of those who have agreed to meet the expenses to be incurred upon the printing and publication of this dictionary.

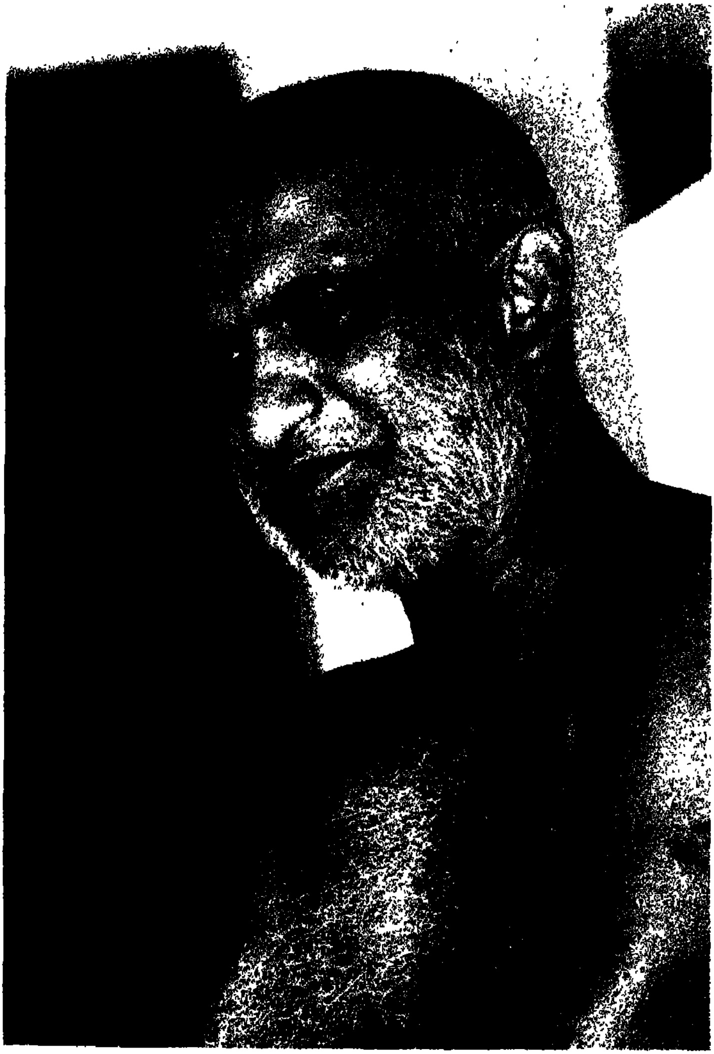
Mahāvīra Jayantī

1999

Ramesh Chand Jain
(President All India
Digamber Jain Vidvat Prisada)

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MUNI SHRI SUDHASAGARJI MAHARAJ



HUMBLY DEDICATED

To

The most Reverend, Spiritual, Prophet, Digambracharya **108 Shri Vidhyasagarji Maharaj**



Who Hath

Conquerred Fear and all other Spiritual Abrrations and Aversions, Dispeller of all Doubts and one of the Ardent Follower of the

THREE JEWELS

- **Right Faith,**
- **Right Knowledge,**
- **Right Conduct**

***and Head of a Vast Group of Young Celebates and* Devoted Jain Philosophers**

and His

Great Spiritual Leader equally follower of Ratantraya (The Three Jewels), Vastly renowned Pravachankarta, Master of Jain Art and Culture, Esteemed Scholar of Jain Philosophy, Poet, Gyanodaya Prerak, and one of the Ablest Disciple, **Muni 108 Shri Sudhasagarji Maharaj** whose Pious Blessings Inspired and encouraged us for this noble task of translation in English and this proud publication.



Neo Block & Prints (Printer)
Nihal Chandra Jain (Translator)

ABOUT THE EDITOR

Dr. Ramesh Chand Jain was born on Phālguna shukla 15 Vikram samvat 2003 in a respectable family of Madāwarā, Dist. Lalitpur (U.P.). His father and mother, Shikhar Chand Jain and Mrs. Asharfi Devi Jain respectively, are both religious minded and dedicated social worker from whom he has inherited interest in Jain religion and selfless social service. He received education at Madāwarā, Sadhūmal and Vārānasī, obtaining his M.A. Degree in Sanskrit in 1969 from Banāras Hindu University, Ph.D. Degree in Sanskrit from Vikram University Ujjain in 1972 and D.Litt. from Rohilkhand University, Bareilly in 1980-81.

His outstanding mental calibure coupled with arduous and tireless application to academic pursuits, has earned him enviable place and prestige in the Sanskrit, Prakrit and Jain literary circles.

The value and volume of his work in the fields of his interest have been recognised in the form of various award conferred by several institutions and academic bodies. He has made his mark by presiding over and presenting his papers at various literary seminars and programmes sponsored by academic and religious institutions such as All India Digambar Jain Shastri Parishad, Ganesh Varni Saṁsthān, Vārāṇasī, Pārshvanāth Vidyāshram Vārāṇasī, Achārya Jñānasāgar Vāgarth Vimarsha Kendra, Beawar. All India Digambar Jain Vidvat parishad, All India oriental conference, Jain Dharma prachāra Samiti, Syādvad Shikshaṇa Parishad etc. He convened several programmes of Digambar Jain society at Bijnor and at other places. In addition to the above multifarious activities he is also shouldering responsibilities as Reader and Head of the Sanskrit Department at Vardhaman College, Bijnor (U.P.).

Dr. R.C. Jain has so far written or edited as many as forty five books on Jainism such as Pavana Tīrtha Hastināpur, Indian culture as depicted in Padmacharita, Samaraichchakhā (translation) Ārādhanā Kathā prabandha (translation) Digambaratva Ki Khoj, Sudarshan Charita, Parshvābhyudaya, Prameyaratnamāla, Devāgama stotra, Anjana Pavanañjaya, Ādi brahmā Rishabhadeva (all translations), Hindi English Dictionary of Jaina technical terms, Anekant evam Syādwad vimarsha etc.

Dr. Ramesh Chand Jain has received Chāndmal Pandyā award (on his Ph.D. Thesis), Uttar pradesh Sanskrit academy award, All India essay competition award on Bhagwan Ram (Organised by Trilok Shodh Samsthan, Hastinapur), All India Vidvat parishad award (On his D.Litt Thesis),

Nav darshan society of self development, Ahmedabad award (On the essay - Application of Anekantvada) and Mahavira award (by Jain vidyā Saṁsthān, Mahaveer Ji on the book Digambaratva Kī Khoj).

Dr. Jain has been the President of Jain Dharma prachār samiti, Secretary - Teachers association, Vardhaman College, Bijnor, Secretary Jain Society, Bijnor, Member of the executive committee - All India Digambar Jain Shastri Parishad and Joint secretary Bundelkhand Syādwad Parishad. Now he is the President of all India Digambar Jain Vidvat parishad. He has been in the Director's board of Institute of Prakrit studies and research Shravana belagola, Member of the governing body of Institute of Prakrit, Jainology and Ahimsa, Vaishali (Muzaffarpur, Bihar). Dr. Jain is the Editor of "Parshva Jyoti" monthly.

The Gigantic work that Dr. Ramesh Chand Jain has done on Jainism has been supplemented by three of his four brothers all of whom worked on Jain subjects for their Ph.D. degrees, the fourth and the youngest being the owner of a printing press. His wife Dr. Vijaya Laxmi Jain has also received All India Digambar Jain Shastri Parishad award on her Ph.D. Thesis "Polity in Sanskrit Jain literature from 7th to 10th century A.D." He has a son named Pīyush Jain and two daughters named Smita Jain and Mānasī Jain. All are well educated.

This work "Sudhāsāgar Hindi English Jaina dictionary" is the result of his hard work and profound knowledge of Jain Philosophy and literature.

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डॉ. रमेशचन्द जैन

एम.ए., डी. लिट्, रीडर एवं

अध्यक्ष - संस्कृत विभाग वर्द्धमान कॉलेज, बिजनौर (उ. प्र.)

द्वारा लिखित अथवा सम्पादित रचनाएँ -

१. - पावनतीर्थ हस्तिनापुर
२. - अहिच्छत्रा की पुरासम्पदा
३ - पद्मचरित में प्रतिपादित भारतीय संस्कृति
४. - समाधितन्त्र (सम्पादन)
५. - इष्टोपदेश (सम्पादन)
६. - समराइच्चकहापूर्वार्द्ध व उत्तरार्द्ध दो खण्डों में (अनुवाद)-भारतीय ज्ञानपीठ, दिल्ली प्रकाशन
७. - भक्तामर स्तोत्र (अनुवाद)
८. - आराधना कथा प्रबन्ध (अनुवाद)
९. - जैन पर्व (बड़ा संस्करण)
१०. - भावसंग्रह -ले. आ. वामदेव (अनुवाद)
११. - नीतिशतक (अनुवाद)
१२. - शिशुपाल वध प्र. सर्ग (अनुवाद)
१३. - नैषधीय चरितम् तृ. सर्ग (अनुवाद)
१४. - माण्डूक्योपनिषद् (अनुवाद)
१५. - बुद्धचरितम् - प्र. सर्ग (अनुवाद)
१६. - शिवराजविजय - पंचम निश्वास (अनुवाद)
१७. - पार्श्वाभ्युदय (अनुवाद)
१८. - प्रमेयरत्नमाला (अनुवाद)
१९. - सुदर्शन चरित (अनुवाद)
२०. - श्रावक धर्म
२१. - सिद्धचक्रविधान (सम्पादन)
२२. - जैन परम्परा में ध्यान का स्वरूप (डॉ. सीमारानी शर्मा) [निर्देशन]
२३. - देवागम स्तोत्र (अनुवाद)
२४. - सल्लेखना दर्शन (सम्पादन)

२५. - आचार्य ज्ञानसागर और उनकी साहित्य साधना (सम्पादन)

२६. - हे ज्ञानदीप आगम प्रणाम

२७. - बौद्धदर्शन की शास्त्रीय समीक्षा

२८. - अञ्जना पवनञ्जय नाटक (अनुवाद)

२९. - आदि ब्रह्मा ऋषभदेव (अंग्रेजी से अनूदित)

३०. - Hindi English Dictionary of Jaina Techical Terms

३१. - अनेकान्त एवं स्याद्वाद विमर्श

३२. - जैनदर्शन में रत्नत्रय का स्वरूप (सम्पादन)

३३. - जैन राजनैतिक चिन्तनधारा (सम्पादन)

३४. - जयोदय महाकाव्य परिशीलन (सम्पादन)

३५. - सर्वार्थसिद्धि का दार्शनिक परिशीलन - ले. डॉ. सीमा जैन (सम्पादन)

३६. - दिगम्बरत्व की खोज

३७. - आ. सूर्यसागर : व्यक्तित्व और कर्तृत्व

३८. - पं. बाबूलाल जैन जमादार अभिनन्दन ग्रन्थ (सम्पादन)

३९. - आचार्य ज्ञान सागर द्वारा स्मृत साहित्य

४०. - नग्नत्व क्यों और कैसे (सम्पादन)

४१. - डॉ. कस्तूरचन्द कासलीवाल स्मृति ग्रन्थ (सम्पादन)

४२. - Sudarshanodaya (Editor - English translation)

४३. - समराइच्चकहा - पढमोभवो (मेरठ से प्रकाशित)

४४. - आचार्य शान्तिसागर (छाणी) स्मृति ग्रन्थ (सम्पादन)

४५. - जैन पर्व (छोटा संस्करण)

४६. - सांख्यदर्शन की शास्त्रीय समीक्षा (निर्देशन एवं सम्पादन) ले. डॉ. शक्तिबाला कौशल

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ABBREVIATIONS USED IN THIS BOOK

S	= Sarvārthasiddhi.
T	= Tattvārthasūtra.
H	= History of Sanskrit Literature (By S.N. Dasgupta).
N. Sū	= Nandī Sūtra.
T. Sū. Bh.	= Tattvārthasūtra Bhāṣya.
K.P.	= Karmaprakṛti with cūrṇi and commentaries of Malayagiri and upādhāya yośovijaya.
Y.V.	= Yogaviṁśikā of Haribhadra with Yaśovijayaś commentary, Āgra - 1922.
S.P.	= Ṣoḍaṣaka prakarṇa of Haribhadra with yaśobhadraś ṭīkā, Jāmanagara (V.S. 1992).
Yas	= Yaśastilaka and Indian culture.
Y.C.	= Yaśastilaka campū.
S.J.P.	= Studies in Jaina Philosophy.
Dr.	= Dravyasaṁgraha.
Yoga	= Yogabindu.
Ast.	= Aṣṭasahasrī.
Jaina	= The Jaina Philosophy of non absolutism.
Āpta	= Āptamīmāṁsā.
Tattva	= Tattvārthasūtra.
Sarvā	= Sarvārthasiddhi
Pañcā	= Pañcāstikāya.
Ālāpa	= Ālāpapaddhati
P.T.D.	= Pravacanasāra (Tattvārtha dīpikā vṛtti).
J.P.S.	= Jayāśenaś commentary of Pravacansāra.
Brahat	= Brahat svayambhūstotra.
Sapta	= Saptabhangī Taranginī.
Naya	= Naya vivaraṇa.
Śloka	= Tattvārthaślokavārtika.
Sūtra	= Sūtrakṛtāṅga.
R	= Ṛśabhadeva The founder of Jainism.

PMī	= Pramāṇa Mīmāṁsā.
J.B.P.	= Jñāna Bindu prakaraṇa.
Ā nir	= Āvaśyaka niryukti.
ViBh	= Viśeṣāvaṣaśyaka bhāṣya.
L.T.	= Laghīyastraya.
Key	= Key of knowledge.
Śāstra	= Śastravārtāsamuccaya.
Syād	= Syādwad Mañjarī.
Samaya	= Samayasāra.
Purus	= Puruṣārthaṣiddyupāya.
Prava	= Pravacanasāra.
A.T.V.	= Amṛtacandraś tattvārtha dīpikā vṛtti of Pravacanasāra.
Rāja	= Rājavārtika.
Nyāya	= NyāyaKumuda candra.
Parīkṣā	= Parīkṣāmukhasūtra.
Prameya	= Prameyakamala mārtaṇḍa.
Nyā	= Nyāyāloka.
Jñāna	= Jñānārṇava.
A	= A peep into Jainism.
S.J.P.	= Studies in Jaina Philosophy.
N. Sū	= Nandī sūtra.
T. Su. bh.	= Tattvārthasūtra bhāṣya.
S. Si	= Sarvārthsiddhi.
S.D.	= Sannyāsa dharma.
P	= Pramāṇanaya tattvāloka.
S	= Siddhasenaś nyāyāvatāra and other works.
N	= Nyāyāvatāra.
Tir.	= Tirthaṁkara Parśvanāth : a study.
Com.	= Compendium of Jainism.
J	= Jaina community a social survey.
G.J.	= Gommaṭaṣāra (Jīva Kāṇḍa).
G.K.	= Gommaṭaṣāra (Karma Kāṇḍa).

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SCHEME OF TRANSLITERATION

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛ, लृ ḷ, ए e,

ऐ ai, ओ o, औ au, अं ṁ, अः ḥ, क् k, ख् kh, ग् g, घ् gh,

ङ् ṅ, च् c छ् ch ज् j, झ् jh, ञ् ñ, ट् ṭ, ठ् ṭh ड् ḍ,

ढ् ḍh, ण् ṇ, त् t, थ् th, द् d, ध् dh, न् n, प् p, फ् ph,

ब् b, भ् bh, म् m य् y र् r ल् l, व् v, श् ś, ष् ṣ,

स् s, ह् h क्ष् kṣ, त्र् tr, ज्ञ् jñ

अ (A)

Abaddha - अबद्ध - Not bound.

Abaddhāyuṣka - अबद्धायुष्क - Non-bounded age.

Abandha - अबन्ध - Absence of karmic bondage.

Abādhya - अबाध्य - Incapable of being contradicted.

Abādhita - अबाधित - Irrefutable.

Abādhita viṣayatva - अबाधित विषयत्व - Irrefutable objectivity.

Abhakṣya - अभक्ष्य - Non-esculent.

Abhavastha - अभवस्थ - An emancipated soul.

Abhavya - अभव्य - Non-potential soul, unfit self.

Abhavyatva - अभव्यत्व - Incapacity for salvation.

Abhaya - अभय - Hand gesture (mudrā) of offering protection.

Abhayadeva - अभयदेव - Abhayadeva hailed possibly from candragaccha and his period approximately ranges from the latter half of the 11th century of Vikrama era. He was the pupil of Pradyumnasūri. He wrote the commentary Tattvabodhaviddhāyinī on some of the sūtras of the Sanmati. From the additional information collected from other praśastis, it appears that vādamahārṇava was another name of this very commentary. The object of Abhayadeva's commentary is to give a systematic exposition of the doctrine of Anekānta. It presents a good study of the earlier material. Si 45.

Abhayakumāra - अभयकुमार - He was the son of Śreṇika. He was endowed with exceptional intelligence. At least he accepted renunciation and reached liberation.

Abhāṣā - अभाषा - False Speech.

Abhāva - अभाव - Non-existence, Negative aspect, Termination, Overcome, Non-being, Negation.

Abheda - अभेद - Identity, Indivisible unity.

Abhedavāda - अभेदवाद - Identity view.

Abhedya - अभेद्य - Invincible.

Abhibhava - अभिभव - Subjugated.

Abhidheya - अभिधेय - Signification, Designation.

Abhigama - अभिगम - Acquisition of Knowledge.

Abhighāta - अभिघात - Impact

Abhighāta doṣa - अभिघात दोष - Offering what has been brought from another country or province.

Abhigraha - अभिग्रह - Secret resolve. Self imposed restriction in the matter of accepting food etc.

Abhikalpanā - अभिकल्पना - Pattern.

Abhilaṣā - अभिलाषा - Longing, Vehement Desire, Desire and longing.

Abhilaṣī - अभिलाषी - Aspirant.

Abhilekha - अभिलेख - Inscription.

Abhilekhāṅkita - अभिलेखाङ्कित - Inscribed.

Abhimāna - अभिमान - Haughtiness

Abhinibodha - अभिनिबोध - Deductive reasoning, Deduction, Sensory knowledge.

Abhiniṣadyā - अभिनिषद्या - A place of Study.

Abhinna - अभिन्न - Whole, Entire

Acit - अचित् - Matter.

Acitta - अचित्त - Matter without life.

Acitta dravya bhāva - अचित्त द्रव्य भाव- Non-conscious phase.

Acitta dravya sparśana - अचित्त द्रव्य स्पर्शन - Non-conscious fluent touch.

Acitta dravya kāla - अचित्त द्रव्य काल- Non-conscious fluent period.

Acitta dravyākṛti - अचित्त द्रव्याकृति - Non-conscious fluent figuration.

Acitta dravya kṣetra - अचित्र द्रव्य क्षेत्र- Non-conscious fluent quarter.

Acitta dravya nikṣepa - अचित्त द्रव्य निक्षेप - Non conscious fluent installation.

Acitta no-āgama dravya - अचित्त नो आगम द्रव्य - Non-conscious quasi revalation fluent.

Acitta para dravya - अचित्त पर द्रव्य - Inanimate objects in the environment.

Acitta tad dravyāntara - अचित्त तद् द्रव्यान्तर - Non conscious (Fluent interval).

Acitta tad vyatirikta - अचित्त तद्व्यतिरिक्त- Non-conscious very distinct.

Acitta yoni - अचित्त योनि - Non-conscious Vaginal class.

Acyuti - अच्युति - Indestructibility.

Adanta dhāvana - अदन्त धावन - Non-cleaning the teeth.

Adarśana - अदर्शन - Non-intuition, Non-vision.

Adarśana - अदर्शन - Lack of faith.

Adattādānaviramaṇa - अदत्तादानविरमण - Not to accept when not rightly bestowed.

Adattahara - अदत्तहर - A thief who takes away without being given.

Adbhuta - अद्भुत - Fantastic.

Addhā - अद्धा - Time, period.

Addhā Cheda - अद्धा छेद - Nisus life time

Addhāpalya - अद्धापल्य - Pit set period.

Addhāsamaya - अद्धासमय - The smallest i.e. indivisible part of a time.

Addhāsāgara - अद्धासागर - Sea set period.

Addhā Samaya Rāśi - अद्धासमय राशि- Sea set, instant set.

Adhah - अध: - Lower.

Adhah pravṛtta - अध:प्रवृत्त - Low-tended.

Adhah pravṛttakaraṇa - अध: प्रवृत्त-करण- Lower thought activity, Low-tended operation.

Adhah pravṛtta bhāgahāra - अध: प्रवृत्त भागहार - Low tended division.

Adhahpravṛtta saṁkramaṇa - Low-tended transition.

Adhahpravṛtta saṁkramaṇa - अध: प्रवृत्त संक्रमण - Low tended transition.

Adhahvyatikrama - अध:व्यतिक्रम - Exceeding the limits set in the directions, namely downwards.

Adhama - अधम - Lowly.

Adharama - अधर्म - Demerit.

Adharma Dravya - अधर्मद्रव्य - Principal of rest, Not other fluent, Inertial medium of rest causality continum.

Adharmāstikāya bandha - अधर्मास्तिकाय बन्ध - Non ether existent corporeal bond.

Adhastana Kṛṣṭi - अधस्तन कृष्टि - Lower tract.

Adhastana vikalpa - अधस्तन विकल्प - Lower abstraction.

Abhinivesa – अभिनिवेश – Desire for life, Irrational predication.

Abhinivesika - अभिनिवेशिक - Irrational.

Abhiprāya - अभिप्राय - Motifs.

Abhiracanā - अभिरचना - Set-up.

Abhisavāhāra - अभिषवाहार - Aphrodisical food.

Abhisavāhāra - अभिषवाहार - Food which is stimulating.

Abhisandhija - अभिसन्धिज - Voluntary.

Abhiseka - अभिषेक - Lustral bath.

Abhisekotsava - अभिषेकोत्सव - Anointment ceremony.

Abhisikta - अभिषिक्त - Lustrated.

Abhitāpa - अभिताप - Assertion, Expression.

Abhivyakta - अभिव्यक्त - Explicit.

Abhiyāna - अभियान - Campaign

Abhīksna - अभीक्ष्ण - Frequent

Abhīksna Jñānopayoga - अभीक्ष्ण ज्ञानोपयोग - Constant Contemplation of right knowledge. Incessant cultivation of knowledge of the soul and the other categories is constant contemplation of right knowledge. 5 - 6/24

Abhīksna Jñānopayoga - अभीक्ष्ण ज्ञानोपयोग - Ceaseless pursuit of Knowledge.

Abhrānta - अभ्रान्त - Correct; Free from mistake, Devoid of doubt.

Abhūta - अभूत - Non-existent.

Abhyantara Śambūka - अभ्यन्तर शम्बूक- Internally spiral like a conch.

Abhyanujñā - अभ्यनुज्ञा - Admission.

Abh asta - अभ्यस्त - Accustomed.

Abhyudaya - अभ्युदय - Worldly prosperity.

Abhyugama - अभ्युगम - Implied dogma.

Abhyutthāna - अभ्युत्थान - Rendering service to the origination in respect of food, medicine etc.

Abodhi - अबोधि- Ignorance of the truth.

Abrahma - अब्रह्म - Incontinence, Unchastity.

Abrahma - अब्रह्म - Unchaste - Not chaste is unchaste, what is it ? It is copulation. Copulation promotes injury etc. He who indulges in copulation causes injury of immobile and mobile beings. He utters falsehood, takes away things not given and accumulates possessions both living and non-living. S-7/16

Acaksudarśana - अचक्षुदर्शन - Perception through non-visual senses, non-ocular perception, Perception by the senses other than eyes.

Acala - अचल - Everlasting, Immutable, Actionless.

Acalapradeśa - अचल प्रदेश - Stable point, particle.

Acalatā - अचलता - Being immobile.

Acalāvalī - अचलावली - Invariant trail

Acchanda - अच्छन्द - Dependent on others.

Acela Dharma - अचेलधर्म - Nudity.

Acelaka - अचेलक - Without clothes.

Acelakatva - अचेलकत्व - Nakedness

Acetana - अचेतन - Insentient material, Inanimate, Non mental, Non conscious.

Acetana Dravya - अचेतन द्रव्य - Non-thinking substance.

Acetanatā - अचेतनता - Inanimateness.

Acintya - अचिन्त्य - Inconceivable.

Adhastanarāśi - अधस्तनराशि - Lower set.

Adhastana śirah - अधस्तन शिर: Lower top.

Adhāraṇā - अधारणा - Non-concentration.

Adhigama - अधिगम - Acquisition of knowledge.

Adhigamaja - अधिगमज - Derived from teaching.

Adhika - अधिक - Superfluity.

Adhikaraṇa - अधिकरण - Resting place, Substratum, Cases for settlement topic, Hypothetical dogma, Loci, The place in which the causes operate.
The living and non living constitute the substrata. S - 6/7.

Adhikaraṇikī Kriyā - अधिकरणिकी क्रिया - is taking weapons of hurtfulness etc. S - 6/4

Adhika teja - अधिक तेज - Excessive lustre.

Adhikaraṇa siddhānta - अधिकरण सिद्धान्त - Conclusion accepted hypothetically.

Adhikatā - अधिकता - Superfluity.

Adhiracanā - अधिरचना - Superstructure.

Adhiṣṭhāna - अधिष्ठान - Moulded basement of a temple, Synonym for vedībandha, Residence, Raised platform, Establishments, Plinth outline.

Adhogalana - अधोगलन - Lower decay.

Adholoka - अधोलोक - The nether regions, lower world, Lower universe.

Adhovyatikrama - अधोव्यतिक्रम - Lower reverse sequence.

Adhruva - अध्रुव - Transient nature, Impermanent, Non eternal.

Adhruva avagraha - अध्रुव अवग्रह - Transient apprehension.

Adhruva bandha - अध्रुव बन्ध - Non-eternal bond.

Adhyadhi doṣa - अध्यधि दोष - The preparation of extra or additional food on seeing the saint.

Adhyātma Sthāna - अध्यात्म स्थान - On account of the ignorance of its true nature, the ego may identify with the various objects and persons of the external world. This false feeling of oneness with external things has nothing to do with the pure self since the confusion is due to the interference of the physical objects.

Adhyavasāna - अध्यवसान - Determinate cognition, Thought condition, Determination.

Adhyayan - अध्ययन - A chapter of scripture, Study.

Adhyāsa - अध्यास - Erroneous transposition of attributes.

Adoṣodbhāvana - अदोषोद्भावन - Exposure of what is not a defeat.

Adṛṣta - अदृष्ट - Unperceived, Unobserved, Invisible.

Advaita - अद्वैत - Single, Non-dual.

Advaitavāda - अद्वैतवाद - Monism.

अद्वैतवाद में दोष – (Defects in absolutism of advaita) - In the absolutism of advaita, there is no possibility of science and nescience and bondage and liberation.
Apta. Verse 25.

अद्वैतवाद का खण्डन – (Refutation of monism) Advaita (monism) is not possible without dvaita (dualism) just as ahetu (non cause) cannot be had without

a hetu (cause). If advaita is established on the ground of a hetu or reason, then there is the dualism of the hetu (reason) and Sādhya (the thing to be established). If it is established without a reason, the dvaita can also be proved simply by making a statement.

Āpta - Verses 26-27.

If māyā (in monism) is existent, two entities are proved. If it is non existent how can it generate the empirical world? If māyā generates the world process in a delusive way, then it is like calling the same woman a mother and a barren lady.

Advaya - अद्वय - Without a second.

Adveṣa - अद्वेष - Freedom from prejudice.

Agamaka - अगमक - Devoid of probative force.

Agarhā - अगर्हा - Non-confessing before the master.

Agāḍha samyagdarśana - अगाढ़ सम्यग्दर्शन - Wavering serene vision.

Agārī - अगारी - Householder.

Agārī (अगारी) - Householder - What is built for shelter is agāra. He who has it is the householder. One who observes the small vows is a householder. S-7/19

Aghana dhara - अघनधर - Non-cube sequence.

Aghana mātṛkādhara - अघनमातृकाधर - Non-cube generating sequence.

Aghāti karma - अघातिकर्म - Non-destructive Karmas.

Agītārtha - अगीतार्थ - Non-adopt, Ignorance of scriptures.

Agnikāya Jīva - अग्निकाय जीव - Irecorpus bios (Fire-bodied living).

Agniśikha and agnimāṇava (अग्निशिख तथा अग्निमाणव) - These are two lords of Agnikumāras. S - 4/6

Agṛhītagrahaṇaaddhā - अगृहीतग्रहण अद्धा - Non-admitted reception period.

Agra - अग्र - Shoot, foremost quanta.

Agrabhāga - अग्रभाग - Frontals, Obverse.

Agramaṇḍapa - अग्रमण्डप - Entrance porch.

Agrantha - अग्रन्थ - An ascetic having no possession.

Agrāhya - अग्राह्य - Non assimilable.

Agrāhya vargaṇā - अग्राह्य वर्गणा - Unreceivable molecule.

Agurulaghu - अगुरु लघु - Neither of low nor high family, Rhythmic rise and fall, Neither heavy nor light.

Agurulaghu guṇa - अगुरुलघु गुण - Non gravity levity tetrad.

Agurulaghu Kriyā - अगुरुलघु क्रिया - Non gravity levity action.

Agurulaghu nāma karma - अगुरुलघु नामकर्म - Non gravity levity code functional genetic.

Agurulaghu nāma Karma - अगुरुलघु नाम कर्म - That on the rise of which there is no falling down, like an iron ball of heavy weight, nor going up like warm cotton of lightness is the name - Karma of neither heavy nor light. S - 8/11

Aham - अहम् - I or Iness.

Ahaṁkāra - अहंकार - Egoism, pride of personality, Ego.

Ahamindra - अहमिन्द्र - The term Ahamindra is compound one, signify-

ing "I am Indra." Each Ahamindra knows and realizes that he is an Indra (Lord) himself, and has no lords above him. They treat one another as absolute equals.

The Ahamindras take food once in thirty three thousand years and breathe after thirty three fortnights. They pass no excrements, and are not liable to perspire. The amount of the food taken is much less than in the lower heavens. The size of an ahamindra is one cubit, but his body is resplendent and symmetrical and ugliness of feature and form is unknown. All the Ahamindras are gentle, dispassionate and usually wise.

R. Page - 48.

Ahetu - अहेतु - Fallacy.

Ahetuka - अहेतुक - Conditionless, Not rooted in tendencies.

Ahetusamā - अहेतुसमा - Parity per non-probativeness.

Ahigati - अहिगति - Snake motion.

Ahiṁsā - अहिंसा - Non-injury.

Ahiṁsā - अहिंसा - The first and foremost among the Jaina vows, meaning abstention from slaughter, injury or harm.

Ahiṁsā -अहिंसा - The non-appearance of attachment and other passion is ahiṁsā. Pu. 44

There never is hiṁsā when vitalities are injured, if a person is not moved by any kind of passion and is carefully following right conduct. Pu. 45

Ahorātra - अहोरात्र - Thirty minutes.

Aja - अज - Unborn.

Ajāta - अजात - Unborn.

Ajara - अजर - A liberated soul.

Ajīva - अजीव - Non-soul, Non living. Space, time, matter, the principle of motion and that of rest, these have no life principle in them. They are absolutely without consciousness. There is thought or consciousness only in Jīva. Whatever such attributes of life are never found as the feeling of pleasure and pain desiring only the beneficial activity and avoiding the harmful activity that the wise ones call Ajīva or non-life.

अजीव के भेद – (The varieties of Ajīva)-

Ajīva should be known to be Pudgala, Dharma, Adharma, Ākāśa and Kāla. Pudgala has form and the qualities, Rūpa, etc. But the rest are without form.

Dr. 14.

Ajīva Kāya - अजीव काय - Non living corpus.

Ajīva Padārtha - अजीव पदार्थ - Non living corpus.

Ajīva vicaya - अजीव विचय - Respecting the nature of Karmas.

Ajña - अज्ञ - Ignorant one.

Ajñāna - अज्ञान - Wrong knowledge, Ignorance, Nescience, Ignorant attitude.

Ajñāna Cetanā - अज्ञान चेतना - Nescient consciousness. Karma cetanā and karma phala cetanā constitute the seed for saṁsāra, because they form really the cause of Eight kinds of karmas which form the causal condition of saṁsāra. Therefore the person who wants to attain mokṣa must destroy these two forms of Ajñāna cetanā.

Ajñāna mithyātva - अज्ञान मिथ्यात्व - Incapacity to examine what is good and what is not good to oneself is ignorant.

S-8/1

Ajñānavāda - अज्ञानवाद - Agnosticism.

Ajñāna Vādin - अज्ञानवादिन् - A philosopher who does not believe in the efficacy of knowledge.

Ajñānika - अज्ञानिक - Agnostic.

Ajñānika mithyādarśana - अज्ञानिक मिथ्यादर्शन - Absence of discrimination between good and bad.

Ajñāta - अज्ञात - Not knowing.

Ajñāta piṇḍa - अज्ञात पिण्ड - Alms from an unknown family.

Ajñātoñcha - अज्ञातोञ्छ - Unfamiliar house.

Akalaṅka - अकलङ्क - Without blemish, A Jaina Philosopher.

अकलङ्क के अनुसार प्रमाण का विभाजन - (The division of Pramāṇa according to Akalaṅka) - Akalaṅka in his Laghīyastraya. divides Pramāṇa (Valid knowledge) into Pratyakṣa (direct knowledge) and parokṣa (indirect) and recognises pratyakṣa as twofold viz. mukhya (transcedental) and sāṁvyavahārika (empirical) also called atīndriya - pratyakṣa. (supersensuous perception) respectively. Avagraha (perception), Īhā (speculation), avāya (perceptual judgement) and dhāraṇā (retention) are subsumed under indriya pratyakṣa (sensuous perception), while smṛti (memory), Sanjñā (recognition), cintā (discursive thought) and abhinibodha (perceptual cognition) are put under anindriya-pratyakṣa (quasi-sensuous or mental perception). Śruta (scriptural knowledge), arthāpatti (presupposition), anumāna (inference). upamāna (analogy) etc. are cases of Matijñāna so long as they are not associated with language. They come under śruta (scriptural knowledge), as soon as they are associated with words and as such they become Parokṣa. No other Jaina thinker has tried to subsume memory, recognition, discursive thought etc. under pratyakṣa. Aklaṅka stands alone in this respect. S.J.P. 34

Akalevara - अकलेवर - A liberated soul.

Akalpasthāpanākalpa - अकल्पस्थापनाकल्प - Non-commissioning of untrained monks.

Akalpasthita - अकल्पस्थित - An ascetic having restrictions.

Akalpika - अकल्पिक - Improper.

Akarmabhūmi - अकर्मभूमि - A land of enjoyment.

Akāla - अकाल - Improper time.

Akaṣāya - अकषाय - Person free from passions.

Akālakṛta svādhyāya - अकालकृत स्वाध्याय - Untimely study.

Akāmanirjarā - अकामनिर्जरा - Involuntary dissociation of karmas, Desireless disintegration.

Akāmanirjarā - अकामनिर्जरा - Persons confined and bound in prisons are forced to endure hunger, thirst, continence, sleeping on floor, dirt and distress without any desire on their part. But those lead to dissociation of Karmas. This is called involuntary dissociation (akāma nirjarā). S - 6/20

Akāraṇa doṣa - अकारण दोष - Non casual fallacy.

Akāyika - अकायिक - An emancipated soul.

Akevala Jñāna - अकेवलज्ञान - Defective knowledge.

Akhaṇḍa - अखण्ड - Indivisible

Akhaṇḍa śilāmāndira - अखण्ड शिला मन्दिर - Monolithic temple.

Akhyāti - अख्याति - Non-manifestation.

Akīrti - अकीर्ति - Disgrace.

Akrama - अक्रम - Non succession or simultaneity.

Akriyātman - अक्रियात्मन् - One who believes that soul is not active.

Akṛti - अकृति - Non-square.

Akṛti Aṁka - अकृति अंक - Non square numeral.

Akṛtamātṛkādhar - अकृतमातृकाधर - Non square generating sequence.

Akṛti saṁcitā - अकृति संचित - Non square collection.

Akṛtābhyāgama - अकृताभ्यागम - Experiencing the fruits of what is done, Gain of unmerited knowledge.

Akṛtrima caityālaya - अकृत्रिम चैत्यालय- Natural temple.

Akṛtyugma Jagatpratara - अकृत्युग्म जगप्रतर - Natural over universe surface.

Akrama - अक्रम - Non sequence.

Akramabhāva - अक्रमभाव - Non functional phase.

Akrameṇa - अक्रमेण - In non-succession.

Akriyātva guṇa - अक्रियात्वगुण - Non activation control.

Akriyāvāda - अक्रियावाद - Non activism.

Akriyāvādin - अक्रियावादिन् - Non believer in moral and spiritual action.

Akṣaparivartana (saṁcāra) अक्षपरिवर्तन (संचार) Axis change (propagation)

Akṣara - अक्षर - Alphabet, Syllabüs.

Akṣara śruta - अक्षरश्रुत - Alphabet scripture.

अक्षरश्रुत के तीन भेद - (Three fold akṣaraśruta) - In the Nandi sūtra akṣar śruta is given three fold : Saṁjñākṣara, Vyañjanākṣara and Labdhyakṣara. The shape of the letter in other words, the script or alphabet is saṁjñākṣara; sound of the letter in other words, the spoken letter is vyañjanākṣara; Labdhyakṣara is possessed only by one who is competent to learn alphabet (akṣara labdhika) and can be possible through all the five sense-organs as well as the mind.

NSū, 38.

संज्ञीश्रुत (The Saṁjñī-Śruta) - The Saṁjñī sruta is considered in three ways, inasmuch as there are three varieties of Saṁjñā (cognitional activity : (1) Discursive thinking that takes into account the past, the present and the future; (2) Consciousness that can discriminate between what is to be avoided and what is to be accepted for the maintenance of life, but cannot think of the past or the future, and (3) Consciousness due to knowledge of the right scriptures (Saṁyak śruta). The first is called Dīrghakālikī (lasting for a long time),

the second hetūpadeśikā (discriminating) and the third (Dṛṣṭivādopadeśikī (backed by scriptural knowledge). Those who possess these saṁjñās are called saṁjñis. The śrutajñāna possessed by these saṁjñins is saṁjñi śruta.

S.J.P. 50

असंज्ञीश्रुत – (Asaṁjñi Śruta) The asaṁjñins also fall in three categories. The mind is the organ of thinking. The more developed the mind is the more one is capable of thinking. Those whose mind is weak and incapable of thinking fall in the first category of asaṁjñins. Those who are totally devoid of mind and live on mere instincts fall in the second category of asaṁjñins. Again those who believe in false scriptures and thus possess perverted knowledge fall in the third category of asaṁjñins. Śrutajñāna possessed by the asaṁjñins is asaṁjñi śruta. S.J.P. 50

सम्यक्श्रुत तथा मिथ्याश्रुत – (Samyaka śruta and mithyā śruta) - The twelve fold gaṇipiṭaka (scriptures compiled by the Ganadharas containing Ācārāṅga, sūtrakṛtāṅga etc. is Samyaka - śruta (right scripture) while the other books such as Bhārata, Ramayana, the Vedas etc. are enumerated as mithyā śruta (false scriptures).

S.P.J. 51

द्रव्यश्रुत तथा भावश्रुत – (Dravya śruta and Bhāva śruta) - Dravya śruta is the exponent of thinking while bhāva śruta is such thinking itself. P.J. 52.

Akṣaya rāśi - अक्षय राशि - Inexhaustible set.

Akṣata pūjā - अक्षत पूजा - Offering raw rice.

Akṣavāṭaka - अक्षवाटक - Arena.

Akṣepa Kriyā - अक्षेप क्रिया - Activity of non withholding the effect.

Akuśala - अकुशल - Immoral.

Alakṣya - अलक्ष्य - Indefinable.

Alaṅkaraṇa rahita - अलङ्करण रहित - Monolithic, Unpretentious.

Alaukika Gaṇita - अलौकिक गणित - Non-Universal mathematics.

Alābha - अलाभ - Not gain.

Alābha - अलाभ - Lack of gain.

Alāta cakra - अलात चक्र - Potter's wheel.

Alaukika - अलौकिक - Supersensuous, Transcendental, Other worldly.

Alaukika pratyakṣa - अलौकिक प्रत्यक्ष- Transcendental perception.

Aleśya - अलेश्य - Free from coloration.

Alinga grahaṇa - अलिङ्ग ग्रहण - Beyond inferential mark.

Alobha - Absence of greed.

Aloka - अलोक - Non universe.

Alokākāśa - अलोकाकाश - Non-Universe space.

Alpabahutva - अल्पबहुत्व - Quantity, Comparability.

Alpabahutva Sthāna - अल्पबहुत्व स्थान- Comparability station.

Alpahiṁsā - अल्पहिंसा - Trifling injury.

Alpa parigraha - अल्प परिग्रह - Slight attachment.

Alpārambha - अल्पारम्भ - Slight injury.

Alpatara udaya - अल्पतर उदय - Smaller rise.

Alpatara udīraṇā - अल्पतर उदीरणा - Smaller premature rise.

Alpatara bandha - अल्पतर बन्ध - Smaller bond.

Alpatara saṁkrama - अल्पतर संक्रम - Smaller transition.

Alpatā - अल्पता - Paucity.

Alpāyu - अल्पायु - Short life.

Alūṣaka - अलूषक - One not violating the vows of asceticism.

Amanaska - अमनस्क - Irrational being. Being without a mind.

Amanojña - अमनोज्ञ - Disagreeable. Crude, Clumsy.

Ananojñarāgadveṣavarjana - अमनोज्ञरागद्वेषवर्जन - Giving up attachment and aversion for disagreeable objects of the five senses.

Amara - अमर - A liberated soul which is free from death.

Aṁka - अंक - Numeral.

Aṁcala - अंचल - Belt.

Aṁśa - अंश - Part, Degree, Symbol for part.

Amita - अमित - Immeasurable.

Amitagati and amitavāhana (अमितगति तथा अमितवाहन) - These are two lords of Dikkumaras. S-4/6

AmitaJñānī - अमितज्ञानी - Omniscient.

Aṁkuraṇa - अंकुरण - Goad.

Amla - अम्ल - Sour.

Amogha - अमोघ - Infalliable.

अमोघवर्ष प्रथम (Amogha varṣa I) - He ruled from 815 till 877 A.D. He was the disciple of the Jain Guru Shri Jinasena, the famous author of the Sanskrit work Ādipurāṇa.

Gaṇita Sāra Saṁgraha, गणित सार संग्रह a great work of Mathematics was written by Jain Rishi Mahavira a cārya in his time.

As to king Amoghavarṣa's state victory it may be said that he was a great warrior, who offered a feast to Yamarāja on the battle field. His pious meritorious deeds carved for him the title of Atiśayadhavala. Under his rule trade, education, literature and the social status of the people increased.

Amoha - अमोह - Absence of delusion.

Amṛṣā - अमृषा - True.

Amukta - अमुक्त - Non-liberated.

Amūdhadṛṣṭi - अमूढ़दृष्टि - Freedom from inclination for the wrong path. Infalliable outlook, Freedom from superstitions.

अमूढ़दृष्टि -- He who is completely devoid of delusion as to the nature of things is certainly understood to be the non-deluded right believer.

Amūrta - अमूर्त - Non-material, without form, Non-concrete, Non-corporeal, Non-extensive, Immaterial, Incorporeal, unemancipated.

Amūrtatva - अमूर्तत्व - Impercepitibility.

Anabhigrahika - अनभिग्रहिक - Indiscriminate.

Anabhigṛhīta - अनभिगृहीत - Non-accepted.

Anabhilāpya - अनभिलाप्य - Speechless, Absolute, Unutterableness, Inexpressible.

Anabhisandhija - अनभिसंधिज - Involuntary.

Anabhivyakta - अनभिव्यक्त - Implicit.

Anabhivyakti - अनभिव्यक्ति - Non-manifestation.

Anadhigata - अनधिगत - Unknown.

Anadhyavasāya - अनध्यवसाय - Non-effort, Indecision, Inattention, Indeterminate cognition, Uncertainty.

अनध्यवसाय – Anadhyavasāya or inattention consists just in mentally noticing, what is it ? For instance: the mental state of a man treading upon a blade of grass while going on. P. 1/13-14

Anagāra - अनगार - Homeless ascetic.

Anagāra doṣa - अनगार दोष - Eating with great avidity.

अनगारधर्म - Anagāra dharma - The rule of life prescribed for the monks.

Anagāra liṅga - अनगार लिङ्ग - Insignia adopted by homeless ones.

Anagāravādin - अनगारवादिन् - A hypocritical ascetic.

Anaikāntika hetvābhāsa - अनैकान्तिक हेत्वाभास - Pluralistic hypothetic fallacy.

Anakṣaragatā - अनक्षरगता - Unlettered.

Anaṅga Krīḍā - अनङ्ग क्रीडा - Unnatural sexual indulgence, perverted sexual practices, Masturbation etc., Unnatural gratification.

Anaṅga Krīḍā - अनङ्ग क्रीड़ा - Sexual enjoyment otherwise than in the generative organ is perverted sexual practice.

Anaṁśa - अनंश - Without parts.

Ananta - अनन्त - Infinite, Endless.

Ananta bhāga hāni - अनन्त भाग हानि - Infinite part decrease.

Ananta bhāga vṛddhi - अनन्त भागवृद्धि - Infinite part increase.

Ananta Catuṣṭaya - अनन्त चतुष्टय - Infinite quaternity, Infinite totrad.

Ananta Catuṣṭaya - अनन्त चतुष्टय - The eternal wisdom, eternal infinite bliss and infinite power is ananta catuṣṭaya. (the four infinite qualities.)

Ananta Dharmātmakatva - अनन्त धर्मात्मकत्व - Infinite diversity or manifoldness of nature.

Ananta guṇa (अनन्त गुण) - Infinite fold.

Ananta guṇahāni - अनन्तगुणहानि - Infinite times decrease.

Ananta guṇa Vṛddhi - अनन्तगुणवृद्धि - Infinite fold increase, Infinite times increase.

Ananta jīva - अनन्त जीव - Vegetables with infinite lives.

Ananta Jñāna - अनन्त ज्ञान - Infinite Knowledge.

Anantarāgama - अनन्तरागम - Scriptures directly heard by the Ganadharas from a Tīrthaṁkara.

Anantavarga - अनन्तवर्ग - Infinite multiplied by infinite.

Ananta vijñāna - अनन्तविज्ञान - Infinity of consciousness.

Anantaviyojaka - अनन्तवियोजक - Infinitely dissociative.

Anantasamyaktva - अनन्त सम्यक्त्व - Infinite serenity.

Ananta Sukha - अनन्त सुख - Infinite bliss.

Anantavīrya - अनन्तवीर्य - Infinite power, infinite strength.

Anantākāśa - अनन्ताकाश - Infinity of space.

Anantānanta - अनन्तानन्त - Infinite times infinite.

Anantānubandhī - अनन्तानुबन्धी - Passing leading to endless mundane existence.

Anantānubandhī catuṣka - अनन्तानुबन्धी चतुष्क - The four passions leading to endless mundane existence.

Anantānubandhī kaṣāya - अनन्तानुबन्धी कषाय - Intersest type of passion, error feeding passions.

Anantānubandhī viyojaka - अनन्तानुबन्धी वियोजक - Separator of the passions leading to infinite births.

Anantāṇuvargaṇā - अनन्ताणुवर्गणा- Infinite atoms molecule.

Ananvaya - अनन्वय - Lacking in positive concomitance unconnected.

Ananya - अनन्य - Identical.

Ananyaka - अनन्यक - Not other than itself

Ananya pariṇāma - अनन्य परिणाम - Inalienable modes.

Anapavartyāyuṣa - अनपवर्त्यायुष - Lifetime that can be cut short, whose life term cannot be reduced.

Anapavartyāyuṣa - अनपवर्त्यायुष - Those whose lives are not cut short are anapavartyāyuṣa. The lifetime of beings born in special beds, those with final, superior bodies and those of innumerable years, can not be cut short. There is no such certainty in the case of others. S. 2/53

Anarpita - अनर्पित - Not giving prominence form one point of view.

Anarpita - अनर्पित - Secondary importance.

Anartha - अनर्थ - Purposeless.

Anarthadaṇḍa - अनर्थदण्ड - Purposeless sin

Anaśana - अनशन - Fasting.

Anaśana - अनशन - Fasting. Fasting is intended to promote self-control and discipline, destruction of attachment, destruction of karmas and attainment of meditation and scriptural knowledge and temporal benefits. S-9/19

Anavadya - अनवद्य - Sinless.

Anavasthā - अनवस्था - Infinite regress, Regresus ad infinitum.

Anavasthita - अनवस्थित - Transient, Unlimited or indefinite.

Aṇḍa - अण्ड - The covering, which is composed of the white shell and blood, which is hard like the nail, and which is globular or oval in shape is the egg. S-2/33

Aṇḍaka - अण्डक - Turet design.

Aṇḍākāra - अण्डाकार - Oval shaped.

Añjana - अञ्जन - Collyrium.

Aṅgavidyā - अङ्गविद्या - A science predicting events from the throbbing etc. of limbs.

Aṅgopāṅga - अङ्गोपाङ्ग - Organ - Organelle.

Angopāṅga nāmakarma - अङ्गोपाङ्ग नामकर्म - Organelle genetic code functional

Anta - अन्त - Last, End.

Antara āyāma - अन्तर आयाम - Interval Length.

Antarakaraṇa Kāla - अन्तरकरण काल- Interval operation period.

Antarakaraṇa dravya - अन्तरकरणद्रव्य- Interval operation fluent.

Anābhigrahika mithyādarśana - अनाभिग्रहिक मिथ्यादर्शन - Indiscrminate faith in the veracity of each and every view.

Antarāla - अन्तराल - Intermediate compartment between shrine and maṇḍapa.

Anābhogakriyā - अनाभोगक्रिया is laying the body etc. on the ground without examining or cleaning it (i.e. without taking care that there are no organisms). These are five activities. S-6/4

Anābhoga mithyādrśana - अनाभोग मिथ्यादर्शन - What is due to the incapacity of the mind to think and is found in such organisms as have not developed all the sense organs.

Anābhoga - अनाभोग - Forgetfulness.

Anācāra - अनाचार - If a result of an offence is freely enjoyed without any compunction, it is anācāra, Excessive attachment to the pleasures of the world.

Anādara - अनादर - Lack of reverence or earnestness.

Anādi - अनादि - Beginningless, Devoid of beginning.

Anādikāla – अनादिकाल – Beginningless period.

Anādeya - अनादेय – Lustreless body.

Anādeya - अनादेय - Non-impressive genetic code.

Anādeya nāma karma - अनादेय नाम कर्म- That which is the cause of a lustreless body is anādeya nāma karma. S-8/11

Anādinidhana - अनादिनिधन - Neither beginning nor end.

Anāgata - अनागत - Future.

Anāgata jñāyaka śarīra noāgama dravya – अनागत ज्ञायक शरीर नोआगम द्रव्य– Future knower body quasi revelation fluent.

Anāgata jñāyaka śarīra antara - अनागत ज्ञायक शरीर अन्तर - Future knower body interval.

Anāgata jñāyaka śarīra alpabahutva- अनागत ज्ञायक शरीर अल्पबहुत्व - Future Knower body comparability.

Anāgata jñāyaka śarīra kāla - अनागत ज्ञायक शरीर काल - Future knower body time.

Anāgata jñāyaka śarīra kṣetra - अनागत ज्ञायक शरीर क्षेत्र - Future knower body quarter.

Anāgata jñāyaka śarīra kṛti - अनागत ज्ञायक शरीर कृति - Future knower body figuration.

Anāgata jñāyaka śarīra nikṣepa- अनागत ज्ञायक शरीर निक्षेप - Future knower body installation.

Anāgata jñāyaka śarīra bhāva - अनागत ज्ञायक शरीर भाव - Future knower body phase.

Anāgata jñāyaka śarīra maṅgala - अनागत ज्ञायक शरीर मङ्गल - Future knower body decomposer.

Anagata jñāyaka śarīra sparśana - अनागत ज्ञायक शरीर स्पर्शन - Future Knower body touch.

Anāgata pratyākhyāna - अनागत प्रत्याख्यान - Anticipation.

Anagatāvikṣaṇa - अनागतावीक्षण - Anticipation.

Anāhāraka - अनाहारक - Non-assimilative, to not take any food.

Anāhāraka - अनाहारक - Āhāra is the taking in of matter fit for the three kinds of bodies and six kinds of completion. As this does not operate the soul is anāhāraka. The three kinds of bodies are the gross, physical body of human beings, animals and the vegetable kingdom, the transformable body of celestial and infernal beings and the projectable body, emanating form a saint. The six kinds of completion relate to assimilation of molecules of matter, the respiratory organ, the organ of speech and the mind. S-2/30

Anāgāḍha - अनागाढ - Chronic.

Anākānkṣakriyā - अनाकाङ्क्षक्रिया - is indifference to observe the injunctions laid down in the scriptures owing to dishonesty or laziness. S-6/4

Anākār - अनाकार - Without details, Formless.

Anākāra upayoga - अनाकार उपयोग - The indefinite conscious attentiveness.

Anāpanna - अनापन्न - Not guilty.

Anārambha - अनारम्भ - Freedom from sinful actions.

Anāsrava yoga - अनास्रव योग - Yoga not accompanied by defilement.

Anātha - अनाथ - Destitute, Orphan.

Anātmabhūta - अनात्मभूत - Non-integral.

Anātmabhūta lakṣaṇa - अनात्मभूत लक्षण - Separable accident.

Anātmatā - अनात्मता - Selflessness.

Aṇḍaja - अण्डज - Incubatory from an egg.

Aṇḍākara - अण्डाकार - Robust face, Domical.

Aṇḍākara bhāmaṇḍala - अण्डाकार-भामण्डल - Oval halo.

Anātmavāda - अनात्मवाद - Doctrine of substance.

Aneka kṣetrastha - अनेक क्षेत्रस्थ - Plural quartered.

Anekānta - अनेकान्त - Relative pluralism or manifold point of view.

Anekānta darśana - अनेकान्तदर्शन - Philosophy of manifold aspects.

Anekāntavāda - अनेकान्तवाद - Relative pluralism. Non absolution.

अनेकान्त – Anekānta - Non absolutism- Which is established by pramāṇa and nayas, is non-absolute. It is non-absolute as comprehended with the help of a Pramāṇa, and becomes absolute when a naya is applied to it.

Brahat-Verse 103

अनेकान्त – Anekanta is the very basis of the highest of the scriptures.

Puruṣārtha Siddhyupāya Verse 2.

Anekanta means the negation of the absolutism of existence, non-existence, permanence and momentariness.

Ast. p. 286

वस्तु के विषय में कुमारिल का दृष्टिकोण – Kumārila maintains almost in identical terms as the Jaina, the nature of reality to be of three fold character : Production (उत्पाद), Continuance (स्थिति) and destruction (भङ्ग). In his great vārtika, Kumārila observes, "When the Vardhamānaka being broken up, a rucaka is made (out of the same gold), then the person who desires to have the former, becomes sorry, while one desir-

ing the latter ornament likes the process, while a third preson who only desires gold remains indifferent, unaffected. Therefore, the object (gold) must be admitted to have a threefold character because, unless the object partook of production, continuance and destruction, there could not be (with regard to it) the three notions (of like, dislike and indifference). There can be no sorrow (or dislike) without destruction of the object desired, and there can be no pleasure without production (or apprearance of the object desired); and lastly, there can be no indifference without continuance or permanence (of the desired object).

Anāyatana - अनायतन A place unworthy for an ascetic to live in.

Anekāntātmakatā - अनेकान्तात्मकता - Multifacetedness.

Anekatva - अनेकत्व - Multiplicity.

Aneṣaṇā - अनेषणा - Lack of carefulness in searching for food etc.

Aṅga - अङ्ग - Organ, Components.

Aṅga bāraha - अङ्ग बारह - Composition twelve.

Aṅgapraviṣṭa - अङ्गप्रविष्ट - Original canon.

Angībhāva - अङ्गीभाव - Mutually related phase.

Aṅgopāṅga - अङ्गोपाङ्ग - Anatomy

Aṅgopāṅganāmakarma - अङ्गोपाङ्गनामकर्म - Nāma Karma of limbs and minor limbs.

Aṅgula - अङ्गुल - Finger.

Aṅgula pramāṇa - अङ्गुल प्रमाण - Measure (finger)

Aṅkana - अङ्कन - Treatment, Rendering, Delineation.

Anīka - अनीक - Anīka is the army consisting of seven divisions such as infantry and poor. S-4/4

Anikācit karaṇa - अनिकाचित करण - Non reservation operation.

Aniketa - अनिकेत - A homeless ascetic.

Aṇimā - अणिमा - Small like a point.

Anindriya - अनिन्द्रिय - Internal sense, Non-sense, Quasi sense.

Anindriya nibandhana - अनिन्द्रिय निबन्धन - Not through sense organs.

Anindā - अनिन्दा - Non-self censure.

Aninhava - अनिह्नव - Without concealment of knowledge or of its sources.

Anirvacanīya - अनिर्वचनीय - Indescribable.

Anirvacanīya Khyāti - अनिर्वचनीय ख्याति- Manifestation of undefinable.

Aniścita - अनिश्चित - Uncertain.

Aniṣpanna - अनिष्पन्न - Non-existent.

Aniśrita अनिश्रित - Aniśrita denotes that the entire object is not seen, that is part of it is seen and part of it is hidden. S-1/16

Anisṛṣṭa doṣa - अनिसृष्ट दोष - Offering food when objected by servants in authority or guardians or by servant when a master be away.

Aniṣṭa - अनिष्ट - Undesired.

Aniṣṭakāraka - अनिष्टकारक - Extraneous.

Anitya - अनित्य - Perishable, Non-eternal Tsansient ones, The quality of vanishing, impermanence.

Anityanigoda - अनित्यनिगोद - Non-eternal vegetable.

Anityasamā - अनित्यसमा - Parity per non-eternality.

Anityatā - अनित्यता - Transitoriness.

Anitya tādātmya - अनित्य तादात्म्य - Non-eternal identity.

Anivartin - अनिवर्तिन् - Infalliable

Anivārya sattā - अनिवार्यसत्ता -Inevi table existence.

Anivṛtti - अनिवृत्ति - Abstinence from attachment to external objects.

Anivṛtti bādara sāmparāya - अनिवृत्ति बादर साम्पराय - Stage of advanced throught activity. S-9/1

Anivṛttikaraṇa - अनिवृत्तिकरण - Advanced throught activity, Invariant operation. The process of self meditation through which the soul attains right belief.

Aniyata cārin - अनियत चारिन् - An ascetic with unrestricted movements.

Aniyatavāsa - अनियतवास - Life of a wanderer.

Aniyata vṛtti - अनियतवृत्ति - Homeless.

Anṛta - अनृत - Falsehood.

Anṛta - अनृत - Falsehood - Speaking what is non-commendable is falsehood. T. 7/14

Añjana - अंजन - Collyrium.

Aṅka saṁdṛṣṭi - अङ्क संद्रष्टि - Numeral symbolism.

Aṅkita - अङ्कित - Harbouring Embossed.

Aṅkuśa - अङ्कुश - Goad.

Annapāna nirodha - अन्नपान निरोध - Withholding food and drink is denying these to the animals when they feel hunger and thirst. S-7/25

Antaḥ bhitti - अन्तःभित्ति - End wall.

Antaḥ Koṭākoṭi - अन्तःकोटाकोटि - Inter crore squared.

Antaḥ preraṇā - अन्तःप्रेरणा - Implicit inspiration.

Antakṛta - अन्तकृत - One who has attained liberation.

Antara - अन्तर - Discrimination, Interval of time, Divergency, Interval.

Antar muhūrta - अन्तर्मुहूर्त - Intermuhūrta.

Antara vastra - अन्त वस्त्र - Undergarment.

Antara Karaṇa - अन्तरकरण - Internal operation.

Fourteen internal possessions - चतुर्दश अन्तरङ्ग परिग्रह - The fourteen internal possessions are as follows _-
(1) Wrong belief (2) Desire for sexual enjoyment with man (3) with woman (4) with both (5) Laughter (6) Indulgence (7) Ennui (8) Sorrow (9) Fear (10) Disgust (11) Anger (12) Pride (13) Deceit (14) Greed.

Antarvartī - अन्तर्वर्ती - Intervening.

Antarāla - अन्तराल - Offsets, Recess.

Antarāla mārga - अन्तराल मार्ग - Intervening passage.

Antarātman - अन्तरात्मन् - The interior self.

Antarāya - अन्तराय - Obstructive Karmas, An obstruction, Interfering functional.

Antarāya अन्तराय - Impediment - Impediment is placing obstacles in the way of a person's acquiring knowledge. S-6/10

Antarāya - अन्तराय - That which comes between the host, the guest, gift and so on is obstructive karma (antarāya).

Antardhyāna - अन्तर्ध्यान - To become invisible.

Antarapatra ardhamaṇḍapa - अन्तरपत्र अर्द्धमण्डप - A recessed moulding coming between two projected mouldings.

Antardṛṣṭi - अन्तर्दृष्टि - To become invisible.

Antargrathita - अन्तर्ग्रथित - Interlaced.

Antargrathita pāśa - अन्तर्ग्रथित पाश - Interlocking loops.

Antarita - अन्तरित - Concealed. Intercepted by barriers.

Antarmiśraṇa - अन्तर्मिश्रण - Inter mixture.

Antarmukha - अन्तर्मुख - Introvert.

Antarmukhī - अन्तर्मुखी - Looking inward in the self soul, Introverted.

Antaronmukhī - अन्तरोन्मुखी - Introverted.

Antarvyāpti - अन्तर्व्याप्ति - Internal inseparable connection.

Antarvyāpti - अन्तर्व्याप्ति - Internal inseparable connection occurs when the minor term (Pakṣa) itself as the common link of the middle term (Hetu) and the major term (साध्य) shows the inseparable connection between them, thus :-

(1) This hill (minor term) is full of fire (major term)

(2) because it is full of smoke (middle term).

Here the inseparable connection between the fire and smoke is shown by the hill (minor term) which is their common ground. N. Page - 3.

Antaryāmī - अन्तर्यामी - Indwelling.

Antaḥstharājya - अन्तःस्थ राज्य - Buffers.

Antasthiti kāṇḍaka - अन्तस्थिति काण्डक - Last life time split.

Antyasamā - अन्त्यसमा - Balancing the non-eternal.

Anu - अनु - Subsequent.

Aṇu - अणु - Indivisible particle of matter.

Aṇu (अणु) - Atom. That which occupies one space - point and possesses, is called an atom. Owing to minuteness of its size, the atom is itself the beginning, the middle and the end. It has been said so in the scriptures - "The atom is itself the beginning, the middle and the end. It cannot be perceived by the senses. Ascertain that which can not be divided as the atom (an infinitesimal particle). The atoms are characterized by touch, taste, smell and colour. The atom is produced by division (fission).

S-5/25

अणु का कायत्व - An atom (of Pudgala), though having one Pradeśa, becomes of many pradeśas, through being pradeśa in many skandhas. For this reason, from the ordinary point of view, the omniscient ones call (it to be) kāya.

Dr. 26.

अणुव्रत (Aṇuvratas - Lesser vows)

(i) प्राणातिपातविरमण (Prāṇātipāta viramaṇa) - To desist from killing.

(ii) अदत्तादानविरमण (Adattādāna viramaṇa) - To accept not when not rightly bestowed.

(iv) मैथुनविरमण (Maithuna viramaṇa)- To desist from sex behaviour.

(v) परिग्रहपरिमाण (Parigraha Parimāṇa)- To fix the size of acquisition.

Anubandha - अनुबन्ध - Adjunct.

Anubhava - अनुभव - Apprehension.

Anubhava - अनुभव - Fruition is the ripening or maturing of Karmas.

S 8/4

Anubhava - अनुभव - Knowledge.

Anubhayagata sthāna - अनुभयगत स्थान- Non-both located station.

Anubhaya manoyoga - अनुभय मनोयोग- Neutral i.e. neither true nor false mind vibration.

Anubhaya svabhāva - अनुभय स्वभाव - Which is not possessed of dual character.

Anubhaya vacana yoga - अनुभय वचनयोग - Neutral speech vibration.

Anubhāga - अनुभाग - The potency with which matter attaches itself to Ātman, Reduction of energy, Fruition, Intensity, Energy.

Anubhāga - अनुभाग - Things of peculiar taste is intensity or fruition. Just as the milk of the goat or cow has each its own preculiar taste of greater or less sweetness, so also does fruition differ corresponding to the potency of karmic matter. S-8/3

Anubhāga bandha - अनुभाग बन्ध - That is the intensity or the character - strong or mild - of the actual fruition of the karmic matter;

Anubhāgabandha adhyavasāyā sthāna- अनुभागबन्ध अध्यवसायस्थान - Energybond impure phase station.

Anubhāga Kāṇḍaka - अनुभाग काण्डक- Energy split or energy cutting.

Anubhāga Kāṇḍaka khāṇḍana - अनुभागकाण्डक खण्डन - Energy split cutting.

Anubhāga Kāṇḍaka yāma - अनुभाग काण्डकयाम - Energy split length

Anubhāga Kāṇḍaka ghāta - अनुभागकाण्डकघात - Energy split destruction.

Anucara - अनुचर - Attendant.

Anubhāga Kāṇḍotkaraṇa - अनुभाग काण्डोत्करण - Energy split cast.

Anubhāga Kaṇḍotkaraṇa Kāla - अनुभाग काण्डोत्करण काल - Energy split cast period.

Anubhāga sthāna - अनुभागस्थान - The various types of pleasure - pain consciousness resulting from the manifestation of corresponding karmas, can not be spoken of as belonging to the soul.

Anubhāga sūkṣma Kṛṣṭi - अनुभाग सूक्ष्मकृष्टि - Energy fine tract.

Aṇucatan - अणुचटन - Particle fission.

Anudaya upaśama - अनुदय उपशम - Riseless Subsidence.

Anudghāta - अनुद्घात - Uncommuted.

Anugama - अनुगम - Information, Generalisation.

Anugāmī - अनुगामी - The following.

Anugraha - अनुग्रह - Means beneficial to both the giver and recipient. The giver accumulates merit and the gift promotes right knowledge and so on in the recipient.

Anukampā - अनुकम्पा - Compassion, Grace.

Anukampā - अनुकम्पा - If any one moved at the sight of the hungry and the miserable offers relief to them, out of pity, then such behaviour of that person is love or charity.

Anukampāyukta - अनुकम्पायुक्त - Compassionate.

Anukrama - अनुक्रम - Succession.

Anukṛti - अनुकृति - Replica.

Anukṛṣṭi - अनुकृष्टि - Overlapping, The law of subsequent tract.

Anukṛṣti Khaṇḍa - अनुकृष्टि खण्ड - Subsequent tractpiece.

Anukta - अनुक्त - Anukta is what is implied and not expressed. S-1/16

Anukūla - अनुकूल - Coincide, Conformable, Congenial.

Anupasaṁhārī - अनुपसंहारी - Non exclusiveness.

Anumantā - अनुमन्ता - Consentor.

Anumata - अनुमत - Approval of what has been done.

Anumāna - अनुमान - Inference.

अनुमान – (**Anumāna**) - The knowledge determinant of that which is to be proved (i.e., the major term, called in Sanskrit sādhya), derived through the mark (i.e., the middle term called in Sanskrit linga) which is inseparably connected with the same, is known as anumāna (inference) : being a pramāṇa it is free from invalidity like perception. N.5.

Anumāna - अनुमान - From अनु after an मान - to measure, and hence to know is so called because by means of that particular kind of knowledge, a thing though remote in time, space and nature is measured out to the mind, after one has recollected the relation of invarirable concomitance (व्याप्ति) between लिङ्ग (हेतु e.g. धूम and लिङ्गिन् (साध्य e.g. वह्नि).

अनुमान के भेद – Anumāna is of two kinds: स्वार्थानुमान and परार्थानुमान. The former is the अनुमान which is conducted for one's ow[illegible] for the enlightenment of others.

Anumāna bādhita - अनुमान बाधित - Inference refutable.

Anumānābhāsa - अनुमानाभास - Inference fallacy.

Anumiti - अनुमिति - Inferential Knowledge.

Anumodana - अनुमोदन - Approbation approval.

Anupacaritāsadbhūtanaya - अनुपचरितासद्भूतनय - Informal non-existence purport

Anupacarita asadbhūta vyavahāranaya - अनुपचरित असद्भूत व्यवहारनय - Non conventional and relative aspect of attending to the unessential nature of a thing.

Anupacarita sadbhūtanaya - अनुपचरित सद्भूत नय - Informal existence purport.

Anapakrama Kāla - अनुपक्रम काल - Non birth time.

Anupakramāyuṣka - अनुपक्रमायुष्क - With unbreakable age celestials, hellish, humans and subhumans of enjoyment region as well as some great men out of 63 śalakā puruṣas (24 Tīrthaṁkaras, 12 cakravarties, 9 Narāyanas, 9 bālabhadras and 9 pratinārāyanas) who attain liberation from that life are called अनुपक्रमायुष्क. They die a natural death.

Anupbalabdhi - अनुपलब्धि - Non-cognition, The negatively cognised.

Anupalabdhi hetu - अनुपलब्धि हेतु - Negative middle hypothesis, Negative middle basis premise, Relation of negation.

Anupalabdhi samā - अनुपलब्धि समा - [illegible] per non - apprehension, Parity [illegible] non - generation, Imperceptible (balancing)

Anupalambha - अनुपलम्भ - Non-observation, Voidness of the world

Anupama - अनुपम - Incomparable

Anupameya - अनुपमेय - Incomparable

Anuparihārika - अनुपरिहारिक - Sub attendant

Anu pāpa - अनुपाप - Subtle sins

Anupāta - अनुपात - Proportionate

Anupraveśa - अनुप्रवेश - Interpenetration

Anuprāṇita - अनुप्राणित - Imbued

Anuprekṣā - अनुप्रेक्षा - Reflection, Contemplation

Anuprekṣā - अनुप्रेक्षा - Meditating on the nature of the body and so on is contemplation (अनुप्रेक्षा) S - 9/2

Anuprekṣā - अनुप्रेक्षा - Reflection - Contemplating the knowledge acquired is reflection. S-9//25

Anityatā - अनित्यता Transitoriness.

Aśaraṇatā - अशरणता - Helplessness.

Saṁsāra - संसार - Transmigration.

Ekatva - एकत्व - Loneliness.

Anyatva - अन्यत्व - Distinctness.

Aśuci - अशुचि - Impurity.

Āsrava - आस्रव - Influx.

Saṁvara - संवर - Stoppage.

Nirjarā - निर्जरा - Dissociation.

Loka - लोक - Universe.

Bodhi durlabha - बोधि दुर्लभ - Rarity of enlightenment.

Dharmasvākhyātatattvānuprekṣā - धर्मस्वाख्याततत्त्वानु अनुप्रेक्षा - Truth proclaimed by religion.

द्वादशानुप्रेक्षा - *The twelve reflections are* -

(i) अनित्यानुप्रेक्षा i.e, everything is subject to change or is transitory.

(ii) अशरणानुप्रेक्षा – i.e. unprotecti-veness or helplessness. The feeling that soul is unprotected from fruition of karmas, for example, death etc.

(iii) संसारानुप्रेक्षा – Mundaneness. Soul moves in the cycle of existences and cannot attain true happiness till it is cut of.

(iv) एकत्व अनुप्रेक्षा – i.e. loneliness. I am alone the doer of my actions and the enjoyer of the fruits of them.

(v) अन्ययत्वानुप्रेक्षा – i.e. Separateness. The world, my relation and friends, my body and mind, they are all distinct and separate from my real self.

(vi) अशुचि अनुप्रेक्षा – i.e., Impurity. The body is impure and dirty.

(vii) आस्त्रवानुप्रेक्षा – i.e., inflow. The inflow of karmas is the cause of my mundane existence and it is the product of passions.

(viii) संवरानुप्रेक्षा – i.e. stoppage. The inflow of karma must be stopped.

(ix) निर्जरानुप्रेक्षा – i.e. shedding. Karmic matter must be shed from or shaken out of the soul.

(x) लोकानुप्रेक्षा – i.e. Universe. The nature of the universe and its constituent elements in all their vast variety proving the insignificance and miserable nothingness of man in time and space.

(xi) बोधिदुर्लभानुप्रेक्षा – i.e. Rarity of religious knowledge. It is difficult to attain right belief, knowledge and conduct.

***(xii) धर्मानुप्रेक्षा** – i.e. Reflection on the nature of religious path as preached by* the conquerors, namely the true nature of the three fold path of liberation.

Anurakti - अनुरक्ति - predilection.

Anuratha - अनुरथ - Curvature.

Anurūpa - अनुरूप - Congruous, Identical.

Anuśreṇī - अनुश्रेणी - The ladder paths of disembodied jīvas.

Anuśreṇī gati - अनुश्रेणी गति - Linear motion.

Anusaṁcita Addhā - अनुसंचित अद्धा - Accumulated period.

Anuṣṭhāna - अनुष्ठान - Ethico - religious performance.

Anusamaya apavartana - अनुसमय अपवर्तन - Subsequent instant reduction, Subsequent instant elimination.

Anutkṛṣṭa - अनुत्कृष्ट - Non minimal.

Anutkṛṣṭa anubhāga bandha - अनुत्कृष्ट अनुभाग बन्ध - Non minimal bond.

Anutkṛṣṭa prakṛti bandha - अनुत्कृष्ट प्रकृति बन्ध - Non minimal configuration bond.

Anutkṛṣṭa pradeśa bandha - अनुत्कृष्ट प्रदेश बन्ध - Non minimal point particle bond.

Anutkṛṣṭa sthiti bandha - अनुत्कृष्ट स्थिति बन्ध - Non minimal life time bond.

Anutkriyamāṇa - अनुत्क्रियमाण - Non casting.

Anutpatti dharma - अनुत्पत्ति धर्म - Those that will never appear.

Anutpatti samā - अनुत्पत्ति समा - Balancing the non produced.

Anutseka - अनुत्सेक - Modesty.

Anuttara - *अनुत्तर - The best.*

Anuttara gati - अनुत्तरगति - Salvation.

Anuttara Jñāna - अनुत्तरज्ञान - Omniscience.

Aṇu - अणु - Particle.

Aṇuparama - अणु परम् - Particle ultimate.

Aṇuvargaṇā - अणुवर्गणा - Atoms molecule, Particle veriform.

Anuvīcibhāṣaṇa - अनुवीचिभाषण - Speaking harmless words.

Anuvṛddhi - अनुवृद्धि - Subsequent increase.

Aṇuvrata - अणुव्रत - Small vow, Lesser vows.

Anuvṛtti - अनुवृत्ति - Conformity, Coordinate.

Anuvṛtti pratyaya - अनुवृत्तिप्रत्यय - Notion of sameness or similarity.

Anuśasana - अनुशासन - Instruction.

Anuṣṭhāna - अनुष्ठान - Practice.

Anuyoga - अनुयोग - Exposition, study.

Anuyoga - अनुयोग - Departments of scripture. Jainas recognise four main departments of their scripture - (i) Prathamānuyoga - Dealing with the life of Tīrthaṁkaras and other great personalities. (ii) Karaṇānuyoga (करणानुयोग) - Dealing with the structure and of constitution of Loka, the cosmos. (iii) Caraṇānuyoga (चरणानुयोग) - Dealing with principles of conduct prescribed for thdhouseholder as well as Sanyasī. (iv) Dravyānuyoga - द्रव्यानुयोग - Dealing with the metaphysical aspects of reality.

Anuyojya - अनुयोज्य - Censurable.

Anvaya - *अन्वय - Method of agreement*, Con-comitance in agreement. Logical connection with cause effect.

Conclusion affirmative logical connection.

Anvaya datti - अन्वय दत्ति - Concord assignment.

Anvaya dṛṣṭānta - अन्वय दृष्टान्त - Affirmation illustration.

Anvaya dṛṣṭāntābhāsa - अन्वय दृष्टान्ताभास - concord analogy fallacy.

Anvaya vyatireka - अन्वय व्यतिरेक - Affirmative negative.

Anvayābhāva - अन्वयाभाव - Non existence of coherence.

Anvayī - अन्वयी - Concomitant, Continuant.

Anvaya vyabhicāra - अन्वय व्यभिचार - Affirmatory violation.

Anvaya vyāpti - अन्वय व्याप्ति - Affirmative concommitance.

Anvaya dravya - अन्वय द्रव्य - Foreign substance.

Anyadṛṣṭisaṁstava - अन्यदृष्टिसंस्तव- Praise of wrong believers.

Anyamanaska - अन्यमनस्क - One who has his mind in another object.

Anyamud - अन्यमुद - Attraction for something else.

Anyāpoha - अन्यापोह - Mutual non-existence.

Anyatva - अन्यत्व - Non identity.

Anyathākhyāti - अन्यथाख्याति - Reverse manifestation.

Anyathānupapatti - अन्यथानुपपत्ति - The impossibility other wise, In compatibility with the contradictory, Logical impossibility in the absence of the other, Negative con-comitance, Universal concomitance.

Anyathāsiddhi - अन्यथासिद्धि - Conditionality.

Anyatva - अन्यत्व - Distinctness.

Anyavivāhākaraṇa - अन्यविवाहाकरण- Arranging marriage of these outside the family.

Anyonya - अन्योन्य - Mutual.

Anyonyābhāva - अन्योन्याभाव - Mutual non-existence.

Anyonyanirapekṣa - अन्योन्यनिरपेक्ष - Independent..

Anyonyapraveśa - अन्योन्यप्रवेश - Mutual interpeneterating.

Anyonyābhyasta rāśi - अन्योन्याभ्यस्त राशि- Mutual product set.

Anyonyābhyasta rāśi - अन्योन्याभ्यस्त राशि - 2 raised to the lower number of Gunahānis in one unit of bondage.

Apadhyāna - अपध्यान - Evil thinking.

Apagata veda - अपगतवेद - Subdued sex.

Apakarṣa Kāla - अपकर्ष काल - Declining times.

Apakarṣaṇa - अपकर्षण - Decrease of duration.

Apakarṣaṇa bhāgahāra - अपकर्षण भागहार - Downtraction divisor.

Apakṛṣṭa - अपकृष्ट - The law of downtract.

Apakṛṣṭa dravya - अपकृष्टद्रव्य - Down tracted fluent.

Apanayana dhruva rāśi - अपनयन ध्रुव राशि - Reduction pole set.

Apara saṁgraha naya - अपरसंग्रहनय - Non-ultimate generic stand point.

Aparatva - अपरत्व - Non-priority, Non-precedence.

Aparādha - अपराध - Fault.

Aparā vidyā - अपरविद्या - Empirical Knowledge.

Aparigrhītā - अपरिगृहीता is a harlot without a husband.

Aparihāra - अपरिहार - Non rejecting.

Aparihārika - अपरिहारिक - A tainted ascetic.

Apariṇata doṣa - अपरिणत दोष - Taking water or liquid foods that have not been purified by sterilisers, such as powdered cloves to render them unsuitable for the breeding of living germs.

Apariṇāmin - अपरिणामिन् - Immutable.

Aparyāpta - अपर्याप्त - Incompletely developed, Non developable, Non-developed, Incomplete development of organs and faculties, incompletion.

Aparyāpti nāmakarma - अपर्याप्ति नामकर्म - Non-developability genetic code.

Aparyāptināma Karma - अपर्याप्ति नाम कर्म - That which prevents the full development of these six kinds of completion, is the name-karma of incompletion. S-8/11

Apavāda sūtra - अपवादसूत्र - The sūtras concerning the exceptions of the general rules of conduct.

Apavarga - अपवर्ग - Salvation.

Apavaraga nirūpaṇa - अपवर्ग निरूपण- Nature of emancipation.

Apavartana - अपवर्तन - Cancellation.

Apavartya - अपवर्त्य - Shortening by the presence of external objects such as passion, weapons etc.

Apavartyāyuṣa - अपवर्त्यायुष - Those whose lives are cut short.

Apādāna kāraka - अपादान कारक - Ablative case.

Apasaraṇa - अपसरण - Regression.

Apalāpa - अपलाप - Repudiation.

Apāna - अपान - Breath of inhalation.

Apārthaka - अपार्थक - Want of syntactical construction, Incoherent.

Apārthika - अपार्थिक - Purposeless.

Apauruṣeya - अपौरुषेय - Impersonal.

Apāvana - अपावन - Vitiated.

Apāya - अपाय - Misfortune, Calamity.

Apaya (अपाय) Calamity - Calamity is the tendency to destroy activities which lead to prosperity and biss. One must contemplate that violence etc. lead to calamity and shame in this life and in the life to come.

अपेक्षैकान्त तथा अनपेक्षैकान्त का निराकरण— The refutation of apekṣaikānta and anapekṣaikānta - If things have nothing by their own right, no relations can contribute anything to them, or the relation must be held to be creating something real out of void. If we hold that things are established absolutely independently of all relations then we fail to understand how and why they should at all enter into a relationship with each other and in this way the possibility of the universal and hence also of the particular is destroyed.

Āpta - verse 73.

Apkāya - अप्काय - Water bodied, water creature.

Apkāyika - अप्कायिक - Water bodied.

Apoha - अपोह - Assimilation, Negation of opposite.

अपोहवाद — Apohavāda is the name given to this theory according to which an object is conceived to be the negation of its opposite. Dignāga is the earliest exponent of this theory. He expounded it in his Pramāṇa Samuccaya in the

extreme negative form which has just been illustrated. This form is specifically designated as अन्यापोहवाद. The thesis of Dignāga that apoha signifies nothing but negation fails to commend itself to Santarakṣita and Kamalaśīla. These latter thinkers take a realistic view - which may be described as an antithesis to that of Dignāga in which अपोह signifies a positive content. They treat negation in the sense that the nature of this thing is not the nature of the other thing as only an implication which does not form an integral part of the positive felt content but arises later when reflection plays upon the felt content.

Ratnakīrti comes upon this scene, where we find an unbridged gulf between the negative and the positive views on अपोह and attempts a synthesis. As a necessary step in this attempt he rules out the realistic argument that apoha denoetes a positive content only and that the negative import is just a later logical implication following the elusive perceptual presentation of the positive content. He is equally firm in repudiating the converse view of the negationist that apoha is purely negative and that its positive reference is a later logical deduction. His own view is that apoha is both positive and negative in its meaning (or content) and that both these elements are presented at once.

Apohavāda - अपोहवाद - Negationist.

Apradarśita vyatireka - अप्रदर्शित व्यतिरेक - Undemonstrated con comitance indifference.

Apradarśitānvaya - अप्रदर्शितान्वय - Undemonstrated Con-comitance in agreement.

Apradeśa - अप्रदेश - No spacepoint, without space points.

Apramatta - अप्रमत्त - Non carelessness.

Apramatta saṁyata - अप्रमत्तसंयत - Perfect self-control.

Apramatta virata - अप्रमत्तविरत - Perfect vowed, Seventh control station.

Apramā - अप्रमा - Error.

Apramāṇa - अप्रमाण - Erroneous cognition.

Apramāṇa doṣa - अप्रमाण दोष - Eating without measure, i.e. more than what is permissible.

Aprāpta kāla - अप्राप्त काल - Violation of the temporal order.

Apraśasta - अप्रशस्त - Non-gracious.

Apraśasta vihāyogati - अप्रशस्त विहायोगति - Awkward motion, Unpleasant gait.

Apratighāti - अप्रतिघाति - Non-tunnelable.

Aprāptisamā - अप्राप्तिसमा - parity per non conduct.

Apratibuddha - अप्रतिबुद्ध - Unfrustrated.

One who believes that the Atman is identical with the various impure psychic states caused by subtle karmic matter or with the gross organic body is called अप्रतिबुद्ध, one devoid of discriminative knowledge such an Aprati Buddha, is called बहिरात्मा or one who identifies himself with external objects.

Apratibandha - अप्रतिबन्ध - Unrestricted, Unobstructed.

Apratibhāsatva - अप्रतिभासत्व - Non-cognisability.

Apratighāta - अप्रतिघात - Moving through solids as if they were empty spaces.

Apratikramaṇa - अप्रतिक्रमण - Non-repentence.

Apratipatti - अप्रतिपत्ति - Non-availability.

Apratipāta - अप्रतिपात - Unfallibility, Non termination.

Apratipātin - अप्रतिपातिन - Infalliable.

Apratisaraṇa - अप्रतिसरण - Non pursuit of the good.

Apratiṣṭhita - अप्रतिष्ठित - Individual without host bodies.

Apratiṣṭhita pratyeka vanaspti kāya- अप्रतिष्ठित प्रत्येक वनस्पति काय - Single bodied individual vegetable.

Aprathaka siddha - अपृथक सिद्ध - Inseparable.

Aprathakasiddha sambandha - अपृथक सिद्ध सम्बन्ध - Inseparability.

Apratipatti - अप्रतिपत्ति - Default of understanding.

Apratiṣṭhita - अप्रतिष्ठित - Non host individual soul.

Apratīta - अप्रतीत - Unproved.

Apratyākhyāna - अप्रत्याख्यान - Non-renunciation.

Apratyākhyānakaṣāya - अप्रत्याख्यान कषाय - Intenser type of passion which hinders partial abstinence (small vows)

Apratyākhyāna kriyā (अप्रत्याख्यान क्रिया) is not renouncing what should be renounced, owing to the operation of karmas hindering restraint and discipline.

Apratyākhyānāvaraṇa - अप्रत्याख्याना-वरण - Preventing partial self-control, that which arrests even partial abstinence of ascetic. Passions bindering partial restraint or conduct.

Aprāpyakāritā - अप्राप्यकारिता - The doctrine that a sense organ is not bodily contact with its object.

Aprthak vikriyā - अपृथक् विक्रिया - Inseparable transformation.

Apratyākhyanā - अप्रत्याख्यान - Partial vow preventing.

Apravīcāra - अप्रवीचार - Without sexual desire.

Aprādeśika - अप्रादेशिक - Dimensionless.

Aprāvṛta - अप्रावृत - Nude.

Aprāyojaka - अप्रायोजक - Inadmissible.

Apasiddhānta - अपसिद्धान्त - Tenet deviating.

अपुनर्बन्धक — The apunarbandhaka is described as possessed of those meritorious qualities which stand in opposition to the defects of a welcomer of the worldly existence, besides, he is described as one whose meritorious qualities are in most cases ever increasing.
Yoga - 178.

Apunarbhava - अपुनर्भव - Freed from rebirth.

Apunarāgama - अपुनरागम - The state from which there is no return to the world liberation.

Apūrvakaraṇa - अपूर्वकरण - New thought activity, Unprecendented operation.

Apūrvakaraṇa - अपूर्वकरण - Stage of new thought activity. S-9/1

Apūrva sparddhaka - अपूर्व स्पर्द्धक - Unprecendented super variform.

Apūrva sparddhaka - अपूर्व स्पर्द्धक - Apūrva sparddhakas are those molecules, the fruition of which has been enfeebled by the thought activity in this stage.

Apūrva yoga - अपूर्व योग - Incomplete vibratory.

Apūrvakaraṇa kṣapaka - अपूर्वकरण क्षपक - The self experiences, The stage of destroying new thought activity.

Apūrvavāda - अपूर्ववाद - Doctrine of merit and demerit.

Apūrvārtha - अपूर्वार्थ - Previously uncognised object, An object unknown before.

Arati - अरति - Disliking, Dissatisfaction, Hatred, Ennui, Non-indulgence Displeasure in regard to sense activities.

Arati - अरति - Absence of pleasures.

Arddhacandra - अर्द्धचन्द्र - Crescent moon.

Arddhatiṣṭha - अर्द्धतिष्ठ - Half seated.

Arddha cakravartin - अर्द्ध चक्रवर्तिन् Semi cakravartin, A vāsudeva.

अर्द्धचक्रवर्ती के भेद - An Ardha Cakravartin may be either a Nārāyaṇa or his opponent Pratinārāyaṇa. In each cycle of time there are nine Nārāyaṇas and nine Pratinārāyaṇas.

Arddhaccheda - अर्द्धच्छेद - Successive divisions.

Arddhanārāc - अर्द्धनाराच - Weakjoint.

अर्द्ध पद्मासन - Ardha-Padmāsana - The semi padma posture - which differs from the Padmāsana in respect of the position of the left leg, which is placed under the right thigh.

Arddhapudgalaparivartana - अर्द्धपुद्गल परिवर्तन - Half the time of whirling round matter, Semi matter, Change period.

Arddhavartulākāra - अर्द्धवर्तुलाकार - Semi circular.

Arddha vikṣipta - अर्द्धविक्षिप्त - Be wildered.

Arddha vṛttākāra - अर्द्धवृत्ताकार - Semicircular, Apsidal.

Argalā - अर्गला - Latch.

Arhadbhakti - अर्हद्भक्ति - A devotion to omniscient lords.

अर्हत् कौन है ? - He is Arhan (i.e. worshipful one) whose glory consists of lustre, conation, knowledge, supernatural accomplishment, happiness, affluence and the leading lordship of the three worlds.

Arhanta - अर्हन्त - The lord who has attained omniscience and is still associated with the corporeal body. He remains in the world till the end of his lifetime., Worthy of worship.

Arhadbhakti - अर्हद्भक्ति - The worship of omniscient lords. S-6/24

Arihantas - अरिहंत - These are all the souls who have reached kevala Jñāna or omniscience and possess the twelve unique qualities in this bodily life and as a result of which who have preached and are preaching the way to liberation to all beings.

अरहन्त तथा सिद्धों की विशेषतायें (The adorable Arhantas, liberated souls, Siddhas have no sense activities, nor do they) cognise objects by (the process of) perception (अवग्रह) etc. nor have they

the sense pleasures. They enjoy infinite knowledge and happiness without (the help of) the senses.

अठारह दोष से रहित अरहन्त – Arhanta is also pure (शुद्ध), as he is void of eighten kinds of faults, viz., hunger, thirst, fear, aversion, attachment, illusion, anxiety, oldage, sickness, death, fatigue, perspiration, pride, displeasure, astonishment, birth, sleep and sorrow.

Dr. page 114

Arhanta - अरहन्त – The term Arhanta denotes a perfected being who is still in the world, i.e. who has still his bodily state. It corresponds to the term "Sayogakevalī", the person who attained kevalajñāna or perfect knowledge and who still has yoga or Mana, Vacana, Kriyā.

अरहन्त के ध्यान का उपदेश – That pure soul existing in an auspicious body, possessed of (infinite) faith, happiness, knowledge and power which has destroyed the four Ghatiyā karmas is to be meditated on as an Arhanta.

Dr. 50

Ariṣṭānemi or Neminātha - अरिष्टनेमि या नेमिनाथ - Ariṣṭanemi has been mentioned in Ṛgveda referred. He was born at Mathura on the second day of the bright half of the month of Srāvaṇa, His father was Samudravijaya while his mother was Śivādevī. Vasudeva, the father of Shri Kṛṣṇa was the younger brother of Samudravijaya. They belonged to the yādava Kṣatriya clan. According to Jaina Purāna, king Ugrasena had a daughter by name Rājamatī. It had been settled that Neminātha should marry Rājamatī. So while he was proceeding in procession to the house of his father-in-law, he heard the groaning of some animals and saw some of them tied to pillars. When he questioned others, he was told that the animals were intended to be killed for food to some of the guests attending the marriage. His heart melted with pity and he drove back his chariot. He renounced the world and took to asceticism inspite of the entreaties of Shri Kṛṣṇa and other relatives. When Rājamati came to know of the turn of events, she too abandoned her royal life and became a nun. He preached the religion of compassion, self control and renunciation in the kingdom of Magadha, Pallava etc., before he retired to Girnār where he attained Nirvāna after severe penance.

References have already been made to the mention of the name of Ariṣṭanemi in the vedas and to the opinion of Dr. Radhākrishṇan who does not doubt the historicity of this Tīrthaṁkara. Dr. Prāṇanātha, whose reading of a copper- plate grant by the babylonian king Nebuchadnazar I of 1140 B.C. has been published, has stated that the king had come to mount Revata to pay his homage to lord Neminātha. Dr. Fuherer has declared on the basis of his studies on the archaeological discoveries at Mathurā that Neminātha was a historical personage. Dr. Kamtā Prasād mentions that some inscripitions of Indo-Scythian period make express reference to this Tīrthaṁkara. It is stated in the ādiparva of the Mahābhārata that the epic war took place at the advent of

kali-era which is said to have commenced 3101 years B.C. Neminātha was a cousin and a contemporary of Shri Krisna, though he did not participate in the war like the latter. The Jain puranas assign 2750 years before the birth of Parśva as the year of his attainment of Nirvāna. This calculation almost tallies with the calculations made on the basis of Mahābhārata war. Until further evidence of unimpeachable character becomes available, it may not be erroneous to accept these dates to uphold the historicity of Lord Neminātha. In this connection, quite noteworthy is a paper "before Mahāvira" by Dr. R. Williams published in the Journal of the Royal Asiatic Society (April 1966). In his opinion Nemi emerges from the background of the traditional hagiography with a profile at least as clear as that of Pārśva.

Com. 35-36

भगवान अरिष्टनेमि (Lord Aristanemi)

Dr. Fuherer on the strength of his knowledge about the valuable Jaina antiquities of Mathura declared that Neminātha was an historical person. Prof. L.D. Barnet gives credit to the Jaina belief and writes -

"I would venture to point a fact which hitherto, I believe has not received the attention it merits, namely the corroboration supplied by Jain Legend. As is well known the Jain Tīrthamkara Mahāvīra Vardhamān was preceded by the Tīrthamkara Pārśvanātha, whose predecessor again was Aristanemi, whom Jain traditions represent as a contemporary of Krisna Vāsudeva. If we assume an interval of 200 years between each of these Tīrthamkaras, as seems on general grounds most suitable, we bring Aristanemi's date up to 1000 B.C., which nearly corresponds with the date assigned on other grounds by Mr. Pargitor to the Bhārata war, in which according to the tradition Krisna took part near 950 B.C.

In the Mahābhārata Aristanemi is styled specifically as Jineśvara which is Jain term. He has been described there as preaching Ahimsā doctrine. An image of Tīrthamkara Aristanemi belonging probably to the reign of Kaniska was unearthed at Kankālītīlā Mathurā and bears an inscription which runs thus:

अ..........................प 20 (द) व 2 दि 202
ब धितुमि (तशि) रिये भगवते अरिष्टणेमिस्य (वलर्त)

It mentions that the image of Aristanemi was caused to be built by Mitrasrī in the 18th year (of the Kushana era).

Another inscription belonging to the Indo-Scythian period is found inscribed on a Sarvatobhadrikā image of the Jinas at Mathurā.

In the Chālukaya inscription at Laksameśvara, the twenty second Tīrthamkara has been styled as Śankha Jinendra, Śankha meaning conch being his cognizance.

Dr. Prāna Nātha published a copper plate grant of the Balylonian king, Nebuchadnazar (1140 B.C.) which mentions that the king came to revata to pay homage to lord Nemi.

The following verse from Skanda Purāṇa Prabhāsa part XIV, 94-95 is worth noting :

वामनोऽपि ततश्चक्रे तत्र तीर्थविगाहनम् ।
यादृग्रूप: शिवो दृष्ट: सूर्यबिम्बे दिगम्बर: ॥
पद्मासनस्थित: सौम्यस्तथा तं तत्र संस्मरन् ।
प्रतिष्ठाप्य महामूर्तिं पूजयामास वासरम्
मनोऽभीष्टार्थ सिद्ध्यर्थं तत: सिद्धिमवाप्तवान् ।
नेमिनाथ शिवेत्येवं नामचक्रे स वामन: ॥

Translation - Vāmana regarded the place as a Tīrtha. The (true) form of Śiva, even that Digambara (Undressed) form was seen in image in the sun ! Recalling the form of the lord, seated in the Padmāsana (the sitting yoga posture with legs crossed) which is the embodiment of tranquility itself, he established the image of Vāmana and worshiped it. This he did to attain to the fulfilment of the wish of his heart. This wish was fulfilled ! that vāmana named Neminātha Śiva.

In accordance with Jaina traditions lord Ariṣṭanemi was the first cousin of the Hindu God Lord Kṛṣṇa. Samundra Vijaya, the father of Lord Ariṣṭanemi, and Vasudeva the father of Lord Kṛṣṇa, were brothers. Ariṣṭanemi was born at Saurīpura, a big town on the bank of Yamunā near Agra.

With perfect self control Ariṣṭanemi immersed himself in the deepest contemplation. Upon the annihilation of the four destructive karmas Ariṣṭanemi came to be possessed of omniscience.
A-37-40

Arpaṇabheda - अर्पणभेद - Great difference in the presentation.

Arpita - अर्पित - Prominence given to one characteristic from one point of view.

Artha - अर्थ - Object. The object of knowledge.

Artha - अर्थ - The subject of meditation is the object. It is either substance or mode. S-9/44.

Arthagrahaṇa - अर्थग्रहण - Comprehension of meaning. The cognition of the object.

Arthajanya - अर्थजन्य - Generated by an object.

Artha Kathā - अर्थकथा - Money gossip.

Artha kriyā - अर्थक्रिया - Positive effort, exercise of cause efficiency.

Arthakriyākāritā - अर्थक्रियाकारिता - Practical utility, Causal efficiency.

Arthakriyā sāmarthya - अर्थक्रिया सामर्थ्य - The capacity of the generation of practical consequences.

Arthapada - अर्थपद - Meaning foot - A combination of letters which conveys some meaning as "bring fire"

Artha pariṇāma - अर्थपरिणाम - Object transform.

Artha paryāya and Vyañjana paryāya - अर्थपर्याय और व्यञ्जन पर्याय - Dravya is but an entity that is continually changing. This triple nature of reality that is permanency through births and deaths through creation and destruction gives to dravya a charactirestic mode of existence every moment. This continuous flow of the real is parallel to the continuous flow of the duration of time. This intrinsic change of dravya is known as arthaparyāya. All the six dravyas have this arthaparyāya.

Vyañjana paryāya is not merely the cross section in the continuous flow of dravya. Vyañjana paryāya has a pretty fixed duration of existence. Besides the molecular aggregation and disintegration that take place every moment in a physical object, the object may have a particular mode of existence as pot, for example for a certain duration of time.

This paryāya of pot is vyañjana paryāya of Pudgala. Similarly for Jīva. The continuous change that takes place in consciousness is Jīva's arthaparyāya. Its existince as a particular organism as a man or a deva with determinate age is vyañjana paryāya of Jivas. Thus Jīva and pudgala have both the kinds of paryāyas where as the other four dravyas have got only arthaparyāya alone.

Arthaparyāya naigama naya - अर्थपर्याय नैगमनय - Object event figurative purport.

Artha pradhāna - अर्थप्रधान - Money oriented.

Artha prakāśa - अर्थप्रकाश - The illumination of the object.

Artha rūpa - अर्थरूप - Condensed form.

Arthasamaya - अर्थसमय - The system of reality.

Artha saṁdṛṣṭi - अर्थसंदृष्टि - Object Shifting.

Arthādhikāra - अर्थाधिकार - The subject of a chapter etc.

Arthāntara - अर्थान्तर - Irrelevant matters. Different irrelevant digression, Shifting the topic.

Arthāpatti - अर्थापत्ति - Implication, Presumption.

Arthapattisamā - अर्थापत्तिसमा - Parity per implication.

Arthāvagraha - अर्थावग्रह - Distinct apprehension.

Arthāvagraha - (अर्थावग्रह) - Distinct apprehension is arthāvagraha.

S-1/18

Arthāvyabhicārī - अर्थाव्यभिचारी - Correspondence with fact.

Arthopalabdhi - अर्थोपलब्धि - The cognition of an object.

Arti - अर्ति - Pain.

Aruṇābha - अरुणाभ - Coral.

Arūpī - अरूपी - Non perceivable. Immaterial substances.

Asamavāyī Kāraṇa - असमवायी कारण- Non material cause.

Asamīkṣyadhikaraṇa - असमीक्ष्याधिकरण - Indulging too much action without considering the object.

Asaṁkhya - असंख्य - That which is beyond numerable is innumerable.

Asaṁkhya guṇa - (असंख्य गुण) - Innumerable fold. That which is innumerable fold is innumerable fold.

S. 2/38

Asaṅgati - असङ्गति - Incompatibility.

Asatpratipakṣa hetu - असत्प्रतिपक्ष हेतु- Absence of a counter vailing probans.

Asādhāraṇa - असाधारण - Uncommon.

Atiśaya yukta - अतिशययुक्त - Unparalleled.

Asabhya vacana - असभ्य वचन - Vulgar words.

Asadārambha - असदारम्भ - An evil activity.

Asadbhāva sthāpanā - असद्भाव स्थापना- Non existent phase installation.

Asadbhūta vyavahāra naya - असद्भूत व्यवहारनय - Non substantive behavorial purport.

Asadguṇodbhāvana - असद्गुणोद्भावन- Proclaiming noble qualities absent in oneself.

Asadvāda - असद्वाद - Theory of non-existencs.

Asadvedya - असद्वेद्य - Karma causing pain, Inauspicious feeling producing karma, Unpleasant pathos functional.

Asakta - असक्त - Free from attachment.

Asamānajātiya paryāya - असमानजातीय पर्याय - Dissimilsar genus event.

Asambhava doṣa - असम्भवदोष - Impossible fallacy.

Asamartha kāraṇa - असमर्थ कारण - Incompetent cause.

Asamīkṣitādhikaraṇa - असमीक्षिताधिकरण - Acting unthinkingly, Imprudent operation.

Asaṁjñī - असंज्ञी - Irrational being.

Asaṁhataparārthatā - असंहतपरार्थता- Subservience to a non composite entity.

Asaṁkhya - असंख्य - Innumerable.

Asaṁkhyāta - असंख्यात - Innumerable time.

Asaṁkhyāta asaṁkhyāta - असंख्यात असंख्यात - Innumerate innumerate.

Asaṁkhyātaaṇuvargaṇā - असंख्यात अणु वर्गणा - Innumerate particle variform.

Asaṁkhyāta bhāga vṛddhi - असंख्यात भाग वृद्धि - Innumerable part increase.

Asaṁkhyāta guṇa hāni - असंख्यात गुणहानि - Innumerable times decrease.

Asaṁkhyāta guṇa vṛddhi - असंख्यात गुण वृद्धि - Innumerable fold increase, Innumerate times increase.

Asaṁkhyātāṇuvargaṇā - असंख्याताणु वर्गणा - Innumerable atoms molecule.

Asaṁkhyeya - असंख्येय - Innumerable.

As'ana - अशन - Food, Articles of food.

Asandigdha - असंदिग्ध - Non susceptible to doubt, Indubious.

Asaṁkhyāta nāma - असंख्यातनाम - Innumerate denomination.

Asaṁjñī - असंज्ञी - Non-intellectual.

Asaṁjñitva sthiti - असंज्ञीत्वस्थिति - Non intellectual lifetime.

Asaṁkles'a - असंक्लेश - Purity of thought.

Asammati - असम्मति - Non-recognition.

Asamprāptāsṛpāṭikā - असम्प्राप्तासृपाटिका - Quite a weak joint.

Asampragṛhīta atman - असम्प्रगृहीत आत्मन् - Enjoining non-obsession of the mind.

Asamyak - असम्यक् - Unauthentic.

Asaṁyama - असंयम - Incontinence, Non-restraint, Non-observance of religious rites, unrestrained.

Asaṁyamī - असंयमी - Incontinent.

Asaṁyata - असंयत - Non-restraint, Uncontrolled.

Asaṁyata - असंयत - They who are never vowful in their dealings with 14 classes of souls and 28 kinds of sense objects should be known to be without control (Asaṁyata) G.J. 478

Asaṁyatasamyagdṛṣṭi - असंयत सम्यग्दृष्टि - Vowless right belief. S-9/1

Asaṁyukta - असंयुक्त - Non combined.

Asaṅga - असङ्ग - Free from attachment.

Aśarīra - अशरीर - A pure disembodied body.

Asaṁgata - असङ्गत - Untenable.

Aśaraṇatā - अशरणता - Helplessness.

Aśarīrī - अशरीरी - Without a body.

Asaṁyata - असंयत - Non regulated.

Asaṁyata samyaktva - असंयत सम्यक्त्व - Non-regulated serenity.

Asaṁkṣepa addhā - असंक्षेप अद्धा - Minimal duration of trail.

Asat - असत् - Non-existent, Non-entity, Non-existence, Non-being.

Asatīposaṇa - असतीपोषण - Maintenance of prostitutes etc.

Asatkriyā - असत्क्रिया - A sinful action.

Asattva - असत्त्व - Non-existence.

Asatya - असत्य - Unreal.

Asatyamanoyoga - असत्यमनोयोग - False mind vibration.

Asatya vacanayoga - असत्य वचन योग- False speech vibration.

Asadhānāṅgavacana - असाधानाङ्गवचन - The statement of other than essential condition of influence, improper reason.

Asādhāraṇa - असाधारण - Uncommon, Distinct.

Asādhāraṇa rūpa - असाधारण रूप - Unique property.

Asākṣāt - असाक्षात् - Mediate.

Asaṁkhyāta bheda - असंख्यात भेद - Innumerate types.

Asāmbhogika - असाम्भोगिक - Non commensal.

Aśānti - अशान्ति - Inquietude.

Aśārīra - अशरीरर - Bodyless.

Aśaśvatavāda - अशाश्वतवाद - Annihilationism.

Aśubhayoga - अशुभयोग - Wicked activity.

Aśuddha dravyavyañjana naigama naya - अशुद्धद्रव्य व्यञ्जन पर्याय नैगम नय - Impure fluent token event figurative purport.

Aśubha upayoga - अशुभ उपयोग - Ungracious attention.

Aśuddha dravyārthika naigama naya- अशुद्ध द्रव्यार्थिक नैगमनय - Impure fluent gauge event figurative purport.

Asāmpratam - असाम्प्रतम् - Height of impropriety.

Asat - असत् - What is not laudable is asat. S-7-14

Asātā - असाता - Feelings of anguish.

Asātā vadanīya - असाता वेदनीय - Unpleasant feeling, Pain feeling karma, Unpleasant feeling producing karma.

Asatpratipakṣa hetu - असत्प्रतिपक्षहेतु - Absence of a counter vailing probans.

Asāvadhāna - असावधान - Unmindful, Regardless.

Asiddha - असिद्ध - Non existent, Unproved, A worldly soul, Non-attainment of perfection, Unaccomplished.

Asīma - असीम - Everlasting.

Aślīla - अश्लील - Indecent.

Aśloka - अश्लोक - Dishonour.

Aspaṣṭa - अस्पष्ट - Unintelligible.

Asnāna - अस्नान - Not taking bath.

Aspṛṣṭa - अस्पृष्ट - Not-touched.

Aśrutaniśrita - अश्रुतनिश्रित - Not backed by spiritual learning.

अश्रुतनिश्रित - (**Aśrutaniśrita**) - The aśrutaniśrita perceptions are those which are devoid of the background of previous education of the perceiver.
J.B.P. Page-7.

Aṣṭabhujī - अष्टभुजी - Octagonal.

Aṣṭamūlaguṇa - अष्टमूलगुण - Eight fundamental virtues.

Aṣṭakoṇīya - अष्टकोणीय - Octagonal.

Aṣṭaṅga samyak Jñāna - अष्टाङ्ग सम्यक् ज्ञान - The eight pillars of right knowledge are -

(1) **Grantha** - Reading, writing and pronouncing every letter and word correctly.

(2) **Artha** - Understanding the meaning and full significance of words, phrases and the text.

(3) **Ubhaya** - उभय - Reading, writing and speaking with full and proper understanding of the import of what is read, written and spoken.

(4) **Kāla** - Observance of regularity, punctuality and propriety of time. Improper and unsuitable occasions should be avoided.

(5) **Vinaya** - Reverent attitude.

(6) **Sopadhāna**- Propriety of behaviour.

(7) **Bahumāna** - Zeal.

(8) **Aninhava** - No concealment of knowledge or of its sources. If knowledge is pursued in the manner stated above, it will be properly and progressively acquired and promulgated.

Aṣṭāpada - अष्टापद - An eight footed animal.

Aṣṭānhika - अष्टाह्निका - It is performed thrice a year during the week beginning from the lunar eighth in the months of kārtika, Phālguna and Āṣāḍha. In these days, the fast in observed with varying strictness. J.235

Asteya - अस्तेय - Non-stealing.

Aṣṭamabhakta - अष्टम भक्त - Fast of three continuous days.

अष्टप्रवचनमाता - Both the three Guptis and five samitis are sometimes grouped together under the name of Aṣṭapravacana Mātā, that is "the eight mothers of the creed on account of their fundamental character.

Asti - अस्ति - Existent.

Asthi - अस्थि - Bone, Hide.

Asthira - अस्थिर - Infirm frame.

Astikāya - अस्तिकाय - Having a body of magnitude, Existent corporeal.

अस्तिकाय - (**Astikāya**) - Jīva and the four Ajīvas Pudgala, Dharma, Adharma and Ākāśa have kāya (body) and are known as pancastikāyas (the five astikāyas). Kāla, though an Ajīva, has no body. It is Akāya or without body.
Dr. page 45.

As these exist, they are called "Asti" by the great Jinas and because (they have)

many pradeśas, like bodies, therefore (they are called) Kāyas. Hence these are called Astikāyas. Dr. 24

Astikāya - अस्तिकाय - The term Astikāya is a compound name made up of Asti and Kāya, which respectively mean existing and extensive magnitude. Astikāya therefore means a real thing that has extensive magnitude. The Astikāyās are five in number, Jīva (soul), Pudgala (matter) dharma (Principle of motion), Adharma (Principle of rest) and ākāśa (space).

Asthira - अस्थिर - Infirmness of limbs.

Asthira nāmakarma - अस्थिर नामकर्म - Unstable genetic code potential.

Asthira nāmakarma - अस्थिर नामकर्म - The opposite of the name karma of firmness is the name-karma of weakness. S-8/11

Astitva - अस्तित्व - Being, Existence, Position.

अस्तित्व तथा नास्तित्व - (Position and negation) - Astitva (position) is concomitant with nāstitva (negation) in the same substrate. Nāstitva (negation) is concomitant with astitva (position) in the same substrate. Jaina - P. 29.

Absolute unqualified affirmation of existence is not in conformity with the nature of reality, Absolute negation of existence is self contradictory. Fidelity to experience and thought demands that existence and non existence both are to be accepted as equally valid traits in the make up of a real. Jaina - P. 88.

Who does not desire all to be existent with respect to its own identity and non existent with respect to the identity of the others. Apta - verse 15.

From the view point of its own identity every entity exists and from the view point of others identity it does not exist. If it is not so everything will be found to exist simultaneously or it will lose even its own identity.

Pramāṇamīmāṃsā P. 12.

Astitva Kāla - अस्तित्व काल - Time of existence.

Astitva kṣetra - अस्तित्व क्षेत्र - Extent of existence.

Aśubha - अशुभ - Inauspicious, Disagreeable, bad, Unpleasant, Unwholesome, Ugliness, Vices.

Aśubhakāya yoga - अशुभकाययोग - Wicked activities of the body.

Aśubhamanoyoga - अशुभमनोयोग Wicked thought activities.

Aśubhanāma Karma - अशुभनाम कर्म - The opposite of name karma of loveliness is inauspicious name karma. S-8/11

Aśubha prakṛti - अशुभप्रकृति - Inauspicious type of karmic matter.

Aśubha vacana yoga - अशुभवचन योग - Wicked speech activities.

Aśubha vihāyogati - अशुभविहायोगति - Ungracious flight life course.

Aśubhopayoga - अशुभोपयोग - Inauspicious manifestation of consciousness. Unwholesome.

Aśuci - अशुचि - Impurity, Unclean.

अशुद्ध, असत्यार्थ, अभूतार्थ या पर्यायार्थिक नय - Contemplates the same objects in their varying conditions under outside influences.

Aśuddhi - अशुद्धि - Non-purification.

Asura - असुर - Asura is special name acquired by special name karma. The

mansions of Asurakumāras are in the Paṅkabahula part of the first infernal region.

Asūyā - असूया – Prolonged non-figurativeness.

Aśvanāla - अश्वनाल – Horse shoe.

Asvārohī - अश्वारोही – Equestrain.

Atadbhāva - अतद्भाव – Substance is existing, quality is existing and modification is existing, so is the detailed scope of existence, the negation of any one of them, in fact, is that negation termed as non-identity.

Atad vyāvṛtta - अतद्व्यावृत्त – Things excluded from their opposite.

Atadākāra sthāpanā - अतदाकार स्थापना– Non similiar installation.

Atad vyāvṛtti - अतद् व्यावृत्ति – Exclusion of the opposite.

Aṭaṭa - अटट – A period consisting of eighty four laks of aṭaṭāngas.

Aṭaṭāṅga - अट्टाङ्ग – A period consisting of eighty four laks of trutitas.

Athāj ñāna - अतथाज्ञान – False knowledge.

Athākhyāta - अथाख्यात - Perfect conduct.

Athāpravṛtta - अथाप्रवृत्त – Conformally tended.

Atialaṅkṛta - अति अलङ्कृत – Elaborate.

Atibhaṅga mudrā - अतिभंगमुद्रा – Flexed body.

Atibhārāropaṇa - अतिभारारोपण – Overloading is putting more weight than an animal or a human being can reason- ably carry. S-7/25

Atianiṣṭa - अतिअनिष्ट - Very undesirable, Very harsh.

Atiavara - अतिअवर – Very lowly, Extremely low.

Atiīrṣā - अतिईर्षा – Exess jealousy or rivalry.

Aticāra - अतिचार – Indulgence in the pleasures of the world.

Atikāla - अतिकाल – Delay, Late.

Atikaṣāya Utkaṭatā - अतिकषाय उत्कटता – Extreme intensity of passions.

Atikāya and Mahākāya - अतिकाय तथा महाकाय – These are two lords of Mahoragas. – S-4/6

Atikleśa - अतिक्लेश – Great trouble.

Atikliṣṭa - अतिक्लिष्ट – Greatly defiled or disturbed.

Atikṛpaṇa - अतिकृपण - Very nigardly, Very stingy.

Ati Kuṭila - अति कुटिल - Very crooked.

Ati Kūpita - अतिकुपित – Very angry.

Ati Krūra - अतिक्रूर – Very cruel.

Ati Kopanā - अतिकोपना – Very irascible.

Ati Kopātura - अतिकोपातुर – Prone to great anger.

Atikrāntacārin - अतिक्रान्तचारिन् - Who violates the rules of conduct.

Atikramaṇīya - अतिक्रमणीय – Fit to be transgressed.

Atikṣāntikā - अति क्षान्तिका – Very forgiving.

Ati Khara - अतिखर – Very harsh or severe.

Atikhecara - अतिखेचर – Superior to semi divine damsels.

Atigata - अतिगत – To enter, To go.

Atigaccha - अतिगच्छ - To elapse.

Atikrama - अतिक्रम - To pass, To elapse, To pass away.

Atikramaṇa - अतिक्रमण - Transgression.

Atikrānta - अतिक्रान्त - Passed, Violated, Discarded.

Ati lolupatā -अति लोलुपता - Voracity, Revenousness.

Atipāta - अतिपात - Killing, Viloence.

Atiprasādhana - अतिप्रसाधन - Surrounding oneself with the objects of sensual pleasure.

Atiprasaṅga - अतिप्रसङ्ग - Unwarranted extension, Extreme context (Irrevalence)

Atirañjita - अतिरंजित - Overestimated.

Atisaṁdhāna - अतिसंधान - Playing tricks upon others.

Atisaṁgraha - अतिसंग्रह - Accumulating even unnecessary articles in large numbers.

Atiśaya - अतिशय - Additional efficiency, Development of extraordinary personality.

Atiśayita - अतिशयित - Surpassing.

Atiśaya yukta - अतिशययुक्त - Transcendental.

Atiśesa - अतिशेष - An extraordinary occurrence.

Atisthāpanāvali - अतिस्थापनावलि - Over installation trail.

Atisundara - अतिसुन्दर - Exquisite.

Atithi - अतिथि - He, who moves from place to place without transgressing his self control is called a guest (atithi). Or he who comes on any day without any regularity or definiteness is a guest. Four things offered to the guest- Food, implements, medicine and shelter. Pure food must be offered by the householder with a pure heart to the ascetic on the path to emancipation who is earnest in practising restraint and discipline. Implements such as books which promote right faith and so on must be presented to him. Wholesome and proper medicine must be given to him. Shelter also must be provided for the ascetic with great devotion. S-7/21

Atithipūjā - अतिथि पूजा - Hospitality.

Ativāhana - अतिवाहन - Keeping a large number of vehicles.

Ativikaṭa - अतिविकट - Extremely deformed.

Ativyāpti - अतिव्याप्ति - Overlapping, Extreme differentia, Being too wide concommitance fallacy.

Aticāra - अतिचार - Transgressions.

Atīndriya - अतीन्द्रिय - Invisible, Unsensuous, Super sensitive, Beyond the reach of senses, Para sense.

Atīndriyasukha - अतीन्द्रियसुख - Super sensible happiness.

Atīndriya jñāna - अतीन्द्रिय ज्ञान - Supersensuous intuition.

Atīndriyatā - अतीन्द्रियता - Supersensuousness.

Atisthāpanāvalī - अतिस्थापनावली - Extreme installation trail.

Ativyāpti - अतिव्याप्ति - Undesirable extension.

Ati ṛjuka - अति ऋजुक - Having a very simple nature, in a straight course.

Atīta - अतीत - Gone over, Passed.

Ati ucca - अति उच्च - Very high.

Ati ugra - अतिउग्र - Very fearful, Very frightening.

Ati Ujjvala - अति उज्ज्वल - Very bright.

Ati śrānta - अतिश्रान्त - Extremely tired.

Ati utkarṣa - अति उत्कर्ष - Going beyond any pride or idea of greatness.

Ati ūrdhva - अति ऊर्ध्व - Very tall.

Ati upaśānta - अति उपशान्त - Very calm.

Ati uṣṇa - अति उष्ण - Very hot.

Ati vrata - अतिव्रत - To go beyond, to escape.

Ati vṛtta - अतिवृत्त - Who has gone into or carried over.

Atīta Kāla - अतीत काल - Past time.

Atīta samaya rāśi - अतीत समय राशि - Past instant set.

Atīta vākya - अतीत वाक्य - Irrelevant talk.

Atula - अतुल - Unrivalled.

Atyakṣara - अत्यक्षर - Speaking more words than are actually contained in a text.

Atyanta - अत्यन्त - Severely.

Atyantābhāva - अत्यन्ताभाव - Absolute non existence, Absolute negation, Extreme non-existance.

Audayika - औदयिक - Operative.

Audayika bhāva - औदयिक भाव - Dispositions arising from fruition of karmas.

Audārika - औदारिक - Gross.

Audārika śarīra - औदारिक शरीर - Physical body.

Audārika śarīra āṅgopāṅga - औदारिक शरीर आङ्गोपाङ्ग - The chief and secondary parts of the physical body.

Aughika - औघिक - General.

Aupādhika - औपाधिक - Conditional or fictitious, imposed dispositions.

Autpattikī - औत्पत्तिकी - Instantaneous.

Avabhāsī - अवभासी - Revelating.

Avacchinna - अवच्छिन्न - Determined.

Avadāta - अवदात - Clear.

Avadhāraṇā - अवधारणा - Determination.

Avadhāraṇatā - अवधारणता - Holding.

Avadhi darśana - अवधिदर्शन - Perception through the faculty of avadhi or clairvoyance, Visual knowledge, Clairvoyant perception.

Avadhijñāna - अवधिज्ञान - Clairvoyance Knowledge.

Avadhi - अवधि - Clairvoyance - It ascertains matter in downward range or knows objects within limits. S-1/9

अवधि - Avadhi is of three kinds. Deśavadhi, Parmāvadhi and Sarvāvadhi. All the three are conditioned by Psychic qualities. But Deśāvadhi is also conditioned by birth in the case of Deva or Naraka.

देशावधि - Deshavadhi is the very limited faculty of perceiving things beyond sense perception is able to apprehend only a limited number of things within a limited space and within a limited time.

Deśāvadhi is said to be of two kinds. Guṇapratyaya and Bhavapratyaya, conditioned by Guṇas or Psychic qualities and by 'bhava' or birth. Guṇapratyaya Deśāvadhi is associated with man and animals and Bhavapratyaya with Deva and Naraka. Guṇapratyaya is again divided into six kinds :-

(1) अनुगामी (The following)
(2) अननुगामी (Not following)
(3) वर्द्धमान (The growing)
(4) हीयमान (Decaying or decreasing)
(5) अवस्थित (Limited or bounded)
(6) अनवस्थित (Unlimited or indefinite)

Anugāmī - अनुगामी - Which enlightens the things while marching as the sun does.

Ananugāmi - अननुगामी - Which sticks to one and the same thing as the fixed idea of an insane person. In the first attention is continually flowing from things to things whereas in the second it is rivetted to the very same thing.

वर्द्धमान - Vardhamāna - Which begins like a spark of light and grows into a huge flame gradually lighting up a number of objects.

हीयमान - Hīyamāna - Here the faculty gradually decreases like fire going out.

अवस्थित - Avasthita - The faculty that neither increases nor decreases but is limited and definite because of the samyak qualities of the soul.

अनवस्थित - Anavasthita - Anavasthita is the opposite of the अवस्थित. It is unlimited and indefinite. It is wavering hither and thither like a column of fire or water that is subject to heavy gust of wind.

परमावधि - Paramāvadhi - Parmāvadhi is the higher Avadhi Jñāna which is free from such limitations of देशावधि.

सर्वावधि - Sarvāvadhi - Sarvāvadhi is the perfect faculty which perceives all reality. This is associated with the perfect self.

मनःपर्यय - Manahparyaya - Manah-Paryaya is of two kinds : Ṛjumati and Vipulamati; telepathy which manifests straight and direct, and telepathy that manifests crooked or in undulations. These appear only in a person of Apramatta Guṇasthāna who acquired Saṁyama labdhi. (i.e.) a person who acquired complete harmony or steadiness of the spirit by or through renunciation.

ऋजुमति - Rjumati - Ṛjvī means straight that which manifests straight or direct is Ṛjumati. This apprehends straight and direct the ideas in another's mind.

विपुलमति - Vipulamati - Vipula means crooked or zigzag. When the process of knowing the ideas in other's mind manifests in a zigzag way it is vipulamati.

अवधिज्ञान के भेद - The two kinds of Avadhi - Avadhi is of two kinds according to the nature of its origin. The first is due to birth and second owes its origin to destruction-cum-subsidence of the particular karmic veil. S-1/20

Bhava - (भव) - The mode of a soul - The mode of a soul is the state of existence caused by the life and name karmas. S-1/21

Pratyaya - (प्रत्यय) - Cause.

Six kinds of clalvoyance from destruction-cum subsidence - (छ: प्रकार का क्षयोपशमनिमित्तक अवधिज्ञान) - Clairvoyance is of six kinds. These are anugāmi, Ananugāmi, Vardhamāna, Hīyamāna, Avasthita and Anavasthita (Accompanying, Unaccompanying, Increasing, Decreasing, Steady and Unsteady). Just as light accompanies

the sun, the first kind accompanies the individual possessing it wherever he goes. The second kind does not accompany the individual. It passes away there itself like the reply given to the question of an indifferent person. The third variety develops rapidly like the fire in the forest caused by friction, which spreads rapidly by means of dried leaves and fuel. It develops from its original degree upto the extent of innumerable universes, owing to the purity of right faith etc. of the individual. The fourth variety decreases up to a very small fraction of an aṅgula (a very small measure) from its original degree owing to the decline of right faith and the consequent increases of impure thought. The fifth type neither decreases nor increases. It is like the mole. It is steadfast at the same level at which it originates, as right faith etc. continue in the same condition. It is so till death or till the attainment of omniscience. The sixth type is unsteady like the waves caused by the wind. It develops as well as deteriorates in accordance with the growth or decline of right faith etc.

S-1/22

Kumati, Kuśruta and Kuavadhi - (कुमति, कुश्रुत और कुअवधि)- Sensory knowledge, scriptural knowledge and clairvoyance may also be erroneous knowledge. These are wrong because these co-exist in the soul with wrong belief. It is similar to the milk kept in a bitter ground. Now the taste of the milk becomes different on account of the defect of the receptacle in which it is kept. But there is no error in the ascertainment of objects by wrong sensory knowledge etc. S-1/31

अवधिज्ञान – Visual knowledge is called Avadhi, because it is limited (Avadhiyate) and it is called in the scriptures Sīmā Jñāna (bounded knowledge) because it is bounded in respect of its subject matter, Dravya, its scope in space, kṣhetra, its duration in time, kāla, and its different conditions Bhāva). And the conquerors speak of visual knowledge as of 2 kinds, produced by birth (Bhava pratyaya), or by merit (Guṇa pratyaya).

G.J. 206. Gatha 370

भवप्रत्यय और गुणप्रत्यय के स्वामी – Birth born (भवप्रत्यय, visual knowledge, is possessed by) celastial and hellish beings and also by the Tīrthaṁkaras and rises from the destruction subsidence of visual knowledge obscuring karma in all (parts of) the body. Merit born Guṇa pratyaya visual knowledge is acquired by human and subhuman beings, and rises from the destruction- subsidence of visual knowledge. Obscuring karma in body above the navel at the marks of conch etc. (e.g. lotus, bolt, Svastika etc.)

G.J. 206. Gatha 371

3 प्रकार का अवधिज्ञान – There are three kinds of visual knowledge -

देशावधि - Partial visual knowledge.

परमावधि – Full visual knowledge.

सर्वावधि - Full visual knowledge.

Birth-born (Bhava-Pratyaya) visual knowledge is necessarily partial visual knowledge (Deshāvadhi). High (Param) and full (Sarva) visual knowledge is necessarily merit born (Guṇa-pratyaya) partial visual knowledge also may be merit born.

G.J. 207. Gāthā 372-73

देशावधि के स्वामी – The minimum of partial visual knowledge is (acquired by merit) by human and sub human beings, the maximum by the self-controlled (Saṁyamī saints).

G.J. 207. Gāthā 374

परमावधि और सर्वावधि के स्वामी – High visual (परमावधि) and full visual (सर्वावधि) knowledge rise only in vowful saints in their last incarnation.

G.J. 208. Gāthā 374

प्रतिपाती और अप्रतिपाती की अपेक्षा देशावधि आदि में भेद – Partial visual knowledge is falliable (Pratipāti), the remaining two are infalliable (Apratipāti). (Souls having the) last two kinds (of visual knowledge) can not have wrong belief or vowlessness.

G.J. 208. Gāthā 375

अवधिज्ञान के द्वारा जानकारी – Visual knowledge from its minimum to its maximum, in respect of its subject matter (द्रव्य), scope (kṣhetra), Time (Kāla) and condition (Bhāva) knows only material objects. And the full visual knowledge is free from the distinctions of minimum and maximum. The collection of quasi-karmic (no-karma), physical (audārika) molecules acquired by medium vibratory activity (Yoga of the soul) with its naturally attendant (Visrasopacaya group of atoms), divided by (the innumerable spatial units of the universe. (Loka, is what) minimum visual knowledge necessarily knows as (its) subject matter.

G.J. 208. Gāthā 376-377

Avadya - अवद्य - Sin, Reproach.

Avagama - अवगम - Determination.

Avagāḍha - अवगाढ़ - Steeped, Profound knowledge of some part of the three fold canon.

Avagāha - अवगाह - Pervade, Penetration.

Avagāha Kriyā - अवगाह क्रिया - The activity of occupation of space.

Avagāhana - अवगाहन - Stature, Plunge, Immersion, Floatation.

Avagāhana hetutva - अवगाहन हेतुत्व - Immersion causality.

Avagāhanatva - अवगाहनत्व - Interpenetrability.

Avaguṇa - अवगुण - Vices.

Avagraha - अवग्रह - Apprehension, Sensation.

Avagraha - अवग्रह - The first awareness of an object on the contact of the sense organ with it is apprehension (avagraha), the first stage of sensory knowledge. When there is the meeting of the sense organ and the object, it is apprehended or sensed. The awareness of the object immediately following it is avagraha. For instance, the apprehension of white colour is avagraha.

Avahāra Kāla - अवहार काल - Divisor period, Mere awareness of an object.

Avakāśa dāna - अवकाशदान - Accommodating.

Avaktavya - अवक्तव्य - Inexpressible, Indescribability, Inexplicable.

Avaktavya guṇa vṛddhi - अवक्तव्य गुण वृद्धि - Indescribable fold increase.

Avamaudarya - अवमौदर्य - Reduced diet.

Avamodarya - अवमोदर्य - Diminshed diet is intended to develop vigilance in self control, suppression of evils, contentment and study with care.

Avara sthiti - अवर स्थिति - Lower lifetime.

Avarga - अवर्ग - Non square.

Avarṇavāda - अवर्णवाद - Blasphemy.

Avarṇavāda - अवर्णवाद - Attributing faults to or slandering the great ones is avarṇavāda. Faults may be attributed in the following ways "The omniscients eat morsels of food and conduct themselves like ordinary men. The scriptures recommend meat-eating and drinking of wine. The ascetics are base-born and are lacking in cleanliness etc. The religion taught by lord "Jina' (Tīrthaṁkara) is devoid of merit. Those who follow it will be reborn as demons. The celestial beings eat meat and drink wine. S-6/13

Avarṇya samā - अवर्ण्यसमा - Parity per certainty.

Avava - अवव - A period consisting of eighty four lakhs of avavāṅgas.

Avavāṅga - अववाङ्ग - A period consisting of eighty four lakhs of aṭaṭas.

Avasanna - अवसन्न - Feldown.

Avasarpiṇī - अवसर्पिणी - Down phase of the cycle, Desending cycle of time.

Avasarpiṇī Kāla - अवसर्पिणी काल - Descending cycle of time - That by whose nature knowledge etc. becomes less is the descending cycle of time. The descending cycle is of six divisions namely suṣamāsuṣamā, Suṣamā, Suṣamāduṣṣamā, Duṣṣamāsuṣamā, Duṣṣamā, Atiduṣṣamā. - S-3/27

अवसर्पिणी काल - The present half cycle of time is known as Avasarpinī Kāla. It commenced 10 korā-korī (1 korā-korī = 10,000,000) (10,000,000) O.Y.S. less 395000 years ago, roughly speaking. At its commencement the conditions of things on our little earth resembled those in a bhogabhūmi. There are six aras (spokes) in a half-cycle of time. The duration of the first and of our half cycle was 4 korā-korī, of the second 3 korā-korī, of the third, 2 korā-korī, and of the fourth, 1 korā-korī O.Y.S. Less 42,000 years. The duration of the fifth (which is now running) will be 21,000 years, and of the sixth, the same as that of the fifth.

The Avasarpiṇī is the descending arc, because it is the arc of deterioration. All things have become deteriorated and will further deteriorate in this period. The other half-cycle will be the reverse of this. Longevity and stature as well as the conditions of existence have been affected alike. The bhoga-bhūmi like felicity began to disappear long-long ago, and was completely destroyed before the commencement of the fourth ara of our half cycle. People were then forced to sweat for their living, and the idea of private proprietorship gradually formed itself in their minds.

Avaśa - अवश - Dependent.

Avasāda - अवसाद - Anguish.

Avasthāna - अवस्थान - Pervasiveness, Steadiness.

Avaśeṣa - अवशेष - Relics, Vestiges, Traces, Findspots.

Avasthita - अवस्थित - Steady, Fixed in mumber, Limited or bounded, Constant, Stayed, Stable.

Avasthita prakṣepa - अवस्थित प्रक्षेप - Stayed projection.

Avasthita vedaka - अवस्थित वेदक - Stable pathetic.

Avasthiti - अवस्थिति - Fixity.

Avastu - अवस्तु - Non substance, Unreal.

Avayava - अवयव - Part.

Avayavī - अवयवी - Aggregate.

Avacanīya - अवचनीय - Unfit to be taught, Inexpressible.

Avācya - अवाच्य - Speechless.

Avāya - अवाय - Judgement, Perceptual judgement.

Avāya - (अवाय) - Judgement. Knowing the object as it is after ascertaining the particulars is Judgement. By its movement up and down and by the flapping of the wings, it is ascertained that it is a crane only and not a flag. S-1/15

Avedaka - अवेदक - Non enjoyer.

Avibhakta - अविभक्त - Indeterminate.

Avibhāga praticcheda - अविभाग प्रतिच्छेद - Infinitesimal degrees, Indivisible corresponding section.

Avibhāga agra - अविभाग अग्र - Corresponding degree.

Avibhāga aṁśa - अविभाग अंश - Crresponding level.

Avibhāgī - अविभागी - Infinitesimal.

Avicala - अविचल - Steadfast.

Avicāra - अविचार - Devoid of transition.

Avicāraka - अविचारक - Undiscussive.

Avicyuti - अविच्युति - Absence of lapse.

Avidyamāna - अविद्यमान - Absent.

Avidyā - अविद्या - Ignorance.

Avigrahā - अविग्रहा - Without a bend, bendless motion.

Avigrahā gati - अविग्रहा गति - Rectilinear motion.

Avigrahā gati - (अविग्रहा गति) - That motion in which there is no bend is avigrahā gati. It occurs To the liberated soul. S-2/27

Avihiṁsā - अविहिंसा - Absence of violence.

Avijñātārtha - अविज्ञातार्थ - Unintelligible assertion.

Avikalpa - अविकल्प - Undetermined, Absence of misgiving.

Avikalpaka - अविकल्पक - Indeterminate intuition.

Avikārī - अविकारी - Non disturbing.

Avinābhāva - अविनाभाव - Universal concomitance.

Avinābhāvī - अविनाभावी - Concomitant characteristics.

Avineya - अविनेय - Ill behaved, Indecorous.

Avineya - (अविनेय) - The ill behaved - are those who don't listen to the truth and don't cultivate virtues. S-7/11.

Avinīta - अविनीत - Insolent.

Aviparītārtha - अविपरीतार्थ - What is not contrary to the fact.

Avirata - अविरत - Non abstinence, Without partial vows, Non-abstinence, Non-abstaining layman, Vowless right believer.

Avirata samyagdṛṣṭi - अविरत सम्यग्दृष्टि- True believers without vows, Vowless right belief.

Avirati - अविरति - Absense of moral discipline, Non stopping from sinning, Non regulation, Non abstinence.

Avirādhanā - अविराधना - Non-violation.

Avirodhakatva - अविरोधकत्व - Without incompatibility.

Aviruddha - अविरुद्ध - Compatible, Non contradictory.

Aviruddha Kāraṇa anupalabdhi - अविरुद्ध कारण अनुपलब्धि - Non contradictory cause non-establishment.

Aviruddhopalabdhi - अविरुद्धोपलब्धि - Positively cognised compatible.

Aviruddha Kārya anupalabdhi - अविरुद्ध कार्य अनुपलब्धि - Non-contradicotry effect non-establishment.

Aviruddha pūrvacara anupalabdhi- अविरुद्ध पूर्वचर अनुपलब्धि - Non-contradictory pre variable non-establishment.

Aviruddha vyāpaka anupalabdhi - अविरुद्ध व्यापक अनुलब्धि - Non-contradictory pervasive non establishment.

Aviruddha svabhāva anupalabdhi - अविरुद्ध स्वभाव अनुपलब्धि - Non contradictory nature non-establishment.

Aviruddha sahacara anupalabdhi - अविरुद्ध सहचर अनुपलब्धि - Non-contradictory covariant non-establishment.

Aviruddha uttaracara anupalabdhi- अविरुद्ध उत्तरचर अनुलब्धि - Non-contradictory past variable non-establishment.

Avisaṁvādī - अविसंवादी - Non-discrepant, Non-contradictory.

Avisaṁvādaka - अविसंवादक - Consistent knowledge.

Aviśeṣa - अविशेष - Without any difference, Common.

Aviśeṣaṇasamā - अविशेषणसमा - Parity per non-difference.

Aviśeṣa swarūpa - अविशेषस्वरूप - Indistinguishable.

Avitatha - अवितथ - True.

Avīcara - अविचार - Free from shifting.

Avivakṣita - अविवक्षित - Non-arbitrarily chosen.

Avyabhicārī - अव्यभिचारी - Unerring.

Avyakta - अव्यक्त - Undifferentiated, Indistinct.

Avyakta grahaṇa - अव्यक्तग्रहण - Indistinct apprehension.

Avyatireka - अव्यतिरेक - Lacking in negative con comitance.

Avyatirekī - अव्यतिरेकी - Unseparated.

Avyakta rūpa - अव्यक्त रूप - Dormant form.

Avyaya - अव्यय - Indeclinable, Conserved, Member of syllogism.

Avyayībhāva - अव्ययीभाव - Indeclinable compound.

Avyābādha - अव्याबाध - Undisturbability, Unperturbed.

Avyāmoha - अव्यामोह - Absence of delusison.

Avyāpti - अव्याप्ति - Non-pervasiveness, Non inclusion, Too narrow.

Avyucchinna - अव्युच्छिन्न - Indestructible.

Ayana - अयन - Half year, a period of six months.

Ayaśahkīrti - अयश:कीर्ति - Dishonour, Disrepute.

Ayaśas - अयशस् - Infamy, Bad reputation.

Ayaśahkīrtināma karma - अयश: कीर्तिनामकर्म - That which proclaims demerit is the name karma of disgrace, Notoriety genetic code.

Ayata - अयत - Careless.

Ayatana - अयतन - Carelessness.

Ayodhya - अयोध्या - Ayodhya in the country of Kauśala, was the capital of Nākbhirāja's kingdom, and it had been built with the advice of heavenly devas to represent the capital of the heavenly kingdom of Indra in the first heaven. For six months Kubera, celebrated the coming of the lord in advance, in the way stated. All Ayodhya loaded themselves with the wealth in this period. Even the walls of many mansions and palaces were now studded with lustrous gems. Everywhere there were signs of affluence and wealth, while poverty and squalor had flown away.

Ayogakevalin - अयोगकेवलिन् - Non vibratory omniscient, Omniscient without activity, Non-volition omniscient.

Ayogi Jina - अयोगि जिन - Those in whom there are no merit or demerit producing good or bad vibrations, are non-vibratory conqueror (अयोगिजिन) possessed of unparalleled and infinite power.

Ayonika - अयोनिक - An emancipated soul.

Ayukta - अयुक्त - Untenable, Unjustifiable.

Ayuta siddha - अयुतसिद्ध - Inseparable.

आ (Ā)

Ācchādita - आच्छादित - Superposed, Inserted, Shaded.

Ācchedya doṣa - आच्छेद्य दोष - Offering food for fear of some one.

Ābādhā - आबाधा - The period for which material molecules that have come to the soul in the form of karmas do not gain the capacity for affecting the soul, is called Ābādhā, Time lag.

Ābādhā āvalī - आबाधा आवली - Time lag trail

Ābādhā Kaṇḍaka - आबाधा काण्डक - Time lag split.

Ābhāsa - आभास - Fallacy.

Ābhigrahika - आभिग्रहिक - Predetermined.

Ābhigrāhika Mithyādarśana - आभिग्राहिक मिथ्यादर्शन - Obstinate insular attachment to the wrong view.

Ābhimukhya - अभिमुख्य - Position in the front.

Ābhinibodha - आभिनिबोध - Knowledge obtained by congenital mental capacity.

Ābhinibodhaka jñāna - आभिनिबोधक ज्ञान - Deductive knowledge.

अभिनिबोधिक ज्ञान के पर्याय - **(Synonyms of ābhinibodhika)** - Bhadrabahu Niryukti gives the following synonyms of ābhinibodhika (perceptual cognition) Īhā : (speculation), apoha (exclusion), vīmaṁsā (=Vimarsa, enquiry), Maggaṇā (mārgaṇā - searching), gavesaṇa (fathoming), Saṇṇā (Sanjña) - recognition, sai (smṛti, memory), Mai (mati, sensuous cognition) and paṇṇā (prajña, wisdom). The Tattvārthasūtra mentions only mati (sensuous cognition), smṛti (recollection), cintā (thought), and abhinibodha (perceptual cognition) as synonymous.
S.J.P. 33.

Ābhiniveśika mithyādarśana आभिनिवेशिक मिथ्यादर्शन – Attachment to a view in spite of the knowledge that it is wrong is ābhiniveśika.

Ābhiyogya - (आभियोग्य) - These are like servants engaged in serving others in several ways. S-4/4

Ābhoganatā - आभोगनता - Leaning towards.

आबू – (Ābū) - The Mohammadans attacked Gujarat. The commander of that place, Ābū, who had taken the householders vows, used to observe Pratikramaṇa daily. While engaged in the battle it was prayer time, for which the Jaina commander wanted to retire to some lonely place. But, in view of the overwhelming forces of the enemy it was neither easily possible nor considered feasible. So Ābūji sitting in his seat on the elephant back and holding swords in both of his hands did his pratikramaṇa. While so doing, he begged forgiveness from one sensed and two sensed beings, which amazed the other chiefs. Pratikramaṇa being over, Ābū challenged his counterpart, but even before the invader could make any reply, the Jain hero gave the opponent such a blow that he reached under its effect.

This made everyman, woman and child of Gujarat sing Ābū's praises. While presenting an address, the Mahārāni Jocularly remarked "Well Ābūji, while you were asking forgiveness from one sensed and two sensed beings our forces had lost all hopes of victory, for it was argued that a General who was asking forgiveness from one sensed and two sensed beings would hardly be able to kill five sensed human beings.

At this the Jaina Vīr Ābū replied, "Your majerty, the vow of non-violence that I have taken concerns my soul and my individual self. But so far as it concerns obedience to the orders of and the welfare of the state, I consider it my first and foremost duty to fight and if necessary to kill the adversary in the battle field. You should also know that my physical self is the property of the country and as such its use must also conform to its commands. But as regards my soul, it is my private property, which I must save in accordance with the dictates of the vow of Ahiṁsā taken by me.

A-90-91

Ābhyantara prāṇa - आभ्यन्तर प्राण - Internal vitalities.

Ābhyantara upakaraṇa - आभ्यन्तर उपकरण - Internal means.

Ābhyantara racanā - आभ्यन्तर रचना- Internal formation. The spreading of a small extent (i.e. of one/innumerable part of utsedhangula) of the soul in the shape of the sense such as the eyes is the internal formation. S-2/17

Ācāmla - आचाम्ल - A kind of austerity in which food is taken without salt etc.

Ācāra vinaya - आचार विनय - Discipline qua conduct.

Ācāryas - (आचार्य) - These are all the souls till date who have shown and are showing the way to the right conduct.

Ācārya - आचार्य is the head from whom the vows are taken and practised. S-9/24

Ācārya - आचार्य - Ācārya represents the organiser of the sangha. The chief

of a group of asceties as well as the householders.

आचार्य – An ācārya is one who practises the five ācaras (kinds of conduct) and advises his disciples to do the same. The five kinds of ācāras are Darśanācāra, Jñanācāra, Cāritrācara, Tapācāra and vīryācāra.

दर्शनाचार – (Darśanācāra) - Darśanā-cāra is the turning ot oneself to the faith that the soul, consisting of supreme consiciousness, is separate from everything else and is the only thing to be meditated on.

ज्ञानाचार– (Jñānācāra) -

Jñānācāra is the turning of oneself to attainment of the knowledge that the natural characteristics of the soul have no connection with delusion or attachment and aversion.

चारित्राचार – (Cāritrācāra) - Cāritrācāra consists in making the soul tranquil after freeing it from all kinds of disturbances arising from attachment etc. so that it may enjoy perfect bliss.

तपाचार – (Tapācāra) - Tapācāra consists in the practice of various kinds of penances by which one can conquer reprehensible desires and attain a true conception of soul.

वीर्याचार – (Vīryācāra) - Vīryācāra is giving full scope to one's inherent power, so that the first four ācāras might not be hindered or destroyed.

Dr. page 116-117

(Brahmadeva commentary)

आचार्यों का ध्यान करने का उपदेश – That sage who attaches himself and others to the practice of vīrya (power) cāritra (conduct) and Tapa (penance) in which faith and knowledge are eminent is to be meditated, as ācārya (preceptor).

Dr. 52

Ācārya - आचार्य – The head of the company of saints, Head ascetic, Chief saint, The head of the group of saints, Chief preceptor.

Ācārya bhakti - आचार्य भक्ति – Devotion of chief preceptors.

Ācārya Bhakti - आचार्य भक्ति – The worship of chief preceptors. S-6/24

Ādāna nikṣecpaṇa samiti - आदान-निक्षेपण समिति – Discipline in receiving and throwing out careless lifting and laying down.

Ādānanikṣepaṇa Samiti - आदान-निक्षेपण समिति – Carefulness in lifting and laying down.

Ādānanikṣepaṇa samiti - (आदान-निक्षेपण समिति) - Care in taking and placing things or objects.

Ādeśa - आदेश – Exposition, Detail.

Ādeya - आदेय – Lustrous body.

Ādeya nāma Karma - आदेय नाम कर्म - That which causes lustre of body is the name karma of lustre (ādeya).

S-8/11

Ādhāra - आधार – Container, Supporter.

Ādhārita - आधारित – Envisaged.

Ādhārīya - आधारीय – Basal.

Ādhārādheya bhāva - आधाराधेयभाव - Relation of container and contained.

Ādheya - आधेय – Contained, Supported.

Ādhīna - आधीन – Subjugated.

Ā dirū pa - आदिरूप – Prototype.

Ā gala - आगल – Gulp.

Ā gama - आगम - Verbal tesitomy, Scripture, Authority, Revelation.

आगम – **Ā gama** or knowledge from authority means the knowledge of things, arising from authoritative sayings. By trasference of epithet, the authoritative saying also (is so called). For instance, in this part of the country, there is a diamond - mine. These are things like diamond valleys etc. P4/1-3.

Ā gama bhāva jīva - (आगम भाव जीव)- The soul well-versed in scriptures dealing with souls or human souls and attending to them is ā gama bhāva jīva. S-1/5

Ā gama dravya Jīva - (आगम द्रव्य जीव)- The being who is proficient in, but is not attending to the scriptures dealing with the soul or the human soul is ā gama dravya jīva. S-1/5.

Ā gama dravya Karma - आगम द्रव्य कर्म- Attention privation of karma.

Ā gama dravya karmanik ṣepa - आगम द्रव्य कर्म निक्षेप - Revelation fluent functional installation.

Ā gama śravaṇa - आगम श्रवण – Listening to the discourses of great saints.

Ā gamana - आगमन - Induction.

Ā gamopadeśa - आगमोपदेश - Learning the scriptures.

Ā gantuka - आगन्तुक - New comer.

Ā gā ḍha - आगाढ़ - Acute.

Ā gamana - आगमन - Advent.

Ā ghā ta - आघात - Reverses.

Ā hā ra - आहार - Āhāra is the taking in of matter fit for the three kinds of bodies and six kinds of completion. S-2/30

Ā hā ra vargaṇ ā - आहार वर्गणा - Digestive variform, Assimilation variform.

Ā hā raka - आहारक - Caloric, Projectable, Assimilating.

Ā hā raka - आहारक - The intaking of the quasi-karmic molecules (No karma-vargaṇ ā) for a body, speech or mind under the operation of such body (Sub classes of body making karma) as happens to be in operation (उदयापन्न) is called (āharā). The soul constantly assimilates the molecules of one of the three physical, fluid or ā haraka bodies and of speech and mind. Therefore the soul is called assimilative (Ā hā raka) G.J. 664-665

Ā hā raka Kā yayoga - आहारक काययोग- Assimilative vibratory activity, Supernormal body.

Ā hā raka miśra yoga - आहारक मिश्र योग- Assimilative mixed vibration, mixed assimilative body vibratory activity, The activity of supernormal body associated with the gross body.

Ā hā raka śarīra - आहारक शरीर - Miraculous body, Translocation bodies, Projectable body.

आहारक शरीर – When a yogī during Tapas has certain difficulties about intricate facts of reality, there shoots forth a kind of subtle body from him. This stretches out so far as to be in communion with another well informed person, from whom the information sought for is secured by a sort of telepathic responses.

Āhāraka śarīra - आहारक शरीर - The miraculous projectable body is that which is originated by a saint of the sixth stage, in order to resolve a doubt or to ascertain the nature of a minute object or to dispel non-restraint.

Āhāraka samudghāta - आहारक समुद्घात - Assimilative overflow.

Āhāraka śarīra āngopānga - आहारक शरीर आङ्गोपाङ्ग - Chief and secondary parts of translocation body.

Āhāraka yoga आहारक योग - Assimilative vibration- Through this the saint having doubt in himself, going near an omniscient (or a knower of scriptures) assimilates or comprehends (आहरति) fine matters (i.e. the points on which he was in doubt), therefore (this) vibration is called आहारक (assimilative vibration or āharaka yoga).

Āhāraka kāya yoga - आहारक काय योग- Activity of the super normal body.

Āhāraparyāptināmakarma - आहार पर्याप्ति नाम कर्म - Molecules to form the body.

Āhāra saṁjñā - आहार संज्ञा - Preying instinct.

Āhāra vargaṇā - आहार वर्गणा - Assimilation molecule.

Āhlāda - आह्लाद - Sheer joy.

Āhnika - आह्निक - Group of lectures.

Āhṛtādāna - आहृतादान - Receiving stolen property.

Ājīvika - आजीविक - The followers of Gośālaka.

Ājīvikā doṣa - आजीविका दोष - Obtaining food by describing ones own lineage, merit or occupations.

Ājñā - आज्ञा - Revelation.

Ājñāpanī - आज्ञापनी - Dictatory.

Ājñāvicaya - आज्ञाविचय - Respecting the teaching of scripture.

Ājñāvyāpādikī kriyā - आज्ञाव्यापादिकी क्रिया - is misinterpreting the injunctions laid down in the scriptures which one is unable to carry out owing to the rise of conduct concluding karmas. S-6/4

Ākāra - आकार - Form, stature.

Ākāra sambandhī - आकार सम्बन्धी - Physiognomical.

Ākāramūlaka - आकारमूलक - figurative.

Ākāśapradeśa - आकाश प्रदेश - Space points.

Ākāśa pradeśa - आकाश प्रदेश - The portion of the space occupied by one atom is called the space point and it is capable of giving room to the atom of all substances.

Ākiñcanya - आकिञ्चन्य - Non-attchment, Possessionless.

Ākiñcanya - आकिञ्चन्य - Non-attachment is giving up adornment of the body and the thought, "This is mine". He who has nothing is akiñcana. His thought or natural property is ākiñcanya. S-9/6

Ākṣepaṇī - आक्षेपणी - Stories which attract man towards the pleasures of the senses.

Ākrandana - आक्रन्दन - Moaning.

Ākrandana - (आक्रन्दन) - Moaning - Moaning is weeping loudly out of anguish. S-6/11

Ākṛti - आकृति - Figure.

Ākrośa - आक्रोश - Malice, Reproach, Scolding, Insolent.

Ākuñcana - आकुञ्चन - Flexions.

Ālaṁkārika - आलंकारिक - Ornamental, Splendid.

Ālasaya - आलस्य - Sloth, Idleness.

Ālāpaka - आलापक - A group of connected sentences.

Ālāpana - आलापन - Binding of two things joined together.

Ālāpa - आलाप - Distinctions.

Ālaya vijñāna - आलयविज्ञान - Concept of storehouse consciousness.

Ālocana - आलोचन - Intuition, Intuitional cognition, Parceptual cognition.

Ālocanā - आलोचना - Confession, The report of sins committed.

Ālocanā - आलोचना - Confession - Relating ones transgression to the master without the ten faults is confession. S-9/11

Ālocita - आलोचित - One who has confessed his faults.

Ālokitapānabhojana - आलोकित पानभोजन - Examining food and drink.

Āma - आम - Unripe.

Āmagandha - आमगन्ध - A fault.

Āmantraṇī - आमन्त्रणी - Invocative.

Āmarṣoṣadhi ṛddhi - आमर्षौषधि ऋद्धि - Power to cure diseases by mere touch of the hand, Curing by mere bodily contact or touch.

Āmnāya - आम्नाय - Recitation is repeating the text again and again with correct pronunciation. S-9/25

Āmoda pramoda - आमोद प्रमोद - Amusement.

Āmokṣa - आमोक्ष - Complete emancipation.

Ānanda - आनन्द - Pure bliss, Happiness.

Ānandadāyaka - आनन्ददायक - Blissful.

Ānandita - आनन्दित - Rejoiced.

Āntarika sajjā - आन्तरिक सज्जा - Furnishing.

Ānayana - आनयन - Ordering someone to bring something from a counter outside his mental resolve.

Āṅgopāṅganāmakarma - आङ्गोपाङ्गनामकर्म - That, on the rise of which the chief and secondary parts of the body are distinguished, is the name karma of the limbs and minor limbs. It is of three kinds - the limbs and minor limbs of the gross physical body, the limbs and minor limbs of the transformable body and the limbs and minor limbs of the translocation body. S-8/11

Ānukampika - आनुकम्पिक - Compassionate.

Ānupūrva - आनुपूर्व - Succession.

Ānupūrvī - आनुपूर्वी - Order.

Ānupūrvaya - आनुपूर्व्य - Movement after death.

Ānupūrvya nāma Karma - आनुपूर्व्य नाम कर्म - Nāma Karma of migratoy form.

That, on the rise of which the form of previous body does not disappear, is the name-Karma of migratory form. It is of four kinds relating to the tendency of the soul after death of move towards the four states of existence, namely the infernal, the animal, the human and the celestial. S-8/11

Ānupurvya vipāka prāyogya kṣetra - आनुपूर्व्य विपाक प्रायोग्य क्षेत्र - Succession fruition experiental quarter.

Ānvīkṣikī - आन्वीक्षिकी – Science of logic.

Āpṛcchanī - आपृच्छनी – Interrogatory.

Āpta - आप्त - Authentic; who is free from wordly blemishes is Apta.

Y.C. P 103.

Apta is the lord of the universe and the benefactor of all creatures. He extricates the world from the ocean of suffering by teaching the fundamental truths, and is therefore to be regarded as the lord of universe, whom the three worlds obey. He is pure and free from the eighteen defects common to all living creatures such as hunger, thirst, fear, passion, birth, old age, disease, death, anger, sorrow, sleep etc., and is endowed with infinite knowledge, and is the only source of words of wisdom. Passion, hatred and ignorance are the cause of telling a lie, but as the āpta is free from these, he has no occasion for uttering a falsehood. He resembles in shape the heterogeneous universe and master of the worlds. Yas. 248.

आप्त – An authority (āpta) is he who knows a thing under consideration as it is and described it in accordance with his knowledge. His saying is free from inconsistency. P.4/4-5.

आगम – Siddhasena Divākara defines Śabda or verbal testimony as the valid knowledge that arises from a right understanding of the words (Tattvagrāhitya) denotative of real things and are not contradicted by perception or by one's own accepted system. Words characterised by the above mentioned two characteristics come from the mouth of an āpta - i.e. authority. What is the purpose of verbal testimony ? It is to instruct, to relate to the hearers the nature of reality, to be beneficial to all men and to remove false notions.

आप्त – He who is free from all defects and is possessed of all pure attributes is the supreme authority. The defects are hunger, thirst, fear, anger, attachment, delusion, anxiety, old age, disease, death, perspiration, fatigue, pride, indulgence, surprise, sleep, birth and restlessness. One free from all these defects and possessed of sublime grandeur such as omniscience is called the perfect one Words proceeding from his mouth, pure and free from the flow of internal inconsistency, are called āgama (i.e. verbal testimony). In that āgama the principles are enunciated. Here an absence of hunger and thirst and some such things constitute some of the marks of āpta (i.e. reliable person). Thus this definition of āpta is based on the Digambara tradition. It is noteworthy that Kundakunda recognise coherence or internal consistency as an essential feature of a true scripture.

Āptopajña - आप्तोपज्ञ - The word of Tīrthaṁkara.

Āptavākya - आप्त वाक्य - **Reliable assertion.**

Apūrva spardhaka - अपूर्व स्पर्द्धक - **Those molecules, the fruition of which has been enfeebled by the thought activity in this stage.**

Ā rambha - आरम्भ - Commencement.

Ā rambha - आरम्भ - Commencement of violence etc. is Ā rambha. S-6/8

Ā rambhakathā - आरम्भकथा - Talk about worldly activity.

Ā rambha - आरम्भ - Excessive infliction of pain, Activity which causes pain and suffering to living beings.

Ā rambhavāda - आरम्भवाद - The sāṁkhya theory of identity of cause and its effect.

आरम्भवाद – The doctrine of new creation of the Nyāya Vaiseṣika Philosophy. According to the Ā rambhavāda an effect, the result of change, is considered to be a totally novel creation completely different from the cause although it inheres in the cause as a quality does in a substance. This view is also called Asa tkāryavād.

Ā rambhī hiṁsā - आरम्भी हिंसा - Injury which happens unavoidably in the performance of various duties and rituals.

Ā rjava - आर्जव - Simplicity, Straighforwardness.

Ā rjava - आर्जव - Straight forwardness is freedom from crookedness. S-9/6

Ā rā - आरा - A spoke of wheel, A division of time.

Ā rādhaka - आराधक - Aspirant, One who devotes himself to asceticism.

Ā rohī - आरोही - Riders.

Ā rta - आर्त - Painful.

Ā rttadhyāna - आर्त्तध्यान - Painful concentration, Mournful concentration, Sorrowful concentration, Meditation on one's misery or calamity.

Ā rttadhyāna - आर्त्तध्यान - The lowest form of meditation as identified by the Jainas. Its object is twofold, viz, a desire to get rid of an undesired thing and a desire to get back a dear and coveted thing. This characterises the thinking of all human beings.

Ā rti - आर्ति - Pain.

Ā rya - आर्य - The civilized people.

Ā rya - आर्य - Those who are possessed of virtues or are resorted by the virtuous are called Aryans. They are of two kinds, those with supernatural, spirtual attainments and those without. The latter are of five divisions, based on region, family, occupation, conduct and faith. The former are of seven divisions, on the basis of extraordinary knowledge, change of form, austerity, might, healing power, occult power to transform simple food into delicious dishes and power to ensure food inexhaustible even while feeding any number. S-3/36

Ā ryans and Mlecchas - आर्य तथा म्लेच्छ- Commenting upon the sūtra 'आर्याम्लेच्छाश्च' of Tattvārthasūtra, the commentators both Pūjyapād and Akalaṅka speak of five different classes of Arya's Kṣetra Aryās, Jati - Ā ryas, Karma Ā ryas, cāritra Ā ryas, and darśana Ā ryas. The first class includes all those who live in the countries Kāśi, Kośala etc; The second class includes those who belong to the Ikṣvāku class; The third class includes all those who are engaged in the six kinds of professions such as defence, agriculture, trade, art etc., the fourth class refers to all those persons who ennoble themselves

by moral conduct and spiritual discipline, and the fifth class to all those who adopt the right faith as the basis of their religious discipline. In speaking about the Anāryas or Mlecchas they refer to two classes of mlecchas, antardvipaja and karma - Bhūmija, those that are born in foreign continents and those that are born in Bharatakhanḍa. The śakass, Yavanas, Śabaras and Pulindas etc. are Ā nāryas living in the land. This description of Aryas and Anāryas is quite clear. All the people of the land irrespective of their birth and profession are included under the class Ā rya. The Śūdras engaged in agriculture, the blacksmith, the goldsmith and the sculptor are all designated by the honorific term of āryas. The illustration given of non-Ā ryans, such as Śakas and yavanas clearly indicate that the term is used to designate foreigners.

Ā ryā sū tra - आर्यासूत्र - The sūtras concerned with nuns.

Ā ryaka - आर्यक - Grand father.

Ā rya vṛtti - आर्यवृत्ति - Civilized instinct.

Ā ryikā - आर्यिका - Female ascetic.

Ā sakta - आसक्त - Wrapped, Addicted.

Ā śaṁsā - आशंसा - Desire.

Ā sana - आसन - Posture, Cushion.

Ā saṅ ga - आसङ्ग - Attachment.

Ā śātanā - आशातना - Disrespect.

Ā srava - आस्रव - Influx, inflow.

Ā sādana - आसादन - Denial, Disregard of knowledge.

Ā sādanā - आसादना - Disregard - Disregard is renouncing by word or deed knowledge taught by another.

S-6/10

Ā śātanā - आशातना - Destroying, Cutting of completely disrespectful conduct.

आशातना - **Ā śātanā** - The word āśātanā or āśāyaṇa is used in the sense of injuring in the Ayāro.

Ayāro 1/6/5. 104

Ā śī viṣa ṛddhi - आशीविष ऋद्धि - The power to remain unaffected by poisons.

Ā śraya - आश्रय - Basis, Substratum, Repository, Support.

Ā srava - आस्रव - Accumulation, Influx, Passional dispositions, flow in the karmas.

Ā srava - आस्रव - Infuse - Just as water flows into the lake by means of streams, so also karmic matter flows into the soul through the channel or medium of activity. Hence activity, which is the cause of influx of Karma, is called asrava.

S-6/2

Ā ṣṭānhika parva - आष्टाह्निक पर्व - Eight day function.

Ā sthā - आस्था - Leaning.

Ā stikya - आस्तिक्य - belief in the principle of truth, Devotion, Credo.

Ā śubhramaṇa - आशुभ्रमण - Swift rotation.

Ā syaviṣa ṛddhi - आस्यविष ऋद्धि - Destroying with a word.

Ā taṅ ka - आतंक - Calamities of misfortunes.

Ā taṅ kita - आतंकित - Perplexed.

Ā tapa - आतप - Warm light, Emitting warm splendour, Oppressive heat.

Ā tapa - (आतप) - Warm light - Warm light is heat and light combined, emanating from the sun etc. S-5/24

Ātapa nāma karma - आतप नामकर्म - That which causes the body of a being to emit warm light like sunshine, is the name karma of hot light. It is found in the sun. S-8/11

Ātāpana - आतापन - Practising austerity by enduring heat etc.

Atinitya Paryāyārthika naya - अतिनित्य पर्यायार्थिक नय - Initial eternal event purport.

Ātmabhāva - आत्मभाव - Dispositions of the self.

Ātmabhūta - आत्मभूत - Integral, Identical.

Ātmabhūta Lakṣaṇa - आत्मभूत लक्षण- Inseparable differentia.

Ātmahita - आत्महित - Welfare of the self.

Ātmajñāna - आत्मज्ञान - Self consciousness.

आत्मज्ञान – (**Ātmajñāna**) - self consciousness - The comprehension of the self takes place when consciousness is directed towards the self.

If cognition is unconscious, how can it effect the consciousness about its object. Sloka - 1/9/38

Who does not think the comprehension, which makes us conscious about its objects as conscious like a lamp.

Parīkṣā - 1/11/12

Just as a lamp enlightens objects and itself simultaneously so also the soul comprehends the objects and itself at the same time. Parīkṣā - 1/11

From the view point of comprehension there is no distinction between the nature of an entity and the entity itself. From the view point of enlightening the self and other objects there is a distinction. Nyāya - P.189

Ātmajñānī - आत्मज्ञानी - Self enlightened.

Ātmalīnatā - आत्मलीनता - Self absorbedness.

Ātmā - आत्मा - A soul.

Ātmāṅgula - आत्माङ्गुल- Self finger.

Ātma pradeśa parispandana - आत्मप्रदेश परिस्पन्दन - Vibration of the spatial units of soul.

Ātma praśaṁsā - आत्म प्रशंसा - Praising oneself.

Ātmarakṣa - (आत्मरक्ष) - Atmarakṣas are like body guards.

Ātma samuttha - आत्मसमुत्थ - Born from the self.

Ātmasāt - आत्मसात् - Assimilate.

Ātmasukha - आत्मसुख - Spiritual happiness.

Ātmavadha - आत्मवध - Suicide - He who, actuated by passions, puts an end to his life by stopping breath, or by water, fire, poison or weapons is certainly guilty of suicide. Pu. 178

Ātmavāda - आत्मवाद - Substance view or identity view.

Ātmavādī - आत्मवादी - Believer in soul.

Ātmāṅgula - आत्माङ्गुल - A measure consisting of 108th part of the full height of a man.

Kinds of soul - आत्मा के भेद -

बहिरात्मा – The outer self.

अन्तरात्मा – The inner self.

परमात्मा – The transcendental self.

बहिरात्मा – This kind of self on account of ignorance identifies himself with the body and other external objects; certainly an attitude which ought to be discarded.

अन्तरात्मा – This kind of self certainly recognises that his nature is quite different from material objects including the body. This discriminative knowledge leads to the further investigation of the nature of the self. Research into nature of any reality according to Jaina Philosophy, is concentrated upon his own nature.

परमात्मा – The perfect self, which state is the result of self realisation through tapas or yoga. Naturally therefore this absolute transcendental self is quite beyond the relational aspects and represents the highest nature of reality which ought to be the goal of all.

आत्मा का विस्तार – (The soul's extension)- The Jīva (soul) is coeval with the body it inhabits. Dr. verse 2.

The soul is felt as I in the forms, I am happy, I am sad and I know a pot is the organism itself, not in the organisms of others, or in the intermediate space.

Prameya - P.171.

The soul is coeval with the body, because its qualities are seen as pervading the body. Nya. P. 49.

The Jīvas take a variable magnitude by expansion and contraction of the Pradeśas. Tattva - 5/17.

If on account of parts, the soul is held to be mortal, it is not so, because the soul does not leave its immeterial nature.

Rāja. 5/16/4.

आत्मप्रदेश – (Atma-pradeśa - Pradeśas in the soul)

A Pradeśa means that extension of space which is occupied by an atom.

Akalaṅka : Rājavārtika 5/8/4

A Pradeśa of Jīva means a soul unit occupying a pradeśa of space. Jīva is one substance. Tattvā 5/6

The difficulty is how a Jīva can have pradeśas and be one substance at the same time. Akalaṅka solves the difficulty in two ways. Firstly he holds that the soul being a partless entity, the conception of Pradeśas in the structure of the soul is only concessional. (Rāja. 5/8/10) Actually speaking there are no such units in the soul. But for the sake of measuring its extension they are supposed in it. Such parts in the soul's extension can be distinguished with respect to various units of dimensions like a distance which can be measured in terms of miles, furlongs yards etc. without disturbing its unity. Secondly it is also affirmed that the conception of Pradeśas in the soul is not concessional i.e. such pradeśas are there in the Jīva.

(Rāja 5/8/11)

Structure and functions of soul in Jainism. P. 131-132

Ātyantika Kṣaya - आत्यन्तिक क्षय - Annihilation.

Ātyantika śuddhi - आत्यन्तिक शुद्धि - Utter purity.

Āvali - आवलि - Trail.

(Prati) Āvali - प्रति आवली - Counter trail.

Āvalikā - आवलिका - A small measure of time less than a second, Innumerable samayas form an āvalikā.

Āvalī acala - आवली अचल - Invariant trail.

Āvali ucchiṣṭa - आवलि उच्छिष्ट - Trail fragment.

Ā vali udaya - आवलि उदय - Rise trail.

Ā valī vṛnda - आवली वृन्द - Set trail.

Ā varaṇa - आवरण - Obscuration, Cover, Veil.

Ā varta - आवर्त - *Shift.*

Ā vartanatā - आवर्तनता - Limited determination.

Ā vaśyaka - आवश्यक - Essential.

Ā vaśyakāparihāṇi -
आवश्यकापरिहाणि - Practice of the six essential daily duties. Regular performance of the six Essential duties.

Ā vaśyakāparihāṇi -
आवश्यकापरिहाणि - Practice of six essential duties at proper times. S-6/24

Ā vaśyakī - आवश्यकी - Leaving the abode for necessary work.

आवश्यकी क्रिया – (Ā vaśyakī kriyā) - When a monk has to move from his abode for some necessary duty, he has to be aware of that act. Such awareness is technically called āvaśyakī kriyā, meaning that he is immediately going to engage himself in that act.

Uttarādhyayan Bṛhadvṛtti P.534.

Ā vāsakartā - आवासकर्त्ता - Occupants.

Ā veṣṭita - आवेष्टित - Capped.

Ā virbhāva - आविर्भाव - Manifestation, Emergence, Appearance.

Ā viṣṭa - आविष्ट - Swayed.

Ā vṛtta - आवृत्त - Closed.

Ā yatākāra - आयताकार - Oblong, Rectangular.

Ā yāma - आयाम - Length, Dimension.

Ā yāmaviṣkambha - आयाम विष्कंभ - Length and breadth.

Ā yu - आयु - Life karma, life time.

Ā yu - आयु - That, by which one takes the form or state of a hell being and so on is life (Ayu).

Ā yu karma - आयुकर्म - Age determining karma.

Ā yudhaśālā - आयुधशाला - Armoury.

Ā yuktatā - आयुक्तता - Attentiveness.

Ā yu prāṇa - आयुप्राण - The duration or age of life, Life duration.

Ā yuh prāṇa - आयुःप्राण - Duration of life. Every living organism has a limited duration of life. This organic capacity to persist through a certain duration is Ayuh prāṇa.

Ā yuṣya - आयुष्य - Age.

इ (I)

Icchākāra - इच्छाकार - Principle of voluntarism.

Icchānulomanī - इच्छानुलोमनी - Submissive .

Icchāparimāṇa - इच्छापरिमाण - Limitation of desires.

Ihaloka - इहलोक - This world.

Ihalokāśaṁsā prayoga - इहलोकाशंसा प्रयोग - Desire of being a king etc in this world.

Indra - इन्द्र - God who possesses special excellent powers, Lord of devas.

Indras (इन्द्र) - Indras are Lords who are powerful, being endowed with extraordinary occult powers not possessed by the others. S-4/4

इन्द्र – (Indras)- Indras are gods who possess special excellent powers. According to Jaina eschatology there are

four kinds of gods, dwelling in four different spheres, known respectively as Bhavana, Vyantara, Jyotisa and Vaimānika. The Vaimānika region is again subdivided into kalpa and kalpātīta spheres. Indras are a higher order of gods who dwell in Bhavana, Vyantara and Jyotisa regions and the kalpa sphere only of the vaimānika region. There are no Indras in the kalpātīta sphere besides these Indras among gods, there are also others among men and among lower animals.

There is a difference of opinion between the two principal sects of the Jainas as to the number of Indras. The Śvetāmbaras assert that there are twelve heavens and sixty four Indras; But the Digambaras maintain that there are sixteen heavens and one hundred olympian monarchs (Indras). From a verse found in most of the commentaries on Digambara Jaina works, we learn that "there are forty Indras among the gods who dwell in Bhavan (sphere) thirty two among the gods (who live in) vyantara (sphere) twenty four among the gods (living in) kalpa (sphere), two among the Jyotisa or planetary gods, the sun and the moon (one among) men and (one among) the Tiryaks (i.e., all creatures excluding **gods, men and inmates of hell**)" Dr. page 2-3.

इन्द्रिय – Indriya - Indra is the word denoting name karma. That which is built by it is the sense (Indriya). S-1/14

Indriya - (इन्द्रिय) - Sense organ - When there is the destruction cum subsidence of karmas obscuring knowledge, the self by itself is unable to know the objects. And that which acts as the instrument of knowledge for the self is sense organ (Indriya). S-1/14

इन्द्रराज तृतीय – (Indrarāja III) - He was the grandson of Kr ṣ ṇa II and succeeded him. His crowning ceremony took place on 24th February 915 A.D. He ruled for five years and keenly supported Jainism and so did his Generals Shrivijaya and Narasinha. Despite their being Jainas by faith they fought several battles and overran the whole of central India and Madhya deśa. A-81.

Indriya mārgaṇā - इन्द्रिय मार्गणा - Sense soul quest, Sense wayward.

Indriya nirodha - इन्द्रिय निरोध - Control of senses.

Indriya paryāpti - इन्द्रिय पर्याप्ति - Development of sense organs.

Indriya pratyakṣa - इन्द्रिय प्रत्यक्ष - empirical sense intuition.

Indriya prāṇa - इन्द्रिय प्राण - Indriya prāṇ as are the senses (a) Contact senses through skin (स्पर्श) (b) Taste through tongue (रसना) (c) Smell through nose (घ्राण) (d) Sound through ears (कर्ण) (e) Vision through eyes (चक्षु) Sense vitalities.

Indriya prāṇa - इन्द्रिय प्राण - Every organism must possess somekind of sense awareness. This implies the possession of a sense organ and the capacity to apprehend the environment through the senses. The number of sense organs is different according to stages of organic development.

Indriya Saṁyama - इन्द्रिय संयम - Desistance from sensual pleasure, sense control.

28 Indriya viṣaya - 28 इन्द्रिय विषय - (28 sense objects) - Five tastes, five colours,

two smells, Eight touches and 7 sounds along with mind enjoyment should be known to be the 28 sense objects.
G.J. 479

Indriyārtha sannikarṣa - इन्द्रियार्थ सन्निकर्ष - Sense object contact.

Iṅginī maraṇa - इङ्गिनीमरण - Death by self service.

Iṣṭa - इष्ट - Adored, Desired.

Iṣugati - इषुगति - Arrow motion.

Itaranigoda - इतरनिगोद - Other one sensed souls with common bodies.

Itaretarābhāva - इतरेतराभाव - Respective absence.

Itvarikā - (इत्वरिका) - A woman who cohabits with one other than her spouse is an unchaste woman (Itvarī.). The meaning of the suffix kā is contemptible. Hence Itvarikā means a contemptible adultress.

Itvarikāgamana - इत्वरिकागमन - Visiting an immoral woman.

ई (Ī)

Īhā - ईहा - speculation, Reflexive speculation, Enquiry.

Īhā - (ईहा) - Speculation - The desire to know particulars regarding the object apprehended by avagraha is speculation. For instance, 'Is that white object a crane or a flag.' S-1/15

Īryāpatha - ईर्यापथ - Influx of karmas, Non affecting, Restraint in roaming, Influx of karmas caused by vibration without passions.

Īryāpath - (ईर्यापथ) - That karma which is caused by vibrations is called Īryāpatha. S-6/4

Īryāpatha karma - ईर्यापथ कर्म - Influx of functional without bond.

Īryāpathakriyā - ईर्यापथ क्रिया - is walking carefully by looking on the ground for living beings which may be trodden and injured. S-6/4

Īryāsamiti - ईर्यासमिति - Regulation of movement, Discipline in movement Carefulness in waking, so that no insect or being is harmed.

Īrṣyā - ईर्ष्या - Envy.

Īśitva - ईशित्व - The power of lordship over all.

Īṣat - ईषत् - Faintly.

Īśvarakāraṇika - ईश्वरकारणिक - One who holds that God is the creator of universe.

उ (U)

Ubhāranā - उभारना - Infuse, highlight.

Ubharatī huī - उभरती हुई - Bulging.

Ubhaya - उभय - Both, Two dimensional.

Ubhaya dravya - उभय द्रव्य - Both fluent.

Udhaya bandhī prakṛti - उभयबन्धी प्रकृति - Both bonding configuration.

Ubhaya manoyoga - उभय मनोयोग - Mixed namely both true and false mind vibration.

Ubhayavāda - उभयवाद - The composite site view of identity and difference, Theory of twofold nature of reality or of the identity and difference.

Udhayavikala - उभयविकल - Unconnected with both.

Ubhayānta - उभयान्त - That which refers to both extremes.

Ubhayāsiddha - उभयासिद्ध - Unproved to both sides.

Ubhayāvyatirekī - उभयाव्यतिरेकी - Doubtful absense of both.

Uccāra - उच्चार - Excretion.

Uccāraṇa - उच्चारण - Articulation.

Ucchannapracchannavāda - उच्छन्न प्रच्छन्नवाद - Doctrine of sound as destroyed/cancelled.

Uccheda - उच्छेद - Annihilation.

Ucchedavāda - उच्छेदवाद - Nihilism, Annihilationism.

Ucchiṣṭāvali - उच्छिष्टावलि - Fragment trail.

Ucchreṇī - उच्छ्रेणी - Vertical line.

Ucchvāsa - उच्छ्वास - Pulse beat, Respiration, Inhalation.

Ucchvāsa nāma karma - उच्छ्वास नामकर्म - That which enables breathing is the name karma of respiration.

Ucchvāsaniḥśvāsaprāṇa - उच्छ्वास निःश्वासप्राण - Respiration.

Udaya - उदय - Operation, fruition, Rise of Karmas, Rise, Operation of Karmas.
The fruition of karmas in the presence of things and so on.

Udaya guṇaśreṇī āyāma - उदयगुणश्रेणी आयाम - Rise Geometric progression length.

Udayāpanna - उदयापन्न - To be in operation.

Udaya tribhaṅgī - उदय त्रिभङ्गी - Rise tricombination.

Udayādi - उदयादि - Rise etc.

Udayādi avasthita guṇaśreṇī āyāma - उदयादि अवस्थित गुणश्रेणी आयाम - Rise etc. stable geometric progression length.

Udayāvalī - उदयावली - Rise trail.

Udāhṛta - उदाहृत - Exemplified.

Udbhavana - उद्भवन - Exposure.

Udbhāvanā - उद्भावना - Demonstration.

Uddeśaka - उद्देशक - A sub-division of chapter.

Uddeśa - उद्देश - A subdivision of chapter.

Uddeśya - उद्देश्य - Intent.

Uddīpana - उद्दीपन - Provocation.

Udāharaṇa - उदाहरण - Example.

Udara - उदर - Belly.

Udāra - उदार - Gracious, The operative state, Munificent.

Udāsīna - उदासीन - Quiescent, Apathetic, Indifferent.

Udāsīna nimitta - उदासीन निमित्त - Passive field / cause.

Udātta - उदात्त - Noble and great.

Udbandhana - उद्बन्धन - Annihilation.

Udbhinna doṣa - उद्भिन्न दोष - Giving ghee (purified butter) and the like, that have been kept uncovered.

Udayābhāvīkṣaya - उदयाभावीक्षय - Infinitesimal rise.

Uddhata - उद्धत - Pert.

Udgama - उद्गम - Pediment of caita-arches usually employed as crowning decoration of a niche.

Udgama doṣa - उद्गम दोष - Blemishes of preparation.

Uddhāraka - उद्धारक - Saviour.

Uddhāra sāgaropama - उद्धार सागरोपम- A measure of time consisting of ten koṭākoṭis of polyopamas.

Uddhāra - उद्धार - Picking.

Uddhāra palya - उद्धार पल्य - Innumerable vyavahāra palyas.

Uddhāra sāgara - उद्धार सागर - Picking sea.

Uddhāra samaya - उद्धार समय - The number of samayas contained in $2\frac{1}{2}$ sagaropamas.

Uddiṣṭa - उद्दिष्ट - Implying preparation of food specially for the saint. Desired method of combination, Synthesis.

Udīraṇā - उदीरणा - Premature fruition, premature realization, premature operation, premature rise.

Udvartana - उद्वर्तन - Accession.

Udvartanā karaṇa - उद्वर्तनाकरण - Increased realisation.

Udvega - उद्वेग - Anxiety.

Udvelana - उद्वेलन - Perturbation.

Udyamī - उद्यमी - Occupational.

Udyogī hiṁsā - उद्योगी हिंसा - Business violence, Injury happening unavoidably in the professions, business.

Udyota - उद्योत - Emitting cool lustre, Cool light.

Cool light is the light issuing from the moon, the firefly (glow worm), Jewels etc.

Udyotanāma karma - उद्योत नामकर्म - That which causes the body of a being to emit cool brilliance or lustre, is the name karma of cold light. It is found in the moon, the glowworm etc.

Ugra - उग्र - Severe.

Ugratapo ṛddhi - उग्रतपो ऋद्धि - Capacity to endure Unimaginable hardships unflinclingly.

Uhya - उह्य - Argumentation, Ellipisis.

Ujjvala - उज्वल - Lustrous.

Ukta avagraha - उक्त अवग्रह - Expressed apprehension.

Ullekha karanā - उल्लेख करना - Pertain.

Uñchavṛtti - उञ्छवृत्ति - Begging of alms.

Unmādī - उन्मादी - Fanatic.

Unmāna - उन्मान - Balance metric, fine metric.

Unmārgagāmī śramaṇa - उन्मार्गगामी श्रमण - He who does not abandon the notion of mineness over the body and possessions that I am this and this is mine. gives up the status of a saint and goes astray.

Unmiśra doṣa - उन्मिश्र दोष - Taking food mixed with earth or insects or unsterilized things.

Upabhoga - उपभोग - Re-enjoyment. Enjoyment of non consumable things. Apprehension.

Upabhogaparibhogānarthakya - उपभोगपरिभोगानर्थक्य - Accumulation of consumable and non consumable things beyond one's needs.

Upabhogāntarāya karma - उपभोगान्तराय कर्म - Obstructive karmas of re-enjoyment.

Upacāra - उपचार - Analogy, Usage, Figurative, Transference of epithet, formality.

Upacāra chala - उपचार छल - Causistry based upon metaphor.

Upacāra vinaya - उपचार विनय - Reverential homage, Observing proper forms of respect. Reverence to the custom of homage. Rising up, offering welcome and making obeisance in the presence of the head of the order of ascetics and other great ones constitute reverential homage. S-9/23

Upacarita svabhāva - उपचरित स्वभाव - Formal nature.

Upacarita - उपचरित - Figurative.

Upadeśa - उपदेश - Instruction.

Upadeśa ruci - उपदेश रुचि - Right belief produced by a sermon.

Upadhānayukta - उपधान युक्त - Cushioned.

Upādhi - उपाधि - Possessions, Paraphernalia.

Upadravana - उपद्रवण - Pain or trouble.

Upaghāta - उपघात - Self annihilation blaming true knowledge or calling it false is dispragement. S-6/10

Upaghāta nāma karma - उपघात नाम कर्म - That on the rise of which there is self annihilation by hanging, falling from a cliff etc. is the name karma of self destruction. S-8/11

Upagraha - उपग्रह - Help, Benevolence.

Upagrāma - उपग्राम - Hamlet.

Upagūhana - उपगूहन - Overlooking others faults.

Upagūhana - उपगूहन - Redeeming the defects of ineffective believers.

Upakrama - उपक्रम - Sub-order.

Upahāra - उपहार - Oblation.

Upakaraṇa - उपकरण - Adornment of the body, Monastic outfit.

Upakaraṇārjana - उपकरणार्जन - Acquisition of ways and means.

Upakāra - उपकार - Assistance, Function, benevolence, contributory part.

Upalabdhi - उपलब्धि - Perception.

Upalabdhi hetu - उपलब्धि हेतु - Cause of valid cognition, Established hypothesis.

Uplabdhi samā - उपलब्धि समा - Parity per apprehension.

Upalakṣaṇa - उपलक्षण - Senedoche.

Upalambha - उपलम्भ - Observation.

Upapatti - उपपत्ति - Demonstration.

Upapatti samā - उपपत्ति समा - Parity per logical ground.

Upamandira - उपमन्दिर - Subshrine.

Upamā - उपमा - Simile.

Upamā pramāṇa - उपमा प्रमाण - Simile measure.

Upamā loka - उपमा लोक - Simile universe.

Upamāna - उपमान - Analogy, Comparison.

Upamiti - उपमिति - Comparative knowledge.

Upanagar - उपनगर - Suburb.

Upanaya - उपनय - Application.

Upanayābhāsa - उपनयाभास - Sub-support fallacy.

Upanaya sopanaya - उपनय सोपनय - Anecdote used as example.

Upapāda - उपपाद - Instantaneous rise, as the birth of celestial and infernal beings, transmigration. Upapād is the seat to which the soul goes and in which it is born. It is the particular name of the seat of the birth of celestial and infernal beings. S-2/31

Upapāta - उपपात - Instantaneous birth, i.e. the birth of celestial and infernal beings.

Uparidvāra - उपरिद्वार - Overdoor.

Upapīṭha - उपपीठ - Sub base below south Indian adhiṣṭhāna.

Uparyukta - उपर्युक्त - Foregoing.

Uparitana sthiti - उपरितन स्थिति - Upper lifetime.

Upasampadā - उपसम्पदा - Approaching a teacher in another admission of disciples.

Upasarga - उपसर्ग - State of affliction, Calamity.

Upasargavāda - उपसर्गवाद - Doctrine of prefixes.

Upasthāpana - उपस्थापन - Readmission into the order of monks and nuns.

Upasthāpanā - उपस्थापना - Reinitiation.

Upaśama - उपशम - Subsidence, Partial suppression, Suppression of Karmas.
Just as the mud in water settles down when clearing nuts are put into it, so also the karmic matter does not manifest its power in the soul due to causes (i.e. the disposition of the soul). This is called subsidence. S-2/1

Upaśama cāritra - उपशम चारित्र - Subsidence character..

Upaśama śreṇī - उपशम श्रेणी - Subsidential ladder, Subsidence progression.

Upaśamana karaṇa - उपशमन करण - The process of subsidence.

Upaśamaka - उपशमक - Suppressor, The suppressor of conduct deluding karmas, Subsider.

Upaśamaka anivṛttikaraṇa - उपशमक अनिवृत्तिकरण - Subsider invariant operation.

Upaśamaka apūrvakaraṇa - उपशमक अपूर्वकरण - Subsider unprecented operation.

Upaśama Karma - उपशम कर्म - Subsider functional.

Upaśama Kaṣāya - उपशम कषाय - Subsided affection.

Upaśama samyaktva - उपशम सम्यक्त्व - Subsidential right belief, Subsidence serenity.

Upaśam samyaktva - उपशम सम्यक्त्व - The belief in the 9 categories produced by the subsidence of right belief deluding *karma and of the four error feeding* passions is subsidential right belief (उपशम सम्यक्त्व) (and is) like water with its dirty mud settled down.

Upaśama sattva kāla - उपशम सत्त्वकाल - Subsidence state period.

Upaśānta dravya - उपशान्त द्रव्य - Subsidence fluent.

Upaśānta kaṣāya - उपशान्त कषाय - Whose passions are subsided, Subsided delusion, State of subsided delusion.

Upaśānta moha - उपशान्त मोह - The saint with quiescent passions, Subsided delusion, The 11th Guṇasthāna in which all the cāritra mohanīya karmas are rendered inoperative.

Upasthāpanā - उपस्थापना - Reinitiation. It consists in initiation into the order once again.

Upavāsa - उपवास - Fasting - Abstaining from the pleasures of the five senses such as sounds and dwelling in the self

in deep concentration is fasting. It means giving up the four kinds of food.

S-7/21

Upavṛmhaṇa - उपवृंहण - Development of one's spiritual capacity.

Upayoga - उपयोग - Active consciousness, Perception and knowledge, kinds of conscious attentiveness. Understanding, Psychic attention, Cognitive activity, Consciousness.

The attentve disposition of the soul for that purpose is termed active consciousness (attention or upayoga)

Consciousness is the effect of sense.

S-2/18

Upayoga is consciousness in its state of activity. The soul is called upayukta or upayogavan when it is actually engaged in knowing something. Mere capacity for knowledge without actual knowledge is labdhi. S.J.P. 56

Conscious attentiveness. The (conscious) thought activity produced in the soul for the purpose of (apprehending) a substance is certainly conscious attentiveness or attention. It should be known to be of two kinds (I) with form (sākāra) and (II) Without form (nirākāra) G.J. 672

Sākāropayoga - साकारोपयोग - By (the help of) sensitive scriptural, visual and mental knowledge, detailed knowledge of their respective subject matter lasting for one antar-muhūrta is certainly (attention) with form. G.J. 674

Anākāra upayoga - अनाकार उपयोग - By the help of senses, mind and visual (conation) detail-less apprehension of substances lasting for one antarmuhūrta is attention without form.

Upayoga (Śubha) उपयोग (शुभ) - Gracious attention.

Upayoga (Śuddha) उपयोग (शुद्ध) - Pure attention.

Upayoga viśuddha - उपयोग विशुद्ध - He who has manifested pure consciousness.

Upayogātmā - उपयोगात्मा - Both the liberated and non liberated jīvas have the characteristic of applying the specific and general knowledge hence they are called upayogātmā.

Upayukta - उपयुक्त - Soothing.

Upadāna karttā - उपदान कर्त्ता - Substantive causal agent, Substantial cause.

Upādeya - उपादेय - Wholesome, what is to be accepted, Acceptable.

Upādhi - उपाधि - Outfits, Limitations, Appellation.

Upādhyāya - उपाध्याय - Preceptor, Incharge of instructions, preceptor of an order of saints. The saintly preceptor of saints.

◆ These are all the souls till date who have given and are giving knowledge.

◆ The term upādhyāya represents the great religious teachers whose function is to instruct the people, lay and ascetic about the chief tenets of religion and also about the rules of conduct.

◆ That being, the greatest of the great sages who being possessed of three Jewels is always engaged in preaching the religious truths is (known as) upādhyāya (Teacher). Dr. 53

◆ Upādhyāya is preceptor under whom the scriptures are studied in order to attain liberation. S-9/24

Upādāna kāraṇa - उपादान कारण - Material cause, affluent cause.

Upādāna kāraṇa (kṣaṇika) उपादान कारण (क्षणिक) - Affluent cause (momentary)

Upādāna bhāva - उपादानभाव - Material cause.

Upādāna Kāraṇa (śāśvata) - उपादान कारण (शाश्वत) - Affluent cause (eternal).

Upādhi (उपाधि) - Fallacy, Antinomy, Condition.

Upālambha (उपालम्भ) - Attribution of censure.

Upāna - उपान - Lowerest part of the footing of the south Indian adhiṣṭhāna corresponding to the north Indian khura.

Upāṅga - उपाङ्ग - A subsidiary canonical text.

Upāntya samaya - उपान्त्य समय - Last but one instant.

Upāsanā mudrā - उपासना मुद्रा - Reverential attitude.

Upāsikā - उपासिका - A female lay votary.

Upāśraya - उपाश्रय - The religious house of the sthānakavasī Jainas.

Upāyavicaya - उपायविचय - Respecting the doing meritorious works.

Upekṣaṇīya - उपेक्षणीय - What is to be ignored.

Upekṣā - उपेक्षा - Indifference, Attunement.

Uraḥśṛṅga - उरःशृंग - Turret attached to the central projection, Quoins.

Urekita - उरेकित - Inlaid.

Urekhana - उरेखन - Inlaying.

Uṣṇa - उष्ण - Hot.

Uṣṇīṣa - उष्णीष - Cranial bulb.

Uṣṇīṣa stambha - उष्णीषस्तम्भ - Coping stones.

Uṣṭra kūṭa - उष्ट्रकूट - Camel back.

Uṭhāna - उठान - Elevation.

Utkarṣa - उत्कर्ष - Ascendancy.

Utkarṣaṇa - उत्कर्षण - Increase of duration, Uptraction.

Utkarṣa samā - उत्कर्ष समा - Parity per augmentation.

Utkiraṇa kāla - उत्किरण काल - Uncasting period, Reduced period.

Utkṛṣṭa - उत्कृष्ट - Maximal exquisite.

Utkṛṣṭa anantānanta - उत्कृष्ट अनन्तानन्त - Maximal endlessly endless, Infinitely infinite.

Utkṛṣṭa cāritra - उत्कृष्ट चारित्र - Exalted conduct.

Utkṛṣṭatā - उत्कृष्टता - Magnificence.

Utkīrṇa - उत्कीर्ण - Excavated, Replete, carved, Engraved.

Utkīrṇa trikoṇa - उत्कीर्ण त्रिकोण - Cut tringles.

Utkhanaka - उत्खनक - Excavator.

Utkhanana - उत्खनन - Quarrying.

Utpatti - उत्पत्ति - Origination.

Utpattimatva - उत्पत्तिमत्व - Having an origin.

Utpāda - उत्पाद - Productivity, Genesis, Origination, Appearance, Manifestation, Regeneration.

Origination is theattainment of theother modes by souls or other substances by means of external and internal causes, without giving up their essential characteristics. For instance, the production of a pitcher from clay. S-5/30

◆ Appearance i.e. assuming new modifications. This does not mean creation out of nothing. Utpāda therefore means that phase of the process of the development when a new form is asumed.

Utpīḍana - उत्पीडन – Persecution.

Utsaraṇa - उत्सरण – Progression.

Utsarga sūtra - उत्सर्ग सूत्र – The sūtras concerning the general rules of conduct. Utsargasamiti (उत्सर्गसमिति) Carefulness in depositing waste products.

Utsarpiṇī - उत्सर्पिणी - Ascending cycle of time, Ascending period, The aeon of increase.

Utsarpiṇī kāla - उत्सर्पिणी काल - Ascending cycele of time - That which has the characteristic of development of knowledge etc. is the ascending cycle of time. The ascending cycle also is of six divisions, commencing from atiduṣhṣamā and ending with Suṣamāsuṣamā.

Utsāha - उत्साह – Earnestness.

Utsedha - उत्सेध – Height.

Utsedhāṅgula - उत्सेधाङ्गुल – Ordinary finger, A measure equal to eight barley grains height finger.

Uttama - उत्तम – Superior.

Uttama kṣamā - उत्तम क्षमा – Supreme forbearance.

Uttama sthāna - उत्तम स्थान - Salvation.

Uttamārtha - उत्तमार्थ – Salvation.

Uttambhaka - उत्तम्भक – Exciting condition.

Utthāna - उत्थान – Distraction.

Uttara - उत्तर - Rejoinder.

Uttaracara - उत्तरचर – Successor, posterior.

Uttara dhana - उत्तर धन – Common sum.

Uttara guṇa - उत्तर गुण – A secondary duty.

Uttara guṇa nivartanā उत्तरगुणनिवर्तना– Substratum of the secondary attributes.

Uttara hetu - उत्तर हेतु – Secondary/variable hypothesis.

Uttara jīva - उत्तर जीवा – North chord.

Uttara kālīna - उत्तर कालीन – Subsequent.

Uttara kṣaṇa - उत्तरक्षण – The subsequent movement.

Uttarādhikārī - उत्तराधिकारी – Descendent.

Uttara prakṛti - उत्तर प्रकृति – A subdivision of karma, secondary configuration.

Uttara pratyaya - उत्तर प्रत्यय – Subsidiary conditions.

Uttarārdha - उत्तरार्द्ध – Last quarter, suffix.

Uttarīya - उत्तरीय – Scarf.

Uttīra - उत्तीर – Principal beam.

Uttuṅga - उत्तुङ्ग – Lofty tapering.

ऊ (U)

Ūha - ऊह – Elimination, Reasoning, Inductive reasoning.

Ūhā - ऊहा – Reflective speculation.

Ūrdhva - ऊर्ध्व – Upper, Vertical.

Ūrdhva krama - ऊर्ध्वक्रम – Vertical order.

Ūrdhva loka - ऊर्ध्वलोक – Upper universe.

Ūrdhva gaccha - ऊर्ध्वगच्छ – Vertical veriforms (In Geometric regression)

Ūrdhvagamana - ऊर्ध्वगमन – Upward movement.

Ūrdhvagati - ऊर्ध्वगति - Upward motion, Vertical life course.

Ūrdhva pracaya - ऊर्ध्व प्रचय - Common difference.

Ūrdhva vyatikrama - ऊर्ध्वव्यतिक्रम - Exceeding the limits set in the direction, namely upwards.

ए (E)

Eka - एक - One, Non-dimensional, Single.

Eka bhakta - एकभक्त - Taking only one meal a day.

Ekaika uttara prakṛtibandha - एकैक उत्तरप्रकृति बन्ध - One one secondary configuration bond.

Ekadeśa - एकदेश - Partial.

Ekadeśavirati - एकदेश विरति - Limited abstinence.

Eka diṣṭyātmaka - एक दिष्ट्यात्मक - Mono dimensional.

Eka kṣetrāvagāha - एकक्षेत्रावगाह - Single quarter immersion.

Eka kṣetra parivartana - एकक्षेत्र परिवर्तन- One cycle space.

Eka kṣetrastha (Yogya, ayogya) - एक क्षेत्रस्थ (योग्य, अयोग्य) Single quartered (Fit, Unfit).

Ekalavihārasamācārī - एकल विहार समाचारी - Deportment quasolitary life.

Eka no ākṛti - एक नो आकृति - Single quasi figuration.

Ekarūpa - एकरूप - Unified, Indistinct, Stereotyped.

Ekarūpatā - एकरूपता - Parity.

Ekapṛṣṭha - एकपृष्ठ - Folio.

Ekaśailī - एकशैली - Stereotyped fashion.

Eka prastarīya - एक प्रस्तारीय - Monalithic.

Eka śreṇī vargaṇā - एकश्रेणी वर्गणा - Single line variform.

Ekatva - एकत्व - Singularity, Loneliness, Solitariness.

Ekatva (Sādi, Anādi) एकत्व (सादि, अनादि) Oneness (Ab initio, Ab eterno).

Ekatvavāda - एकत्ववाद - Monism.

Ekatva vitarka vicāra - एकत्व वितर्क वीचार - Pure concentration on one aspect.

Ekavidha avagraha - एकविध अवग्रह - Single way apprehension.

Eka yoga duguṇa vṛddhihāni sthānāntara - एकयोग दुगुणवृद्धिहानि स्थानान्तर - Single volition twice increase decrease station difference.

Ekānta - एकान्त - Absolutistic prejudice, Absolute, One attitude, Solitary place, Exclusive, One side, One directional infinity.

Ekānta mithyātva - एकान्त मिथ्यात्व - One sided illusion.

Ekānta mithyādarśana - एकान्त मिथ्यादर्शन - The identification of a thing and its attitude as 'this alone' or 'thus only' is absolutistic attitude. The supreme being alone is everything (the whole universe), or everything is permanent or everything is momentary - these are the absolutistic attitudes.

S-8/1

Ekāntavāda - एकान्तवाद - One sided method, absolutist doctrine.

Ekāntabhāvātmaka - एकान्तभावात्मक - Merely existent.

Ekānta vṛddhi - एकान्तवृद्धि - One ended development.

Ekānta vṛddhāvṛddhi - एकान्त-वृद्धावृद्धि- One sided increase, Non increase.

Ekārtha samavāya - एकार्थ समवाय - One inherence in the same substratum.

Ekārtha samavāyī - एकार्थ समवायी - Co-inherent in the same substratum.

Ekāśanika - एकाशनिक - One who takes his food only once a day.

Ekendriya - एकेन्द्रिय - One sensed.

Ekendriya (एकेन्द्रिय) - One sense - Up to the end of plants there is only one sense.

The one sense of touch arises on the destruction-cum-subsidence of energy-obstructive and touch obscuring karmas, on the rise of karmas which totally obscure the other senses, on the attainment of Physique making Karma and on the rise of name Karma of the class of one sensed beings. S-2/22

One to five sensed living beings - एकेन्द्रिय से लेकर पञ्चेन्द्रिय तक के जीव - Those living beings which possess the characteristic cognisability of touch, taste, smell, colour and hearing are one, two, three, four and five sensed with their different varieties. One sensed soul has the one sense of touch only, while the rest of the souls have a gradually increasing number of the sense organs of tongue, nose, eye and ear. G.J. 174

Eṣaṇīya - एषणीय - Acceptable.

Ekāvali - एकावली - An austerity consisting of a number of fasts in ascending and descending order.

Ekendriya jīva - एकेन्द्रिय जीव - One sensed organisms.

Eṣaṇā samiti - एषणा समिति - Carefulness in eating, Discipline in begging. The saint observes the rules of Eṣaṇā samiti when taking his food. The observance of the highest degree of purity in the taking of food is Eṣaṇā samiti. The food should be free from four kinds of afflcitions to trasa life (living beings possessing two or more senses), viz :-

(i) उपद्रवण - upadravaṇa (pain or trouble).

(ii) विद्रवण - Vidravaṇa (cutting, piercing etc.)

(iii) परितापन - Pariāpana (distress, or mental suffering), and

(iv) आरम्भ - Ārambha (destruction or killing).

The saint avoids food contaminated by any of the following forty six faults :-

(1) उद्दिष्ट - Uddiṣṭa - Implying preparation of food specially for the saint;

(2) अध्यधि - Adhyadhi, that is the preparation of extra or additional food on seeing the saint;

(3) पूतिदोष - Puti doṣa - The mixing up of the aprāsuka, e.g., fresh vegetable, unsterilized water and the like with Prāsuka (sterlized) food;

(4) मिश्र दोष - Miśra doṣa - e.g., feeding the laity or pseudo saints with the saints.

(5) स्थापित दोष - Sthapita doṣa, first removing the cooked food elsewhere and then offering it to the saint.

(6) बलिदोष - Bali doṣa - Offering the remnant of offerings:

(7) प्राभृत दोष - Prābhṛta doṣa - The giving of food at an improper time, that

is, at a time different from that previously determined upon in the mind.

(8) प्रादुष्कर दोष – Prāduṣkāra doṣa - Carrying the utensils containing food from one place to another, washing the pots and pans or lighting a lamp on the arrival of the saint.

(9) क्रीततर दोष – Krītatara doṣa - Offering food that has been purchased.

(10) प्रामृष्य या ऋण दोष – Pramṛṣya or riṇa doṣa - Offering borrowed food.

(11) प्रावर्त दोष – Prāvarta doṣa - Offering food obtained in exchange for other food;

(12) अभिघात दोष – Abhighāta doṣa - Offering what has been bought from another country or province;

(13) उद्भिन्न दोष – Udbhinna doṣa - Giving ghee (Purified butter), medicine and the like, that have been kept uncovered;

(14) मालारोहण दोष – Mālārohaṇa doṣa - Offering at a place where the sādhu can only reach by mounting a ladder or a (long) flight of steps;

(15) आच्छेद्य दोष – Ācchhedya doṣa - Offering food for fear of some one;

(16) अनिसृष्टदोष – Anisṛṣṭa doṣa - Offering food when objected to by servants in authority or guardians or by a servant when a master be away.

(17) धातृ दोष – Dhatṛ doṣa - Obtaining food by teaching how to look after children;

(18) दूत दोष – Dūta doṣa - Obtaining food by carrying messages.

(19) निमित्त दोष – Nimitta doṣa - Obtaining food by means of palmistry, prognostication etc.

(20) आजीविका दोष – Ājīvikā doṣa - Obtaining food by describing one's own high lineage, merit or occupations;

(21) वाण्नीपक दोष – Vaṇīpaka doṣa - Obtaining food by means of speech agreeable to the giver;

(22) वैद्यक दोष – Vaidyaka doṣa - By discoursing of medicine;

(23) क्रोध दोष – Krodha doṣa - (By means of anger or angry threats);

(24) मानदोष – Māna doṣa - By means of pride.

(25) माया दोष – Māyā doṣa (By means of deceit);

(26) लोभ दोष – Lobha doṣa - By exciting avidity;

(27) पूर्वस्तुति दोष – Pūrvastuti doṣa By means of prior praise;

(28) पश्चात् स्तुति दोष – Paścat stuti doṣa By means of posterior or subsequent praise.

(29) विद्या दोष – Vidyā doṣa - By imparting occult powers or by promising to do so;

(30) मन्त्रोत्पादन दोष – Mantrotpādana doṣa - By imparting mantras (invocatory formulas) for snake bite and the like;

(31) चूर्णयोगदोष – Churṇa yoga doṣa - By imparting formulas for the preparation of beautifying powders etc;

(32) मूलकर्म दोष – Mūla karma doṣa - By imparting secrets for winning over the love of a person and the like;

(33) शङ्कित दोष – Śaṅkita doṣa - Eating after a suspicion of impurity is raised in the mind.

(34) मृक्षित दोष – Mṛkṣita doṣa - Taking food from one whose hands and feet are besmeared with ghee (clarified

butter), oil and the like; or from plates which are similarly besmeared with such things.

(35) निक्षिप्त दोष – Nikśipta doṣa - Taking food placed over green leaves, unsterilized water and the like;

(36) पिहितदोष – Pihita doṣa - Taking what is covered with green leaves and other such things or even with heavy though prāsuka (pure) articles;

(37) संव्यवहरण दोष – Saṁvyavaharaṇa doṣa - Taking food when the giver pulls or drags about plates and the like, without due care.

(38) दायक दोष – Dāyaka doṣa - Taking food from an unclean or unseemly person;

(39) उन्मिश्र दोष – Unmiśra doṣa - Taking food mixed with earth or insects or unsterilized things;

(40) अपरिणत दोष – Apariṇata doṣa - Taking water or liquid foods that have not been purified by sterlisers, such as powdered cloves to render them unsuitable for the breeding of living germs;

(41) लिप्त दोष – Lipta doṣa - Taking food from a hand or out of a plate or pot besmeared with flour, chalk and the like;

(42) परित्यक्त या परित्यजन दोष – Parityakta (or Parityajana) doṣa, taking leaving or what has been thrown away, or liquids when they can not be retained in the palm;

(43) संयोजन दोष – Saṁyojana doṣa - Mixing up hot things with cold ones (i.e., those that have ceased to be sterile of life);

(44) अप्रमाण दोष – Apramāṇa doṣa - Eating without measure, i.e., more than what is permissible;

(45) अनगार दोष – Anagāra doṣa - Eating with great avidity.

(46) धूम्र दोष – Dhūmra doṣa - Condemning what one eats.

मुनि के आहार लेने का प्रयोजन – The saint takes food only - S.D. 110

(i) To allay the affliction of hunger,

(ii) To be able to serve other holy saints who may need his services.

(iii) To practise his six daily duties.

(iv) To sustain the practice of Saṁyam (self control).

(v) To preserve life, and

(vi) to progress steadily on the path. He does not take it because it is palatable or because it will make him strong or enable him to live long.

मुनि किस स्थिति में आहार ग्रहण नहीं करते हैं – The saint will not take food -

S.D. 110-111

(i) When suffering from a form of disease that is destructive of self-control,

(ii) When attacked or pursued by evildoers, animals etc.

(iii) when it is desirable to refrain from sustenance to control the longings of the senses.

(iv) when his moving about will tend to cause destruction of life.

(v) when he should be fasting, and

(vi) when the adoption of the Sallekhana vow becomes advisable.

मुनि के आहार में 32 अन्तराय – In addition to avoiding the above faults, the saint will also go without food whenever any of the following thirty two antarāyas (inauspicious obstacles) occurs after he has started for its obtainment :-

S.D. 111-113

(1) If the excrement of a bird, e.g. a crow fall on him while on his way;

(2) If his feet become besmeared with filth;
(3) If he begin to vomit;
(4) If some one interfere with his proceeding;
(5) If he begin to bleed or if suppuration occur;
(6) If his tears come out or he sees someone else burst into tears at the time of eating;
(7) If he have to climb a step higher than his knee;
(8) If he touch a part of his body lower down than the knee;
(9) If he have to bend lower than the naval to reach the place;
(10) If he happen to eat what has been given up by him.
(11) If a living being be killed in his sight at the time of eating;
(12) If a bird carry off a morsel of his food;
(13) If a morsel fall down on the ground.
(14) If a trasa jiva (a living being possessing more senses than one) be killed or crushed in his hands.
(15) If his eye fall on the dead flesh of a five sensed being;
(16) If trouble or persecution seize him at the time;
(17) If a five sensed animal, e.g., a rat pass through his feet;
(18) If the giver of food drop the vessel (or dish) containing the food;
(19) If excrement be discharged from his (the saints) body at the time of eating;
(20) If his urine flow out;
(21) If he happen to have got into a śūdra's house;
(22) If he swoon off when going to obtain food;
(23) If he be obliged to sit down, owing to illness, when taking food;
(24) If a five - sensed being, e.g., a Jackal bite him;
(25) If he happen to touch the ground after performing Siddha bhakti (adoration of the liberated souls) at the time of starting;
(26) If his saliva or phlegm drop out while eating;
(27) If a worm come out of his body while eating;
(28) If he happen to touch some other article at the time;
(29) If a person strike him or any one else, with a sword or dagger and the like at the time;
(30) If the village catches fire when he is going to take his food.
(31) If his foot comes in contact with an object while eating.
(32) If he touch anything lying on the ground with his hand at the time.

मुनि के आहार में अन्तराय के अन्य कारण –

The saint will also go without an unclean person (a chanḍāla), if some one held in public esteem should die, if a brother saint is degraded and on the occurrence of other similar causes of mental disturbance and agitation. The eating of food is further forbidden. If blood or pus ooze out from the person of the giver or the taker of food after the latter has performed what is known as Siddha bhakti (adoration of liberated souls). S.D. 113-114

There are certain other impurities to be avoided with reference to food, some of which will even necessitate its being given up on the instant. These are :-
(1) Nails,
(2) hairs,
(3) insects

(4) bones
(5) whole grains
(6) The inner pulp of a whole grain
(7) Pus
(8) Skin
(9) Blood
(10) Flesh
(11) Seeds.
(12) Fruits, whether big or small, i.e., anything belonging to the gemes fruit.
(13) Bulbs and
(14) Roots.

With respect to these the rule is that blood, flesh, bone, skin and pus are to be regarded as the most unclean, so that the saint should immediately stop eating on the discovery of any of them in the food and should also impose some sort of penance on himself by way of Prāyaśchita. A piece of nail also if found in the food will involve the giving up of food and the imposition of slight penance. The discovery of an insect or an hair will also necessitate the giving up of food; but no penance will be necessary in their case. Uncooked grains, seeds, bulbs, roots and pulps are to be removed with care, which being done the process of eating may be continued. But if this can not be effected, then the saint must desist from eating.

दाता के सात गुण – The householder offering food to a saint should be endowed with the following seven kinds of virtues :- S.D. 114-115

(1) He should have faith in the merit of charity.
(2) He should be devoted to the excellent attributes of right faith, right knowledge and right conduct with which the saints are endowed.
(3) He should love to give charity,
(4) He should possess true discrimination regarding what is pure and what is impure as an article of food for saints.
(5) He should expect no return or reward from charity,
(6) He should be forgiving and
(7) He should be enthusiatic (that is to say, endowed with energy), not lazy.

Evambhūta – एवम्भूत -Specific, such like intrinsically genuine.

Evambhūta naya - एवम्भूत नय - The actual stand point, Actual purport.

ऐ (Ai)

Aindriyika - ऐन्द्रियिक - Sensitive.

Airāvatvarṣa - ऐरावतवर्ष- Airavat varsa is surrounded by Sikharī on the south and the oceans on the other three sides. This is divided into six regions by Vijayardha and the Raktodā. S-3/10

Aiśāna - ऐशान - Īshana is the natural name of the lord. That which is the habitation of Īshāna is Aiśāna. The suffix 'ai' in the sense of his habitation is used here. By association with it the lord also iscalled Aiśāna. S-4/19

Aiśvarya - ऐश्वर्य - Supernormal powers.

Aitihya - ऐतिह्य - Tradition.

ओ (O)

O Sýmbol for set of clairvoyance. Sometimes symbol for downtraction divisor.

Oja - ओज - Splendour.

Ojasvitā - ओजस्विता - Exuberance.

Ogha - ओघ - General, Summary, brief, Absstract.

Ogha nirdeśa - ओघ निर्देश - Summary instruction.

Ogha Saṁjñā - ओघ संज्ञा - Instinct.

Ogha prarūpaṇā - ओघ प्ररुपणा - Summer presentation.

Oṁ - ॐ - A synonym for five holy souls. Sacred sound formed by combining the first syllable of each word in the namaskāra mantra.

औ (Au)

औदयिक भाव – The manifestation determined by the operation of the karmas. Panca II verse 967

Audayika bhāva - औदयिक भाव - Rising phase.

Audārika kāyayoga - औदारिक काययोग- Physical body volition.

Audārika śarīra - औदारिक शरीर - That which arises from udara is audarika, that is gross.

औदारिक शरीर – Udār means sthūla or gross. The body is called Audārika because it is constituted by Sthūla or gross matter. It is also derived from udara womb that which is born from the womb is Audārika. Any way Audārika Śarira refers to organic bodies animal and human.

Aupapādika - औपपादिक - That which rises in upapāda (special bed) is aupapādika.

Aupādhika - औपाधिक - Adventions.

Aupaśamika bhāva - औपशमिक भाव - Subsidence phase.

Autpattikī buddhi - औत्पत्तिकी बुद्धि - Instantaneous comprehension.

औत्पत्तिकी बुद्धि – **Autapattikī Buddhi**- The Āvasyakaniryukti defines autpattikī intellect as the intellection which comprehends instantaneously the true nature of a thing never seen, beard of or reported heretofore and is crowned with unhindered success.

अं (Aṅ)

अङ्ग – **(The Aṅgas)** - The aṅgas which are the canonical works of the Svetāmbara sect of the Jainas are said to have been dictated by the fifth Ganadhara Sudharma svāmī to his disciple Jambū svāmī, when the latter asked, the former to explain the tenets of Jainism as laid down by Mahavira. In the Aṅgas we find questions like this: what has been laid down by lord Mahāvira, the Tīrthaṁkara, on such and such a matter ? Put to Sudharma svāmī by his disciple Jambu swāmī. Further, in the Aṅgas there are sentences spoken by Sudharma svami to the effect : "I am telling you such and such a matter, as described by lord Mahāvīra. From passage like these, it becomes certain that Mahāvīra is the earliest authority to which the existing Jaina canonical works refer.

The Digambaras, however deny the authority of the aṅgas and say that the original canonical works have perished

during the first century after the nirvāṇa of Mahāvīra; But they also maintain that the tenets of Jainism were made popular by lord Mahāvīra the popular exposition of the tenets of Jainism. This is the reason why we most frequently find Mahāvīra worshipped by the Jaina writers in the opening verses of their works as the great propounder of the truths of their religion.

Aṅgabāhya - अङ्गबाह्य - Outside the original canon.

Aṅgapraviṣṭa - अङ्गप्रविष्ट - Included in the original scripture.

Aṅgopāṅga - अङ्गोपाङ्ग - The chief of the secondary parts, limbs and minor limbs.

Aṅkavidyā - अङ्कविद्या - Science of numbers.

ऋ (Ṛ)

Ṛddhi - ऋद्धि - Affluence, Heavenly acquisition, supernatural powers. Supernatural accomplishment, Prodigy. There are eight principal kinds of miraculous powers termed Ṛddhis, any of which may be developed under the influence of tapaścaraṇa (asceticism) by the saint. Many occult powers are comprised under each of these eight principal ones, which will be described now. S.D. - 114

1. **Buddhi ṛddhi** - Comprising the supernormal faculties and functions respecting knowledge, e.g. Omniscience, telepathy, clairvoyance, transcendental functioning of the senses and the intellect, such as perception through the various parts of the skin, extraordinary power of intellectual penetration and memory, including the obtainment of control over certain real live 'forces' (or spirits) of a subtle embodied nature, termed vidyas (bearing female names) that are endowed with supernormal powers and possessed of various kinds of abilities, e.g., the power to erect a city, the power to bring about changes of form and the like. The faculty of divination is included in this Ṛiddhi, and is itself eightfold in nature, namely-

(1) Divination, by means of the positions, movements etc., of the sun, the moon, stars, planets and constellations;
(2) Foretelling, by means of the conditions of the earth, the future destiny of kings and the divining of the existence of minerals and of hidden treasure troves and the like;
(3) Ascertaining the past, the present and the future conditions of a living being by examining his bodily limbs;
(4) Prognostication by means of sounds;
(5) Predicting the conditions of existence from the position of moles, warts etc;
(6) Divination by means of special bodily markings (palmistry and the like);
(7) Finding out the nature of one's past, present and future experiences by means of holes and marks in one's clothes, weapons and the like; and
(8) divination by means of dreams, when these are not caused by the influence of bodily humours. S.D. 143-144

2. **क्रिया ऋद्धि** – Kriyā ṛddhi, that is, the power to move in the air, or on water and the like, which embraces several other similar types. S.D. 144

3. **विक्रिया ऋद्धि** – Vikriyā Ṛiddhi is generally the power of transformation of the body and of the bodily limbs, and may be of the following kinds -

(i) अणिमा – Aṇimā, becoming small like a point.

(ii) महिमा – Mahimā, becoming very big or large, lika a mountain.

(iii) लघिमा – Laghimā, becoming exceedingly light.

(iv) गरिमा – Garimā, becoming very heavy.

(v) प्राप्ति – Prāpti, the power to touch a distant mountain top with one's finger,

(vi) प्राकाम्य – Prākāmya, moving on water as if it were earth, and vice versa,

(vii) ईशित्व – Īśitva, the power of lordship over all,

(viii) वशित्व – Vaśitva, the power to win over all beings. S.D. 145

(ix) अप्रतिघात – Apratighāta, moving through solids as if they were empty spaces,

(x) अन्तर्ध्यान – Antardhyāna, to become invisible,

(xi) कामरूपित्व – Kāmarūpitva, to become manifold.

तपोऋद्धि – Taporddhi is of seven kinds, as follows :- S.D. 145

(i) उग्रतपो ऋद्धि – The Ugra taporddhi, which is capacity to endure unimaginable hardships unflinchingly,'

(ii) दीप्त तपोऋद्धि – The dīpta taporddhi, is the acquisition of great radiance of the body and of the power of great endurance,

(iii) तप्ततपोऋद्धि – The tapta taporddhi, the power to burn up the bodily excrements internally,

(iv) महातपोऋद्धि – the mahā taporddhi, the acquisition of the power to undertake the greatest forms of asceticism,

(v) घोर पराक्रम ऋद्धि – The ghora parākrama ṛddhi, the acquisition of supernormal will power in the accomplishment of tapaścharaṇa under the most trying of conditions.

(vii) घोर ब्रह्मचर्य तपोऋद्धि – Ghora brahmacarya Taporddhi, The accomplishment of the supremely unfaltering type of brahmacarya (celibacy), that is not sullied even in a dream.

बल ऋद्धि – Bala ṛddhi, which implies the acquisition of extraordinary powers of the mind, speech and the body and which is of three kinds, namely -

(1) The capacity to understand the entirety of the field and scope of the science of life (divine knowledge, termed Dvādasaṅga śruta), in an antarmuhūrta (= a moment less than 48 minutes).

(ii) The power to recite aloud the entirety of the Dvādaśaṅga śruta (the entirety of the teaching of the omniscient Tīrthaṁkara) in an antarmuhūrta (One moment less than forty-eight minutes), and

(iii) The powers to remain unaffected by the increasing severity of the ascetical bodily practices, kāya kleśa and the like.

6. औषधि ऋद्धि – Auṣadhi ṛddhi or the power to heal, which is of different kinds, as follows :-

(i) आमर्षोषधि ऋद्धि – The āmarṣoṣadhi ṛddhi, that is curing by mere bodily contact or touch.

(ii) क्ष्वेलोषधि ऋद्धि – The kṣhvelosadhi ṛddhi, where the phlegm becomes inverted with the power to cure ailments, by its contact.

(iii) जल्लोषधि ऋद्धि – The Jallosadhi ṛddhi, where the sweat has acquired the power to heal,

(iv) मलौषधि ऋद्धि – Malauṣadhi ṛddhi, where the exudations from the mouth, the ears and the nose, have curative properties.

(v) विडौषधिऋद्धि – The vidauṣadhi ṛddhi, where the excrement if touched will cure disease. S.D. 147

(vi) सर्वौषधिऋद्धि – TheSarvoṣadhi ṛddhi, where thewind even that has touched the body of the saint become endowed with the curative virtue.

(vii) आशीविष ऋद्धि – The Aśīviṣa ṛddhi - the power to remain unaffected by poisons, and

(viii) दृष्टिविष ऋद्धि – The Dṛṣṭiviṣa ṛddhi, where a mere glance suffices to destroy the effectivity of a poison.

7. रस ऋद्धि – Rasa ṛddhi, which is the acquisition of the miraculous power of saving and destroying life by a mere word or look or wish and includes the power to multiply articles of foods so as to be able to gratify large assemblages of men. This ṛddhi comprises the following types- S.D. 147

(i) आस्य विष ऋद्धि – Āsyaviṣa ṛddhi, destroying with a word,

(ii) दृष्टिविष ऋद्धि - The driṣṭiviṣa ṛddhi, destroying with a mere look.

(iii) क्षीरस्रावी ऋद्धि – The kṣīrasrāvī ṛddhi trasforms ordinary foods into strengthening ones, as if they contained milk, and also has the power to impart to mere words the strengthening virtues of milk, so that even emaciated persons are nourished thereby;

(iv) मधुस्रावी ऋद्धि – The Madhusrāvī ṛddhi acts like honey; it imparts tooth someness to tasteless food, as if it has been honeyed, and to words the power to sweeten life, S.D. 148

(v) सर्पिरास्रावी ऋद्धि – Sarpirāsrāvī ṛddhi is the same kind of power as the above with reference to the production of the nourishing and strengthening effect of ghee (purified butter), and

(vi) अमृतास्रावी ऋद्धि – The amṛtāsrāvī ṛddhi, that has the effect of amṛta (ambrosia) in the above circumstances.

8. क्षेत्र ऋद्धि – The power to feed a large body of men leaving (of food) as well as the power to seat large numbers in small areas. This is of two kinds, namely

(i) अक्षीणमहानस ऋद्धि – Akṣīṇa-mahānasaṛddhi - which means that strange power of the ascetics presence by virtue of which a whole army of a great emperor may be fed out of the small pots from which he has been fed, and

(ii) अक्षीणमहालय ऋद्धि – The akṣīṇamahālaya ṛddhi, which is the miraculous effect of great asceticism whereby all kinds of living beings may get into the ascetics presence without overcrowding.

Ṛjugati - ऋजुगति - Rectilinear motion.

Ṛjukūlā - ऋजुकूला - Mahāvira attained omniscience on the bank of Ṛjukūlā in the vicinity of Jṛmbhika grāma. According to the ācārāṅga kalpasūtra the name of village is Jambhiya and that of the river Ṛjukūlā.

Ṛjumati manahparyaya - ऋजुमति मनः पर्यय - Simple sensory telepathy.

Ṛjusūtra - ऋजुसूत्र - Straight expressed, The straight view point, Status qua support.

Ṛjvī - ऋज्वी - Straight.

Ṛṇa - ऋण - Negative.

Ṛṣi - ऋषि - A sage or holy man, an ascetic.

Ṛtam - ऋतम् Truths.

Ṛtu - ऋतु - Time which is equal to two months.

क् (K)

Ka क Symbol for functional life time.

Kacchapa - कच्छप - Tortoise.

Kadī - कड़ी - Lintel.

Kadalikāyukta - कदलिका युक्त - Corbelled.

Kakkuka - कक्कुक - He was pratihāra ruler who ruled at Mandor (Rajpūtānā). He became famous for his victories over the kings of Māru, Meda, Valla, Gūjara and Bhillas. He was a Saṁskṛt *scholar and a follower of Jainism. He* had built a temple of Jinendra. A-86

Kakṣa - कक्ष - Vestibule.

Kakṣaśālā - कक्षशाला - Smaller room.

Kakṣāsana - कक्षासन - Projection.

Kakuda - ककुद - Hump.

Kakudmān - ककुद्मान - Humped.

Kalā - कला - Art.

Kalāpremī - कलाप्रेमी - Connoissour of art.

Kalākāra - कलाकार - Craftsmen.

Kalākāritā - कलाकारिता - Workmanship.

Kalākṛti - कलाकृति - Art object.

Kalā lakṣaṇa - कला लक्षण - Art idioms.

Kalā pravaṇatā - कला प्रवणता - Art Rhythm.

Kalaha Kathā - कलह कथा - Querulous talk.

Kalaśa - कलश - Torus - moulding often resembling a pitcher, Lowermost member of the south Indian pillar capital.

Kalaśa Vāhaka - कलशवाहक - Pitcher carrier.

Kalpa - कल्प - A cycle, Proper conduct. A cycle of two aeons, Celestial abodes below the graiveyakas heavens.

Kalpa - कल्प - The descending cycle is of the extent of ten koṭākoṭi sāgaropamas. The ascending cycle is of the same extent. The two joined together constitute a kalpa.

Suṣamasuṣama is of the extent of four koṭākoṭi sāgaropamas. At the beginning of this period human beings are of the same nature as those of uttarakuru. There is gradual decrease during the period and then comes Suṣamā lasting for three koṭākoṭi sāgaropamas. At the commencement of this period, the human beings are equal to those of Harivarsa. And after graudal decrease during this period comes Suṣamāduḥṣamā. Lasting for two koṭākoṭi sāgaropamas. At the commencement of this period, the human beings are equal to those of Haimavata. And after gradual decrease commences the fourth period of Duḥṣamāsuṣamā lasting for one koṭākoṭi less forty two thousand years. At the commencement of this period, the human beings are equal to those of Videha. Then after gradual decrease comes Duḥṣamā lasting for twenty one thousand years. Lastly after gradual decrease, comes Atiduḥṣamā of the extent of twenty one

thousand years. Similarly the ascending cycle must also be understood in the contrary order. S-3/27

Kalpas (कल्प) - Those in which the ten grades prevail are called kalpas. Though grades are prevalent among the residential celestial beings, by usage kalpa is used only among the Vaimānikas. S-4/3

Kalpopapanna - कल्पोपपन्न - The kalpas are the habitations of devas from Saudharma prior to Gaiveyakas. Those born in the kalpas are kalpopapanna. S-4/17

Kalpanā - कल्पना - Notion, Fancy.

Kalpanārahita - कल्पनारहित - Free from conceptual construction.

Kalpanīya - कल्पनीय - Acceptable.

Kalpasthita - कल्पस्थित - An ascetic observing scriptual rules.

Kalpavṛkṣa - कल्पवृक्ष - Wish fulfilling tree.

कल्पवृक्ष — Kalpa tree - It was a variety of flora, now wholly extinct, which supplied everyday requirements of human beings, subsistence in particular, before they devised various arts and crafts. Ibid vol. II P. 178

Kalpya - कल्प्य - Acceptable, Permissible.

Kalpātīta - कल्पातीत - Those vaimanikas who are born beyond the kalpas are kalpātitas.

Kaluṣatā - कलुषता - Defilement.

Kalyāṇakārī - कल्याणकारी - Auspicious.

Kamalanāla - कमलनाल - Stalks.

Kamala padaka - कमलपदक - Lotus medallion.

Kamanīya - कमनीय - Dainty, Elegant, Affectionate.

Kanakāvalī - कनकावली - An austerity.

Kanda - कन्द - Bulbous vegetables.

Kandamūla - कन्दमूल - A bulb and a root.

Kandarpa - कन्दर्प - Uttering obscene words, Indulging in low speech. Employing vulgar language mixed with laughter out of excessive attachment.

Kandarpa Kathā - कन्दर्पकथा - Sexual gossip.

Kaṇṭhahāra - कण्ठहार - Necklace.

Kangūrā - कंगूरा - Finial, battlement.

Kamanīyarūpa - कमनीयरूप - Suppleness of form.

Kapāla - कपाल - Halves, skull cup, Scalp.

Kapāṭa - कपाट - Gate.

Kapāṭagata Kevalī - कपाटगत केवली - Gateway omniscient.

Kapāṭa paryāya - Gate event.

Kapāṭasamudghāta - Gate extrication.

Kapota - कपोत - Cornice like flexed moulding usually crowning the basement (Adhiṣṭhāna or vedibandha), Pigeons.

Kapotikā - कपोतिका - Cornice.

Kapota stara - कपोतस्तर - Well cornice.

Karatala - करतल - Palms of hands.

Karatāla - करताल - Cymbal.

Karaṇa - करण - Immediate cause, Instrument, The astrological divisions. The instrument, Efficiency attainment, operation, Operator.

Karaṇa Labdhi - करणलब्धि - Operator attainment.

Karaṇa satva - करण सत्व - Operation state.

Karaṇāntara - करणान्तर - Operation interval.

Karma - कर्म - Substantive force, Matter in the subtle form, Action, Object, Effect, Activity, Fine particles of matter binding the soul, Functional.

Karma (कर्म) - The karmic body which is the root cause of all other bodies is called karma.

Karma (कर्म) - It is a substantive force, matter in very subtle form. These matter - particles called Pudgalas fill all cosmic space. The soul by its communication with the outer world, becomes literally penetrated by these matter particles. These in turn become karma and build up a special body called kārmāṇa śarīra, which does not leave the soul till its final liberation. Karma works in such a way that every action leaves a mark of its own which is retained and built in into the organisms to serve as the basis of future action.

(Jaina stories vol. II. P. 178)

Karma - कर्म - According to Jaina theory the cause of punishment and reward is what is calld 'Karma'. It has the capacity at its proper time of producing an effect upon the person who has generated it, and all such things as accidents so called, disease, the actions of Judges etc, are only the instruments by which the effect is brought about so that there is no possible need of any action by deity, the reward or punishment following simply an effect from cause, the cause being as alreadymentioned, what is called "Karma". Karma is something quite real, but unintelligent, it is a subtle matter that is attracted and assimilated by reason of certain foreign elements in the person, such as delusion, lust, anger, pride, deceitfulness and greed which themselves are other karmas in another aspect. Jainism - not atheism P. 15

Karma Vargaṇā - कर्म वर्गणा - The world space is throughout filled with material bodies. Some of these are minute and some of these are perceptible to the senses. Of these minute forms some have the peculiarly necessary constitution which would make them fit to be karmas. These are called karma - Vargaṇās. Karma-Vargaṇās are physical molecules of a particular constitution which gives them the tendency to be attracted by Jīvas. They are otherwise known as Karma-Prāyogya Pudgala.

Karmabandha - कर्मबन्ध - When soul, out of desire, aversion and corruption of knowledge and will, experiences affective states pleasant and unpleasant, then because of the very same states the self gets bound by karmic matter of various kinds.

आन्तरिक तथा बाह्य बन्ध - Combination of karmic matter with Jiva is due to yoga. Yoga is the action of mind, speech and body. The opportunity for combination is Created by Bhāvas or the affective states and such affective states are due to desire, aversion and perverse cognition.

अष्टकर्मों के चार प्रत्यय - The eight karmas are traced to the four causal conditions Mithyātva, Avirati, Kaṣāya and Yoga. But these conditions themselves are the result of desire etc, or Bhāva Pratyayas.

without these intrinsic conditions there will be no bondage.

मिथ्यात्व – Mithyātva is the opposite of right faith or Samyak Darshana. This Mithyātva may manifest in the form of belief in false doctrines and disbelief in the true one. Avirata is the opposite of right conduct or Samyak caritra. This may manifest in an enthusiasm for the veil conduct and a hesitation for righteousness.

कषाय – Kaṣāya refers to the grosser emotions such as anger, pride, deceit etc.

योग – Yoga refers to the uncontrolled and useless activity of Mana, Vachana, Kāya.

अष्टकर्म – Eight Karmas are -

(1) Jñānāvarnīya is the veil round the pure consciousness,

(2) Darśanāvarniya is that which corrupts the faculty of perception and also of belief.

(3) Mohaniya is a sort of spiritual intoxication interfering with cognition and will.

(4) Vedaniya is feeling of pleasure and pain.

(5) Antaāya is the frustration of the useful efforts or righteously minded persons.

(6) आयु - determines the duration of life that a Jīva has in a particular state of existence.

(7) Nāma determines of generic and the specific characteristic of a Jīva i.e. on account of this Nāma karma a jīva is born as a particular organism in a particular Gati.

(8) Gotra determines the value of life for example in a human being. This karma determines the birth of a Jīva in a higher status or in a lower status.

गोत्र कर्म – The conduct of the soul coming down from generation to generation is called Gotra (family). High and low conduct becomes high and low Gotra. (The Karma which determines high and low family for the birth of soul is called family determining karma or Gotra Karma. G.K. Gāthā 13.

आयुकर्म का कार्य – In the cycle of existence which is fed by delusion caused by karmas. the age karma causes the sojourn of the soul, as the stocks which keep a man down.

G.K. Gāthā-11.

नामकर्म के कार्य – The body making karma existence, etc. which differentiate the souls, many kinds of bodies which differentiate matter of various kinds and the change from one to another condition of existence.

Four aspects of Karma (कर्म के चार निक्षेप) - There are four aspects (Nikṣepa or nyāsa) of Karma :- by name or negative (Nāma), representation or representative (sthāpanā, privation or privative (Dravya), present or positive (Bhāva). Prakṛti (Nature of Karmic matter) Pāpa (Demerit), Karma mala (Dirt), these terms (are ascribed to the dirt (of karmas) from the aspect of their names. G.K. Gāthā-12

स्थापना कर्म – Representation of karma, which is in combination with the soul, by similar or dissimilar object by the intellect, establishing (its identity), that is the representation (Sthāpanā aspect) of karma. G.K. Gāthā - 53

द्रव्यनिक्षेप कर्म – The privation (aspect) of karmas (is) of two kinds. Attention-

privation of karma (आगम द्रव्य कर्म) and quasi -attention - privation of karma (नो आगम द्रव्य कर्म). G.K. Gāthā - 54

(1) आगम द्रव्य कर्म – The soul, knower of the scripture about karmas, (but) without attention (to it is) the first (i.e. attention - privation of karma).

(2) नो आगम द्रव्य कर्म – The second (quasi attention-privation aspect of karma, no-āgama Dravya karma Nikṣepa) is of 3 kinds - (i) The knower's body (ज्ञायक शरीर) (ii) Future (body, भावी), (iii) Other-than these two (तद्व्यतिरिक्त)

ज्ञायक शरीर कर्म – The knower's body is of 3 kinds with reference to the three times, (past, present and future) of these two (i.e. present body of knower at the present time (वर्तमान ज्ञायक शरीर) and the future body (अनागत ज्ञायक शरीर) are easy to understand.

G.K. Ghatha - 5

भूत शरीर – Past body is of three kinds-expired (च्युत), cast off (च्यावित), renounced (त्यक्त), Expired (च्युत) means that which drops by itself on maturity (of age karma). (It) is without premature death (कदली घातमरण) and death by renunciation. G.K. Gāthā - 56

कदलीघात मरण – In premature death (कदलीघात) age (आयुकर्म) is cut short by poison, anguish (वेदना), consumption (रक्तक्षय), terror (भय), stroke of (deadly) weapon (शस्त्र घात), (extreme) distress (संक्लेश), suffocation and starvation. G.K. Gāthā - 57

च्यावित भूत ज्ञायक शरीर – Cast off (body च्यावित शरीर) is associated with premature death (कदली घात), but without renunciation.

त्यक्त भूत ज्ञायक शरीर – Renounced (त्यक्त body) is that which falls off on renunciation with or without premature death.

G.K. Gāthā - 58

त्यक्त शरीर के भेद – The modes of food-renunciation (भक्त प्रतिज्ञा) self service (इङ्गिनी) and no service (प्रायोपगमन) these are the three modes of renouncing (the body). G.K. Gāthā 59

भक्त प्रतिज्ञा – Food - renunciation (is of 3 kinds, minimum, medium and maximum). The food renunciation mode is of one antar muhūrta in its minimum, twelve years in its maximum (duratioin). (The time) between them is (the duration of) medium (mode).

G.K. Gāthā - 59-60

इङ्गिनीमरण – Serving one's needs oneself without service from others (is) death by self service (इङ्गिनीमरण).

G.K. Gāthā - 61

प्रायोपगमन – Death without self-service (or service) by others (is) death by no-service (प्रायोपगमन).

भावी ज्ञायक शरीर – The soul which will be the knower of the scriptures relating to karma in future time is the future body knower (भावी ज्ञायक शरीर).

G.K. Gāthā - 62

तद्व्यतिरिक्त – Karma and quasi-karma (नो कर्म) are the two kinds, besides these.

कर्मतद्व्यतिरिक्त नोआगम द्रव्य कर्म – Karma is necessarily the karmic matter which has assumed the form of karmas.

G.K. Gāthā - 63.

नोकर्मतद्व्यतिरिक्त नोआगम द्रव्य कर्म – Matter other than karmic matter is quasi karmic matter. G.K. Gāthā - 64

4–भावनिक्षेपस्वरूप कर्म – In the positive (Bhāva-aspect) Karma is of two kinds now - attentive (आगमभाव कर्म), now-quasiattentive (नोआगम भावकर्म).

आगम भाव निक्षेपकर्म – The soul who knows the karma scriptures and (is) attentive to the karma scriptures is necessarily named now-attentive to the karma scriptures (भावागम कर्म).

G.K. Gāthā - 65

नोआगम भावनिक्षेप कर्म – The soul enjoying the fruition of karma is the now-quasi attentive (नोआगम भावकर्म)

G.K. Gāthā - 66.

कर्म की जड़ता (Materiality of Karmas)- Prabhācandra establishes the materiality of karmas on the ground that the full of the conscious soul must be due to something other than the soul itself. (Pramaya P.66)

बन्ध का मूल कारण – (The root cause of bondage) - Both Jiva and Pudgala possess a power of negativity Vibhāva śakti) which effects a bondage of the two. The real on account of its natural powers, it possessed of natural as well as negative (vaibhavika) activity. The negative manifestations of the soul do not originate from its association with Pudgala for the power which is non existent in the Jīva can not be generated byanything else. The manifestations of the negativity of the soul appear only when the soul is in union with karmas. In the absence of the karmas the negative manifestations are suspended. In the absence of all the karmas the power of negativity of the soul yields natural positive manifestations. Panca - II Verse 45, 61, 62, 86 and 90.

जीव औरकर्म का सम्बन्ध – (The relation between the soul and the karmas) - The Pudgala, having obtained the conscious manifestations of the Jīva merely as an auxiliary cause transforms itself into karmas by itself. The karma pudgalas become simply auxiliary causes of the conscious manifestations of the soul undergoing transformations by itself.

Puruṣ. verses 12 and 13.

The material molecules, having the capacity of transforming themselves into karmas when they obtain the soul's manifestations, are transformed into karmas; they are not so transformed by the Jiva. Prava. II. verse 77.

Like the needle attracted by a magnet both the Jīva and the karma, pudgala possess the power of distortion which efforts their mutual bondage.

Panca II verse 45

जीवविपाकी कर्म (Jīva vipākī karma) - The karma which causes a distortion directly in the Jīva is the Jīva-vipākī (having fruition in the Jīva).

पुद्गलविपाकी कर्म – The Karmas whose fruition is effected in the material body of the Jīva is called the Pudgala-vipākī (having fruition in pudgala)

Ast. (foot note) P. 266

विभिन्न कर्मों में सहयोग (co-ordination among different types of karmas).

One who has the knowledge obscuring karma may have or may not have the deluding karma, but one who has the deluding karma must have the knowledge obscuring karma. One who has the feeling karma may have or may not

have the deluding karma, but one who has the deluding karma must have the feeling karma.

Bhagavatī sūtra P. 708-709

आबाधा – (Ābādhā) The period for which the material molecules, that have come to the soul in the form of karmas do not gain the capacity for effecting the soul, is called ābādhā.

G.K. Verse 4.

एक बार झड़े हुए कर्म पुनः उदय में नहीं आते– Just as a fruit, when ripe, falls from the tree and can not remain attached to it, in the same way the karmas do not attain the state of operation, when they are once shed off.

Samaya verse 192

निधत्ति कर्म (Nidhatti karmas) - The karmas that are incapable of immature realization and transformation are said *to be in the state of nidhatti.*

निकाचित कर्म (Nikācita karmas) - The karmas that admit of no change but follow their own course are said to be in a state termed as nikācita.

G.K. Verse 440

Karma Bhūmi - कर्मभूमि – Work region, Regions of labour, Land of realm of action.

Bharata, Airavata and Videha excluding Devakuru and Uttrakuru are the regions of labour.

Karma bhūmija - कर्मभूमिज – A person born in a land of action.

Karma cetanā - कर्मचेतना – The feeling that I produce all these things other than Jñāna is karma cetanā.

Karmajā buddhi - कर्मजाबुद्धि – Intellect developed by practical experience.

Karma kāla - कर्मकाल – Functional time.

Karma kṣetra - कर्मक्षेत्र – Functional quarter.

Karma mala vipramukta - कर्ममल विप्रमुक्त - Free from the defects of karma.

Karma paramāṇu - कर्मपरमाणु - Karma particles, species of karmas.

Karma pradeśa - कर्मप्रदेश – Karmic particles points.

Karma prakṛti - कर्मप्रकृति – Karmic molecule.

Karma phala cetanā - कर्मफलचेतना – Karmic result consciousness.

Karma phala cetanā - The consciousness that I enjoy the fruits of all things other than Jñāna is karma phala cetanā.

Karma prayogya pudgala - कर्म प्रायोग्य पुद्गल – Matter fit to manifest as karma.

Karmavādī - कर्मवादी – Believer in karma.

Karma yoga - कर्मयोग – External spiritual activity. Activity done by the karmic body.

कर्माशय – (**Karmāśaya**) – (The accumulated traces of actions) The accumulated traces of actions are classified into (1) those that are produced by virtuous or moral deeds (Puṇya karmāśaya) and (2) those that are produced by sinful or immoral deeds (Pāpa karmāśaya). Each of which again is subdivided into (1) those that produce their effect in this very life (drasṭajanmavedaniya) and (2) those that produce their effect in some life to come hereafter (adrasṭajanma vedanīya).

S.J.P. 244

Karma vimukha - कर्मविमुख – Indiscriminate.

Karṇānuyoga - करणानुयोग – Texts on cosmology, maths.

Karmendriya - कर्मेन्द्रिय – Consequences of the karmic operations.

Karmodaya avasthā - कर्मोदय अवस्था - Operative karmic matter, rising state of karmas.

Karṇa - कर्ण - Quoin or corner, corner projection.

Karṇadhāra - कर्णधार – Pilot.

Karṇakūṭa - कर्णकूट – Shrine or turret raised over the karṇa or corner.

Karṇaśṛṅga - कर्ण शृंग - Turret rising over the karṇa or corner.

Karṇikā - कर्णिका – Knife-edge moulding, thin filet - like moulding.

Karṇāgra - कर्णाग्र – Ear lobes.

Karṇapiṇḍa - कर्ण पिण्ड – Ear lobes.

Kartṛtva - कर्तृत्व – Acting, Activity.

Karttā - कर्त्ता – Agent, Doer, Subject.

Karuṇa - करुण – Pathetic.

Karuṇa svara - करुण स्वर – Piteous cry.

Kaṣāya - कषाय – Passion, Astringent.

कषाय – The acāryas call (passion) as Kaṣāya (because) it ploughs (Kṛṣati) the field of soul's karmas, extending to (eternal and infinite) length of mundane existence and productive of huge crop of pleasure and pain or (those which) destroy (kṣānti) the thought activities of right belief (सम्यक्त्व), conduct (चारित्र) with partial (deṣa) and full (Sakala, vows), (and) ideal conduct (यथाख्यात चारित्र), (are) the passions (Kaṣāyas). (Their) number (is) four, sixteen and innumerable (times the spatial units in) the universe.

Kaśāya - कषाय – The passions - anger, pride deceitfulness and greed with their sub-divisions. S-8/7
G.J. 162-63

कषाय के भेद – The four passions are- Anger (क्रोध), pride (मान), Deceit (माया) and greed (लोभ).

Each of these is of 4 kinds : Error feeding - अनन्तानुबन्धी – Which destroys right belief; partial-vow preventing = अप्रत्याख्यानावरण, which destgroys such right conduct as consists in the observance of partial vows ; total vow preventing (प्रत्याख्यानावरण) which destroys such right conduct preventing, संज्वलन - which destroys ideal right conduct.

Kaṣāya sthāna - कषाय स्थान – Degree of passion.

Kaṣāya samudghāta - कषाय समुद्घात – Passion overflow.

Kaṣāyā vijaya - कषाय विजय – Victory over kaṣāya, i.e. the great defects of anger, pride, treachery and greed.

Kaśāyatmā - कषायात्मा – All Jīvas have the four great passions, hence are called kaṣāyātmā.

Katāra - कतार – Registers.

Kaṭāva cinha - कटाव चिन्ह – Slit marks.

Kathañcit - कथंचित् – In some respect, Somehow, In a way, From a particular point of view.

Kathā paṭṭa - कथापट्ट – Narrative panel.

Kaṭi - कटि – Waist.

Kaṭi sūtra - कटिसूत्र – Girdle.

Kaṭṭar - कट्टर – Devout.

Kaṭṭu - कट्टु (तमिल) Intervening octagonal portion between the bottom and top squares of a pillar.

Kaṭu - कटु - Pungent.

Kautkucya - कौत्कुच्य - Gesticulating with obscene words, assuming ridiculous attitude with a body.

卐 Employing vulgar language mixed with laughter out of excessive attachment accompanied by undesirable gesticulation.

Kavala - कवल - Morsels of food.

Kavalāhāra - कवलाहार - The intake of gross food.

Kādācitka - कादाचित्क - Occasional, Temporary

Kāla - काल - Time, period.

Kāla and Mahākāla - काल तथा महाकाल- These are two lords of piśācas.

Kāla (Niścaya) - काल (निश्चय) Deterministic time.

Kāla parivartana - काल परिवर्तन - Cycle of time, Cycle change of time.

Kālakrama - कालक्रम - Successiveness in time.

Kāla pramāṇa - काल प्रमाण - Time measure.

Kāla (Lokottara māna) काल (लोकोत्तर मान) - Universal time.

Kālāṇu - कालाणु - Points of time, Atoms of time, Unit of time, Time particles.

कालाणु - Atoms of time - In each spatial unit of the universe, they, i.e., (the points of time) are certainly fixed one by one like a heap of jewels. Those points of time (Kalaṇu) should be known (to be innumerable).

Kālānugama - कालानुगम - Time study.

Kālātikrama - कालातिक्रम - Offering food either too early or too late is untimely food.

Kālātyayāpadiṣṭa - कालात्ययापदिष्ट - Counter valid.

Kālātīta hetvābhāsa - कालातीत हेत्वाभास- Time past hypofallacy.

Kālāvadhi - कालावधि - Span.

Kālātyayāpadiṣṭa hetvābhāsa - कालात्ययापदिष्ट हेत्वाभास - Mistermed incompatible fallacy.

Kāluṣya - कालुष्य - Impure thought by the wise.

Kāma - Attraction towards pleasurable, pleasurable, Sexual desire, Sensuality, Indulgence in the objects to touch and taste senses.

Kāma rūpitva - काम रूपित्व - To become manifold.

Kāmoddipaka - कामोद्दीपक - Erotic.

Kāmatīvrābhiniveśa - कामतीव्राभिनिवेश- Excessive sexual passion.

Kāmuka - कामुक - Erotic.

Kāṇḍaka - काण्डक - Sections, Split.

Kānsya - कांस्य - Bronze.

Kānsya paṭṭikā abhilekh - कांस्य पट्टिका अभिलेख - Copper plate inscription.

Kāntimān - कान्तिमान - Smooth.

Kāpathaghaṭṭana - कापथघट्टन - Potent enough to destroy all forms of falsehood.

Kāpota - कापोत - Gray.

Kāpota leśyā - कापोत लेश्या - Gray complex.

Kāraṇa paramāṇu - कारण परमाणु - Cause atoms.

Kāraṇa samayasāra - कारण समयसार - Instrumental essence of soul.

Kārita - कारित - Getting a thing done by others.

Kārmāna Kāyayoga - कामणि काय योग - Karmic body vibration.

Kārmana śarīra - कार्मण शरीर - The body composed of kārmic matter is kārmic body.

Kārmāṇa vargaṇā - कार्मण वर्गणा - Molecules of kārmic matter which fill the universe.

कार्मिकी बुद्धि – (Kārmikī Buddhi) - The kārmikī is defined as the intellection which comprehends the truth due to its attentive consciousness and breadth of vision of both the practical and theoretical sides of actions and which has received appreciation of competent critics. Anir. 940

Kārya - कार्य - Effect.

Kārya hetu - कार्य हेतु - Reason of effect.

Kārya Kāraṇa bhāva - कार्य कारण भाव- Relationship of cause and effect.

Kārya kṣetra - कार्यक्षेत्र - Orbit.

Kārya paramāṇu - कार्य परमाणु - Effect atoms, Effect ultimate particle.

Kārya sāṁkarya - कार्य साङ्कर्य - Variety of effects.

Kāraka - कारक - Agent, Cause, Factor.

Kārakakāraṇa - कारक कारण - Generating cause.

Kāraṇa - कारण - Datum, Cause.

Kāraṇa (Upādān, Nimitta) - कारण (उपादान, निमित्त) - Cause (Affluent, field.)

Kāraṇānupalambha - कारणानुपलम्भ - Non observation of the cause.

Kāraṇa kārya bhāva - कारण-कार्य-भाव - Cause effect phase.

Kāraṇa viparyāsa - कारण विपर्यास - Reverse cause.

Kāraṇa (Viruddha, Aviruddha) कारण (विरुद्ध, अविरुद्ध) Cause (Contradictory, Non-contradictory).

Kārmāṇa śarira - कार्मण शरीर - Karmic veriform.

Kāruṇya - कारुण्य - Compassion. The disposition to render assistance to the afflicted is compassion. S-7/11

Kārya - कार्य - Effect, Causality.

Kārya samā - कार्यसमा - Parity per character of outcome.

Kārayitā - कारयिता - Commissioner.

Kāṣṭha puttalikā - काष्ठ पुत्तलिका - Marrionette.

Kāṣṭha śilpī - काष्ठ शिल्पी - Wood carver.

Kāya - काय - Embodiment, corporeals.

Kāya (Mārgaṇā sthāna) - काय (मार्गणा स्थान) Corpous (wayward station).

Kāyabala - कायबल - Strength of body.

Kāya bala prāṇa - काय बल प्राण - Strength of body, Body power activity.

Kāya duṣprāṇidhāna - काय दुष्प्रणिधान- Vicious bodily activity.

Kāyikī Kriyā - कायिकी क्रिया - is the attempt of a wicked person to act in evil ways. S-5/4

Kāyakleśa - कायक्लेश - Bodily suffering, Mortification of the body.

Kāyakleśa - कायक्लेश - Mortification of the body. Standing in the sun, dwelling under trees, sleeping in an open place without any covering the different postures. S-9/19

Kāya mārgaṇā - काय मार्गणा - Body soul quest.

Kāya mārgaṇā sthāna - काय मार्गणा स्थान- Corpous (wayward station).

Kāya pravīcāra - काय प्रवीचार - Copulation.

Kāya samita - कायसमित - Careful in bodily activity.

Kāya śuddhi - कायशुद्धि - The purity of the body.

Kāyatva - कायत्व - Spatiality.

काययोग – **(Kāyayoga)** - Activity of body.

काय योग के भेद (Types of Kāyayoga)- Kāyayoga is of seven types :- (1) Audārika - the normal body of a human or animal/bird/insect. (2) Audārika miśra- A body comprising both the Aaudārika and the karmāṇa body together. (For a worldly Jīva two bodies are always intermingled with the ātman: Kārmāṇa - the karmic particles and Taijasa - particles, which give heat to all bodily activities). (3) Vaikriyaka- the normal body of the denizens of hell and heaven. (4) Vaikriyaka Misra - the vikriya and karma body together (5) Āhāraka - Those who know almost the entire scriptures create this Astral body under special circumstances and (6) Āhāraka misra- the Āhāraka and karma body together and (7) Kārmāṇa - A body composed of the karmic particles.

Kāyaduṣpraṇidhāna - कायदुष्प्रणिधान - Vicious bodily activity.

Kāya vargaṇā - काय वर्गणा - Organ of the body.

◆ A standing posture of meditation, giving up attachment to the body.
A standing posture of meditation, peculiar to the Jaina monks. Literally, it means giving up (attachment to) the body. Jaina stories vol. II P. 178

◆ Withdrawl of attention from the body (physical personality) and its becoming absorbed in contemplation of the spiritual self.
Austerity performed by standing motionless in a specific posture, same as khadgāsana of the posture adopted by standing Tīrthaṁkaras.

Kendra - केन्द्र – Nucleus.

Keśī - केशी – Acārya in pārśva tradition who was a contemporary of lord Mahāvīra.

केवलीसमुद्घात – Kevali Samudghāta- (Omniscient overflow) is the emanation when in some cases the soul of an omniscient being (of course a mobile) expands throughout the whole universe and then contracts back. This is also a case in which mobile soul goes outside the mobile channel.

Kevala vyatirekī hetu/Anumāna - केवल व्यतिरेकी हेतु / अनुमान - Discordant negative inference.

Kevala darśana - केवल दर्शन - perfect conation, Perception through infinite perception, Omniscient perception.

Kevala darśanāvaraṇa - केवल-दर्शनावरण- Perfect vision screen.

Kevala Jñāna - केवल ज्ञान - Omniscience, Perfect knowledge, Infinite knowledge.

Kevala Jñāna (केवलज्ञान) - Perfect knowledge - That for the sake of which the seekers pursue the path by external

and internal austerities is pure knowledge. or it means without the help of anything else. S-1/9

केवल ज्ञान (**Kevala Jñāna** - Perfect knowledge) - Faults and obstructions are totally destroyed in some soul, because of degrees in their destruction like the destruction of the internal and external dirt on account of the proper causes. The subtle future, past and distant things like the fire etc. which can be known must be directly comprehensible by some one. This establishes the possibility of omniscience.

Apta-verses-4, 5

Knowledge attains its highest limit in some soul because of its manifestation in degrees like the magnitude in space.

Śloka - 1/29/28

There is a soul comprehending directly all the entities of the universe because its nature is to comprehend them and because along with this there is the destruction of obstructions. That which has the nature of comprehending something alongwith the possibility of the removal of obstructions, comprehends that directy, as the visual knowledge free from the obstructions of darkness etc. comprehends colour (rūpa) there must be some soul which along with nature of comprehending all things enjoy the removal of all obstructions.

Nyaya P. 91.

The kevalajñāna has been said to be embracing all the substances and their modes. Tattva - 1/29

Just as the traces of the past and future events are present in the same way the cognitive traces of the past and future modes become present. P.T.D. P. - 50

The objects of all sided knowledge (केवलज्ञान के विषय) - Since things have many characters (that is, may be conceived from many points of view) they are the objects of all sided knowledge (omniscience).

Kevala Jñānāvaraṇa (केवलज्ञानावरण) - Perfect knowledge screen.

Kevala samudghāta -केवल समुद्घात - Omniscient overflow.

Kevalānvayī hetu/Anumāna - केवलान्वयी हेतु / अनुमान - Absolute concordant affirmative inference.

केवली – He who has attained lordship of peaceful perfection, whose inflow (आस्रव) is wholly stopped, (who is about to be) entirely freed from particles of karmic dust and whose vibratory activity has ceased (such a perfect) soul is a non-vibrating (Ayoga) omniscient lord (kevali in the 14th stage). G.J. 48

Kevalī - केवली - The souls completely freed from the knowledge obscuring karmas are the omniscients. They possess perfect knowledge. S-6/13

केवली के इन्द्रियजन्य सुख दुःख नहीं हैं – (The omniscient lord does not suffer from the sense generated pleasure or pain) - Because in the omniscient lord attachment, aversion and knowledge depending on senses are destroyed, he does not suffer from the sense generated pleasure or pain caused by the operation of sātā-vedanīya (pleasure generating karma) or asāsatā vedanīya (Pain generating karma).

Kevalī prajñapta dharma (केवली प्रज्ञप्त धर्म) - Religion as propounded by the omniscient.

Khattaka - खत्तक - Elaborately carved projecting niche resembling one window.

Khaṭvāṅga - खट्वाङ्ग - Human skull placed on a bone (Attribute of a terrific divinity).

Khura - (खुर) - Lowest moulding of the basement, Vedi bandha)

Kilviṣika - किल्विषिक - Menials.

Kiṁvadantī - किंवदन्ती - Legendary.

Kiṁkiṇī - किंकिणी - Rattle.

Kiraṇa samudāya - किरण समुदाय - Multitude of rays.

Kīcaka - कीचक - Atlas. Stunted figure supporting a lead or superstructure.

Kīlika - कीलिक - Very weak joint.

Kīlita saṁhanana - कीलित संहनन - Synorchrodial, articulation constitution.

Kinārā - किनारा - Edge.

Kinnara - किन्नर - Demi gods.

Kinnara and Kimpuruṣa (किन्नर तथा किम्पुरुष) - These are two lords of kinnaras. S-4/6

Kiraṇoddhīpta vṛtta - किरणोद्दीप्त वृत्त - Rayed circle.

Kīrtana - कीर्तन - Extolling.

Kīrtimukha - कीर्तिमुख - Lion-like head constituting an art design of symbolical significance.

Kiṣku - किष्कु - Cubit (Hand).

Klānta - क्लान्त - Afflicted.

Kleśa - क्लेश - Torments, Anguish, Afflictions, Mortification.

Kliṣṭa - क्लिष्ट - Painful.

Kliśyamāna - क्लिश्यमान - Tormented.

Kliśyamāna - क्लिश्यमान - The afflicted- are those who suffer from anguish and distress on the rise of unpleasing feeling producing karmas. S-7/11

Kolāhala yukta - कोलाहल युक्त - Hurly burly.

Komalatā - कोमलता - Tenderness, Meakness, Delicacy.

कोंगुनिवर्मा – (Koṅguni Vermā) - King Koṅguni Vermā, who was also called Didiga was the founder of the great ruling dynasty of south India called the Gaṅgas. Prior to their advent in the south, the Gaṅgas ruled in northern India in the Gangetic valley and belonged to the Iksavāku race. Some where in the second century A.D. they branched off in a southerly direction. Didiga and Mādhava, the two princes of the Gaṅga dynasty came to the town perur in south India, where they met the Jaina ācārya Siṁhanandī, both the brothers bowed before the great teacher, who gave them instructions in the doctrine of Syādvāda and obtained for them a boon from the goddess Padmāvatī confirmed by the gift of a sword and the province of a kingdom. The saint also gave the brothers the following advice : "If you fail in what you promise, if you descend from the Jain Śāsana, if you take the wives of others, if you become addicted to liquors or flesh, if you associate with the base, if you give not to the needy, if you flee in battle, your race will go to ruin." With the lofty Nandairi as their fortress kuvalal as their capital and with the blameless Jina as their lord, victory as their companion on the battle field, the Jinvāṇi as their faith and with ever increasing greatness the kings Didiga

and Mādhava ruled over the earth." Among the later gangas the name of king Avinīta outshines the others. He was the posthumous son of his father. Tradition has it, that while young, Avināta once swam across the river Kāveri, when it was in full flood, with the image of a Jina on his head in all safety. He was brought up under the care of Jaina sage Vijayanandī, who was also his preceptor. He is in a certain inscriptions described as a prodigy of valour, unrivalled in the managing of elephants, in horsemanship, archery and as a prince of unstinted liberality.

A. 76-77

Koṇapaṭṭa - कोणपट्ट - Scroll marking.

Koṇīya aṅkana - कोणीय अङ्कन - Angularization.

Kopa - कोप - Wrath.

Koṣāgāra - कोषागार - Treasury.

Koṣṭha - कोष्ठ - Firmly grasping, Avenue compartment.

Koṭākoṭi (Antaḥ)-कोटाकोटि (अन्तः)- Inter crore squared.

Koṭikoṭi - कोटिकोटि - Koṭi × Koṭi is koṭākoṭi.

Koṭi - कोटि - Distinction.

Koṭi pṛthaktva - कोटि पृथक्त्व - Crore separation (between 300 crores).

Krama - क्रम - Succession or consecutiveness, sequence.

Krama baddha - क्रमबद्ध - Order bonded.

Kramabaddhatā - क्रमबद्धता - Orderliness.

Kramabhāvanīyam - क्रमभावनीयम् - Order phase rule.

Krama - क्रम - Order.

Kramabhāvī - क्रमभावी - The successive or the extrinsic aspect.

Kramahīna - क्रमहीन - Unsymmetrical.

Krama (Uttara) क्रम (उत्तर) - Successive order.

Krama Karaṇa Kāla - क्रम करण काल- Operation period.

Krama deśa - क्रम देश - Partial order.

Krama niyamita - क्रम नियमित - Partial ruled.

Krama pūrva - क्रमपूर्व - Preceding.

Krama pravāha - क्रम प्रवाह - Current order.

Krama paryāya - Order event.

Krama viṣkambha rūpa - क्रमविष्कंभ रूप - Dimensional order.

Krama vivṛddha - क्रमविवृद्ध - Rising by degrees.

Kramārpaṇa - क्रमार्पण - Successive presentation, Sequential outlet.

Kramārpita - क्रमार्पित - Consecutive.

Krākacika - क्राकचिक - Measure of timber sawn.

Kriyā - क्रिया - Action.

Kriyā gati - क्रियागति - Action motion.

Kriyāvādin - क्रियावादिन् - Believer in action.

Krītatara doṣa - क्रीततरदोष - Offering food that has been purchased.

Krodha - क्रोध - Anger.

Krodha pratyākhyāna - क्रोध प्रत्याख्यान - Anger confutational.

Krodha doṣa - क्रोध दोष - Obtaining food by means of anger and angry threats.

Krodha anantānubandhī - क्रोध अनन्तानुबन्धी - Anger endlessly bonding.

Krodha apratyākhyāna - क्रोध अप्रत्याख्यान - Anger Non-confutational.

Krodha saṁjvalana - क्रोध संज्वलन - Gleaming anger, Anger fluoroscent.

Krodha upaśamāddhā - क्रोध उपशमाद्धा- Anger subsidence priod.

Kṛmi - कृमि - Worm.

Kṛṣṇa - कृष्ण - Black.

कृष्ण द्वितीय **(Kṛṣṇa II)** - Kṛṣṇa II was the son and successor of Amoghavarsa. He also was a devout Jaina and a brave warrior and wise monarch. His preceptor was the Jaina Guru Guṇabhadrācārya, who completed his uttarapurāṇa during his reign. His court was a resort for Jaina scholars. A. 81

Kṛṣṭi - कृष्टि - Tract.

Kṛṣṭi (bādara) - कृष्टि (बादर) - Tract gross.

Kṛṣṭisaṅgrahasūkṣma - कृष्टिसंग्रह-सूक्ष्म - Tract collection, fine.

Kṛta - कृत - Performed by oneself.

Kṛta kṛtya vedaka - कृतकृत्यवेदक - Achiever pathetic.

Kṛtimātṛkādhāra - कृति मातृकाधार - Square generation sequence.

Krtajñatā - कृतज्ञता - Gratiude.

Kṛti - कृति - Square, Figuration.

Kṣaṇa - क्षण - Moment.

Kṣipta vitāna - क्षिप्त वितान - A concave.

Kubjaka - कुब्जक - The hunch backed body, Dwarf.

Kudyastambha - कुड्यस्तम्भ - Pilaster.

Kukṣi - कुक्षि - Abdomen.

Kula - कुल - Family, The congregation of disciples of a common teacher, genus, Lineage.

Fourteen kulakaras - चौदह कुलकर - The first kulakara was Pratiśruti, when the trees that shed strong light around them, in the state of the bhogabhūmi desappeared and the sun and the moon became visible, the people who saw them for the first time, were alarmed. It was Pratiśruti who understood the cause of their appearance by his superior wisdom. He explained too them that the light of the trees had been to powerful thus fār to enable the sun and the moon to be seen but now that illumination had paled they became visible. The division of day and night dates from his time. It was the day of Pūrṇamāsī in the month of Āṣādha, when the sun and the moon became visible in the sky, and it may be taken to be the first beginning of unrecorded history and measurable time.

In the time of Pratiśruti some sort of kingship also came to be recognized and established. But it was still very inchoate. Offences were rare, the people being simple folk, who were strangers to trickery and deception. It was sufficient to deter them from a wrongful act to say "hā'. This was the only law that did duty for preventive measures, during the time of the first five kulakaras (wise men).

Sanmati was the second kulakara. In his time the light of the trees had faded into significance, and even the stars became visible in the sky. He was able to spot the constellations and may be said to be

the first astronomer of the half-cycle.

Then came Ksemaṅkara, after the lapse of a long time. In his time animals began to be troublesome. Hitherto the feeding-trees had supplied men and animals with enough food. But now the conditions were changing and every one had to look for himself. The distinction of domestic and wild animals dates from kṣhemankara's time.

Kṣhemandhara was the fourth manu who followed kṣhemankara after a long interval of time. He devised weapons of wood and stone to drive away wild animals.

The next manu was Seemaṅkara. Quarrels arose in his time over the Kalpa trees of which only a few were left now. He fixed the proprietary zones over them for different groups and communities of men. He was called Seemaṅkara, because he had fixed the seemas (boundaries) of proprietorship.

Seemandhara was the next in order to appear. The quarrels had become more intense by his time over the disappearing kalp Vṛkṣha (trees). He laid the foundation of individual ownership over the trees and he also set marks on them.

Vimalvāhana was the seventh Manu. he taught men how to utilise the services of domestic animals, and invented the tethering rope, the bridle and the like to keep them under control.

Cakṣuṣmāna then appeared after the lapse of another long period of time. In his time the old order of Bhogabhūmi was so far changed that the parents did not die at the birth of their progeny. Some people were astonished at this and enquired the cause of the change from Chakṣuṣmāna, which he explained.

Yaśasvāna, the ninth kulkara, was then born after the lapse of another long period. He taught men how to regard their children as their own and to bless them.

The tenth Manu was Abhi Candra, in whose time the old order of things underwent still further changes. The people now lived to play with their children; they also began to give them useful instruction. Because Abhi Candra was the first to play with his children in moonlight, he came to be known as Abhi Candra (Candra signifying the moon.)

The eleventh manu was Candrābha, in whose time children came to be looked after better. His guidance was also very beneficial for mankind in certain other ways.

The twelfth manu was Marud Deva. In his time state-control was established over all the kalpa trees that had still remained in the land. Marud Deva also taught men the art of navigation and built different kinds of skiffs and boats. Men now took to scaling high walls and hills. Many small hills, rivulets and lakes were formed in his time and there was some scanty and irregular rainfall for the first time.

Pransenjit was the last but one of the kulakaras. In his time children came to be born with the Prasena (The amnion or membrane in which a child is born), whence his name, Prasenajit. Before his time children were not born wrapped in a membrane.

The last of the kulakaras was Nābhi Rai, as already stated. He was the wisest man of his age. He earned his epithet (Nābhi Rai) from the fact that he taught men how to cut the navel chord termed

Nābhi (The navel), which had now got to be cut. Thick rain clouds now began to gather in the sky freely. It would appear that perhaps upto the time of Marud Deva the existence of kalpa trees (or may be some other natural force, inimical to cloud-formation) had prevented rain clouds in the sky; but in his time rain sometimes fell and by the time of fourteenth manu both rain and clouds became a regular feature of the natural aspect of things.

Spontaneous cultivation also appeared in the time of the fourteenth manu, as well as fruit trees.

As regards penal laws there was no need for elaborate measures thus far. As already stated the first five kulkaras found it enough to rebuke the wrong doer with "ha" ! The next five had need of "mā" to reinforce the effect of disapproval. 'Mā' signified regret, as if to say: "I regret that you should have done such a thing as this !" This was enough to keep the culprit straight for the future, the remaining kulakaras added "Dhik" to the existing code penalties, to express their abhorrence of the evil deed. But regular laws had to be laid down in the day of Bharata of whom we shall have to speak later on.R. Page - 51-56.

Kula - कुल - is the congregation of disciples of the same head. S-9/24

कुमारपाल – **(Kumārapāla)** - He gained the Solankī throne through his valour and prowess. He became a paramount monarch by waging successfull wars with many important rulers of his time. The Swetāmbar Jaina scholar Hemacandra converted him to Jainism. The Jainas weilded great power at his court.

Kumārapāla's *conversion to Jainism* produced a great change in him. He gave up flesh food, abstained from intoxicating drinks, refused to make aggressive wars and expressed great respect for the rights of his weaker neibours. Like the Mauryan emperor Aśoka he sent religious missions to the rulers of different territories. He founded 21 libraries and had copied hundreds of old manuscripts. A-87

Kumāril and the Jainas - कुमारिल तथा जैन – Kumārila is deeply influenced by the Jainas, the upholders of the theory of non-absolutism. To suggest - as might possibly be done - that the Jainas have learnt the theory of non-absolutism from Kumārila would be a blunder, Even before the advent of Kumārila, the theory of non-absolutism was well known among the Jainas.

Kullingī - कुलिङ्गी – False preceptor.

Kumbha - कुम्भ - Vessel, A moulding of the basement.

Kumbhikā - कुम्भिका - Ornamental base of a pillar.

Kunḍa - कुण्ड – Well.

Kunḍapura (कुण्डपुर) – The birth place of lord Mahāvīra, which was situated in the territory of Videha, in Bhāratavarṣa.

Kunḍa śalākā, pratiśalākā - कुण्ड शलाका, प्रतिशलाका - Well counting, Counter counting rod.

Kunḍala - कुण्डल – Pendant.

Kunḍalī - कुण्डली – Curve.

Kunḍalita - कुण्डलित – Lathe turned, Flexed, Meandering, spiral.

Kundeśa - कुण्डेश – Lord Kunda.

कुणिक अजातशत्रु **(Kuṇika Ajātaśatru)** - Kuṇika Ajātaśatru one of the sons of Śreṇika Bimbasāra came to the

throne about 554 B.C. His capital was Campāpuri, near Bhāgalapur, and so he is sometimes called Campāpuri Nareṣa. The chief events of his reign are -

(i) Nirvāṇa of Mahāvīra.

(ii) A war with Kośala.

(iii) The conquest of Vaiśālī

(iv) The founding of Pātaliputra.

(v) The massacre of the Śākyas.

Daring and impetuous, he passed his life in warfare with his neighbours, but in his after life he became disgusted with worldly pursuits, and soon after the Nirvāṇa of Mahāvīra took the vows of a Jaina householder from Sudharma Swāmi, the surviving chief apostle of Mahāvīra. Henceforth he utilised his exuberant energy in fighting his inner soul's enemies and giving the throne to his son 'Darśaka', became a Jaina recluse to pass his life in religious retirement. He was a great monarch and a patron of Jainas.

Kupya - कुप्य - Includes silk, cotton cloth, Silken garments, sandal wood paste etc.

Kuntala - कुन्तल - spiral.

Kuśīla Karma - कुशील कर्म - The karma leading to wrong conduct is bad what is evil may lead one to the miseries of Hell.

Kuśīla - कुशील - Saints of imperfect or unwholesome dispositions are of two kinds. The ascetic, who is free from attachment, who observes both primary and secondary vows to perfection while lapsing occasionally with regard to the latter, is of the first kind. The ascetic, who has controlled all passions except the gleaning ones, is of second kind. S-9/46

Kuśruta jñāna - कुश्रुतज्ञान - Illusive scriptural knowledge.

Kutārkika - कुतार्किक - Quibbler.

Kuṭila - कुटिल - Curved.

Kutsita - कुत्सित - Vitiated.

Kuvāsanā - कुवासना - Evil predispositions.

Kūrmonnata - कूर्मोन्नत - Tortoise high.

Kūṭalekhakriyā - कूटलेखक्रिया - Forgery.

Kūṭalekhakriyā - कूटलेखक्रिया - Forgery is preparing false records promted by others in order to cheat others, by affirming that one has said and done things which one has not. S-7/26

Nyāsāpahāra - न्यासापहार - Misappropriation is taking for oneself gold and other things entrusted to one's care by another. S-7/26

Kuṭilatā - कुटिलता - Cunningness.

Kūṭa chādya - कूटछाद्य - Curved eve projection or awning.

Kuṭalekhakaraṇa - कूटलेखकरण - Making false documents.

Kuṭasthanitya - कूटस्थनित्य - Statically permanent.

ख् (Kh)

Kha - ख - Symbol of infinite space.

खड्गासन (Khaḍgāsana) - The standing posture with the feet placed at a distance of about two inches from each other, the hands resting naturally by the sides, but not so as to touch the body; and attention fixed on the point of the nose as in the Padmāsana.

Khaṇḍa - खण्ड - Segments, Fragment.

Khaṇḍaka - खण्डक - Bays.

Khaṇḍa (Śalākā) - खण्ड (शलाका) - Cut, section, piece, counting rod, log.

Khaṇḍita - खण्डित - Wornout, Defaced, Fragmentary, Mutilated.

Khaṇḍotkaraṇa - खण्डोत्करण - Cut-cast.

Khādya - खाद्य - All that is chewed or nibbled.

Khārapaṭika - खारपटिक - The sect of khārapatikas now extinct, believed that the soul was imprisoned in the body, just like a light covered by a pot. When the pot is broken, the light becomes free and spreads out in all directions. The body being destroyed the soul would be free. This doctrine was inculcated by wicked priests in order to get rid of their votaries who stayed with them and whose belongings were on their death likely to come into possession of the priests. Much crime was once committed in the name of religion and the unsuspecting credulity of ignorant people was exploited by criminal Sophists.

Khāta phala - खात फल - Volume.

Kheda - खेद - Inertia.

ग् (G)

Gaccha - गच्छ - A smaller group of ascetics, Number of terms.

Gajapṛṣṭhākṛti - गज पृष्ठाकृति - Shrine shaped like elephant back apsidal.

Gaja tālu - गज तालु - A component of ceiling resembling a coffered cusp.

Gaja-thara - गज-थर - Frieze of elephants.

Gaja danta - गज दन्त - Eaves - board, ivory.

Galitāvaśeṣa - गलितावशेष - Decayed remainder.

Gamaka - गमक - Conclusive

Gaṇa - गण - Congregation of aged saints, A bigger group of ascetics.

Gaṇavardhana - गणवर्द्धन - Expansion of the community.

Gaṇana kṛti - गणनकृति - Counting square.

Gaṇadhara - गणधर - Chief disciple of Tīrthaṁkara, direct disciples of Tīrthaṁkaras.

Gaṇa samācārī - गण सामाचारी - Deportement qua communal living.

Gaṇatantra - गणतन्त्र - Confederacy.

Gandha - गन्ध - Odour, smell.

Gandha - गन्ध - Smell - That which is smelt is smell. It is of two kinds pleasant and unpleasant smell. S-2/203

Gandha nāma Karma - गन्ध नाम कर्म - That which determines the odour is the name karma of odour. It is of two kinds-pleasant smell and unpleasant smell. S-8/11

Gandhahastimahābhāṣya - गन्धहस्ति महाभाष्य - is said to have been a commentary by Samantabhadra on Tattvārthasūtra which is lost. Aptamīmaṁsa of Samantabhadra is it's introduction which has two commentaries one short (Aṣṭaśati) and the other long (Aṣṭasahasrī) by Akalaṁka and Vidyamandin respectively.

गंग राजवंश – (The Gaṅga dynasty) Among the ancient royal dynasties of India, the gangas of the west were devoted followers of Jainism. There is a tradition that Jaina Acārya, named Simhanandi, belonging to the Nandigaṇa helped Śivamāra, the first king of Ganga dynasty, to rise to the throne. In one inscription we find a mention of the fact that Śivamāra Kongunivarmā was the disciple of Simhanandī, and in another that the race of the Gangas prospered through the sage Simhanandī. Numerous inscriptions, dating from the 4th to 12th century a.d. testify to the building of Jaina temples, consecration of Jaina images of worship. hollowing outcaves for Jaina ascetics and grants to Jaina acāryas by the rulers of Ganga dynasty.

Gangā (गंगा) - River Ganga rises from lake Padma and flows through in eastern archway. S-3/20

Gandharva - गन्धर्व - Divine minstrel.

Gaṇī - गणी - The head of a gaṇa or of an ascetic band.

Gaṇinī - गणिनी - The principal nun in a gaṇa.

Gaṇipiṭaka - गणिपिटक - Scriptures

Gaṇita - गणित - Maths.

Gaṇita lokottara - गणित (लोकोत्तर) - Post universal maths.

Gaṇita kṣetra - गणित क्षेत्र - Maths geometry.

Gaṇita cheda - गणित-छेद - Maths log.

Gaṇita-dhārā - गणित-धारा - Maths sequence.

Gaṇita parikarma - गणित परिकर्म - Maths operation.

Gaṇita parikarmāṣtaka - गणित परिकर्माष्टक - Maths operation set of eight.

Gaṇita śreṇī vyavahāra - गणित श्रेणी व्यवहार - Maths series treatment.

Gaṇita trairāśika - गणित त्रैराशिक - Maths rule of three sets.

Gaṇita vṛhat - गणित वृहत् - Maths treatise.

Gaṇita pramāṇa - गणित प्रमाण - Maths measure.

Gaṇita (laukika) गणित-लौकिक - Universal math ś.

Gaṇita sahayogī bhanga - गणित सहयोगीभङ्ग - Maths combinations.

Garbha - गर्भ - Uteri.

Garbhadhāraṇa - गर्भधारण - Conception.

Garbhaja - गर्भज - Uterine born.

Garbha Janma - गर्भजन्म - (Birth form the uterus). The union of male and female energy in the woman's womb is the uterus. (The union of a sperm and an ovum forming a fertilized ovum constitutes uterine birth). or it is called the womb because of the mixing of the food taken by the mother. S-2/31.

Garbha gṛha - गर्भगृह - Sanctum sanctorum of shrine cell.

Garbhaja jīva - गर्भज जीव - Soul taking uterine brirth.

Garbha janma - गर्भ जन्म - Embryonic birth.

Garhaṇīya (गर्हणीय) - Despicable.

Garhā - गर्हा - Confessing before the master.

Garhita - गर्हित - Despised.

Garimā - गरिमा - Becoming very heavy.

Garimā ṛddhi - गरिमा ऋद्धि - Gravity miracle.

Garuda - गरुड़ - Eagle.

Gatānugatika - गतानुगतिक - On lookers.

Gati - गति - Organic class, Motion state, transit, Condition of existence.

नारकी – Nāratās (unamused or Nārakās, hellish) are so called because they do never like the objects, place, time and the conditions (in which they are placed) nor (do they like) each other. G.J. 98 Gatha 147.

तिर्यंच – Tiryancas (Crooked or subhuman souls) are so called because they adopt crooked thought activities, have open indulgence in their animate feelings, are in a very low position (as regards their body enjoyment etc.) have little knowldge, and have multifarious grave demerits. G.J. 99 Gatha 148.

मनुष्य – Manuṣya (Men) are so called because they always have discrimination, are mentally well-qualified, strong of will, and are descended from the Manus (or kulatkaras, the leaders of men). G.J. 99/Gatha 149.

देव – Devas (celestials) are so called because they always amuse themsleves with their eight heavenly acquisitions and have shining heavenly constitutions.

देवों की आठ ऋद्धियाँ – The eight heavenly acquisitions of the celestials, which are their's by nature, are the following-

1. **Aṇimā** अणिमा – This enables them to make their body very small.

2. **Mahimā** महिमा – is the opposite of the first and helps them to extend their bodies to any dimensions.

3. **Laghimā** लघिमा – By which they can make their bodies very light.

4. **Garimā** गरिमा – By which they can make their bodies very heavy.

5. **Sūkṣma rūpitva** सूक्ष्म रूपित्व – By which they can at will adopt any forms and any number of bodies at one time.

6. **Vaśitva** वशित्व – By which they can bring others under subjection.

7. **Īśitva** ईशित्व – By which they can exhibit superiority.

8. **Prākāmya** प्राकाम्य – Power to act as they desire. G. 100 Gāthā 151

The condition of Liberation सिद्ध गति - (Siddha Gati) is that in which there are no birth, old age, death or fear, (no) miseries arising from (undesirable accompaniments, and from deprivation (of desirable objects), (no) animate feelings, and no diseases etc.

G.J. 100 Gatha 152.

Gati nāma Karma - गति नाम कर्म - That (Karma) on the rise of which a living being attains another birth is the state of existence. It is of four kinds-the infernal state of existence, the animal state of existence, the celestial state of existence and the human state of existence. That which causes birth as an infernal being is the name - Karma of the infernal state of existence. Similarly, it must be understood with regard to the rest.

S-8/11

Iṣugati - इषुगति - Arow, straight, linear motion.

Gatihīna - गतिहीन - Static.

Pāṇimuktā gati - पाणिमुक्ता गति - Single bond motion.

Lāṅgulikā gati - लाङ्गुलिकागति - Two band motion.

Gomūtrikā gati - गोमूत्रिका गति - Three band motion.

Gati Bheda - गतिभेद - Types of motion.

Gati bandhābhāva - गति बन्धाभाव - Constrainless motion.

Gati - Laghutva - गति-लघुत्व - Lavitational motion.

Gati parispanda - गति-परिष्पन्द - Vibrational motion.

Gati prāyogya - गति प्रायोग्य - Experimental motion.

Gati prāyogyānupūrvya - गति प्रायोग्या-नुपूर्व्य- Pretransmigratory succession life course.

Gati saṁcāra - गति संचार - Viscous motion.

Gati saṁyojya - गति संयोज्य - Contact motion.

Gati svabhāva - गति स्वभाव - Natural motion.

Gatvā pratyāgatika - गत्वा प्रत्यागतिक - Up and down.

Gaṭhana - गठन - Composition.

Gauṇa - गौण - Secondary.

Gauṇa śikhara - गौण - शिखर - Subsidiary peak.

Gaveṣaṇatā - गवेषणता - Fathoming.

Gaveṣaṇā - गवेषणा - Fathoming.

Gārddhya - गार्द्ध्य् - Constant acquisitiveness.

Giripāta - गिरिपात - Falling from a precipice.

गोम्मटेश्वर - (Gommateśvara). On Vindhyagiri Camu-nda rāya erected a colossal image of Bahubali more commonly Known as Gommaṭa svāmī or Gommateśvara. Later on imitating Chamunḍarāya the chief Vīra-Pāndya erected another statue of Gommaṭeśvara at kārkala (south canārā) in a.d. 1432; and afterwards a similar figure of Gommaṭeśvara was esta blished by the chief Timmaraja at veṇūra (South canārā) in A.D. 1604.

These colossal monolithic nude Jain statues are among the wonders of the world. These are undoubtedly the most remarkable of the Jaina statues and the largest free standing statues in Asia .... All three being set on the top of eminence are visible for miles around, and in spite of their formalism, command respectful attention by their enormous mass and expression of dignified serenity. The biggest that at śravaṇa belgola stands about $56+^1/_2$ feet in height with a width of 13 feet across the hips, and is cut out of a solid block of gneiss, apparently wrought in situ. That at Kārkala, of the same material, but some 15 feet less in height is estimated to weigh 80 tons. the smallest of the giants, that at Veṇūra is 35 feet high. The three images are almost identical, but the one at Veṇūra has the special peculiarity of the cheeks climpled with a deep grave smile. which is considered to detrect from the impressive effect. The extreme conventionalism of Jaina art is well-illustrated by the fact that, whereas all three colossi are substantially identical, save for the smile at Veṇūra, the dates vary widely. The image erected by Camunḍa Raya is not only the most ancient in date and considerably the highest of the three, but

from its striking position on the top of the very steep hill and the consequently greater difficulty involved in its execution, is by far the most interesting. The image is nude and stands erect facing the north. The figure has no support above the thighs. Upto that point it is represented as surronnded by ant-hills, from which emerge serpents, a climbing plant turn itself round both legs and both arms terminating at the upper part of the arm in a cluster of fruit of berries. The pedestal on which the feet stand is carved to represent an open lotus. Dr. (Introduction) XXVI - XXVII

Gatirati and Gītayaśa - गतिरति तथा गीतयश - These are two lords of Gandharvas. S.4/6

Glāna - ग्लान - The saint who is afflicted with some bodily disease. An ailing monk or ascetic.

Gola - गोल - Chamfered.

Golākāra - गोलाकार - Circular.

Graiveyaka - ग्रैवेयक - The heavenly abode of certain kinds of devas.

Gomūtrikā - गोमूत्रिका - Zigzag.

Gopi - गोपी - Milkmaid.

Gopucchana (svasthāna, parasthāna) - गोपुच्छन (स्वस्थान, परस्थान) - Cow tail (Own, other stationed).

Gopucchanākāra-गोपुच्छनाकार-Cow tail shape.

Gopuccha viśeṣa - गोपुच्छ (विशेष) - Low tail common difference.

Goṭa - गोट - Moulding.

Gotra - गोत्र - That by which one is called high or low is status.

Gotra-(Ucca, Nīca)- गोत्र (उच्च, नीच) Inheritance (Noble, Ignoble)

Gotra karma - गोत्रकर्म - Status determing karmas.

Grahaṇa - ग्रहण - Apprehension, Perceive.

Gṛhastha - गृहस्थ - Lay adherents.

Gṛhīliṅga - गृहीलिङ्ग - Insignia adopted by householders.

Gṛhīṣyamāṇa - गृहीष्यमाण - To be cognised hereafter.

Gṛhīṣyamāṇagrāhī - गृहीष्यमाणग्राही - Taking note of what to be cognised in future.

Granthi - ग्रन्थि - A knot in the form of attachment and aversion.

Grāhya - ग्राह्य - Grasped.

Grāsa - ग्रास - Morsels of food.

Grāsa paṭṭī - ग्रास पट्टी - A frieze of kirttimukhas.

Gṛddhapiccha - गृद्धपिच्छ - Vulture feathers.

Gṛhītagrāhī - गृहीतग्राही - Taking note of an object previously cognised, what is already cognised by perception.

Gṛhārambhī - गृहारम्भी - Accidental.

Gṛhīta guṇākāra - गृहीत गुणाकार - Assumed multiplier.

Ganthālaya - ग्रन्थालय - House of sacred books.

Grīvā - ग्रीवा - Constriction below the finial of the superstructure.

Gucchā - गुच्छा - Bunch.

Guhā - गुहा - Caverns.

Gumbada - गुम्बद - Exteriors.

Gumbadākāra - गुम्बदाकार - Domical.

Guṇaguṇī bheda bhanga - गुण-गुणी भेद भङ्ग - Indistinctness of substance.

Guṇa hāni - गुण हानि - Geometric regression.

Guṇa - गुण - Intrinsic quality, Attribute.

Guṇa-addhā - गुण-अद्धा - Control duration.

Guṇabandhakathā - गुणबन्धकथा - defamatory gossip.

Guṇahāni - गुणहानि - Lifetime geometric regression, Decreasing series.

Guṇahāni is the number of terms of a series the sum of which is the number of molecules of a unit of bondage and each term in which is half of the term immediately preceding it.

गुण – **Guṇa** - attributes - What are found inhering in the permanent substance are the attributes. Sarva P. 95

The attributes inhere in a substance, but in themselves cannot be supposed to have attributes. Tattva - 5/41

No attributes can be covered under other attributes. Panca - verse 1013

Guṇa - (गुण) - Qualities - Those which have substance. as their substratum and which are not themselves the substratum of other attributes are qualities.

S-5/41.

Guṇahāni āyāma - गुणहानि आयाम - is a number of instants (समय) in one Guṇahāni.

Guṇahāni āyāma - गुण हानि आयाम - Geometric regression length.

Guṇahānispardhaka śalākā - गुणहानिस्पर्द्धक शलाका - Geometric regression super variform counting rod.

Guṇahāni sparddhaka - गुणहानि स्पर्द्धक - Geometric regression supervariform.

Guṇanimitta - गुणनिमित्त - Due to merit.

Guṇapratyaya - गुणप्रत्यय - Acquired by merit.

गुण तथा पर्याय – **Guṇa and Paryāya**-

Guṇa means the quality. Paryaya means the modification.

For instance, matter has colour, colour is the quality or Guṇa; any particular matter has a particular colour, the particular colour (red for instance) is the modification or Paryāya of the quality. The particular mark which would stay all the time with the substance is quality, the temporary state is the modification.

The modifications suceed each other, the quality is permanent. In the changing states of knowledge for instance, there is the permanent capacity to know. There is only a distinction between Guṇa and Paryāya and not a real difference. Distinction means that it is separable only in thought: difference means a real fact of difference.

Having qualities and modfications is the charactiristic of substance. Red is a modification, not a quality. A chair is modfication of matter; a horse is a modification of "Jīva" (living being) (Jainism not atheism)

गुणस्थान – The various stages of spiritual development called Guṇasthānas are based upon the varying influence of Mohanīya Karma which manifests in two different ways. One method of its influence is to interfere with the correct perception of reality on account of which it is called दर्शन मोहनीय. Deluding the right perception. The other way of its influence is perverse conduct on account of which it is called चारित्र मोहनीय.

The various guṇasthānas which are the results of varying operations of this mohanīya karma must maintain the relation of cause and effect. Cause and effect must be identical in nature. Wheat when sown will produce wheat alone and not paddy. In the same manner, the operative cause being material, the effect it produces must recognised to be distinctly material in nature. Hence these can not be taken as attributes of the soul. Neither the characteristics of the body nor the emotions and feelings of inner consiousness of the empirical self can really be attributes of Śuddha Jīva or pure self.

गुणस्थान – Guṇasthāna - The stages in spiritual evolution are fourteen. They are called Guṇasthānas. These are -

1. मिथ्यादृष्टि – The stage which represents spiritual blindness. A person in this stage is incapable of either perception of or belief in true reality. This is the lowest stage of spiritual existence where thought is without the value of truth and conduct without the value of goodness.

2. सासादन सम्यग्दृष्टि – Sāsādana samyagdṛṣṭi - The stage of retrogression. A person may advance in the path of evolution and become a samyagdṛṣṭi (The fourth Guṇasthāna) This stage is the opposite of the first. It is only from this stage (The fourth) onwards that a person is capable of having either truth or goodness. But sometimes a soul after reaching the fourth stage which is really the next step from the first may have the misfortne of spiritual degeneration. He may slip down to the bottom of the ladder This process of slipping down is the stage of Sāsādana. It is only a transition period. The person will very soon settle down in the first stage. Hence the second stage does not really mean the next slip from the first. So also the third stage is the spiritual oscillation between first and fourth. It is also a transition stage.

3. सम्यक् मिथ्यादृष्टि – Samyak mithyadṛṣṭi- The third stage represents mixed quality. The characteristic of the first and of the fourth stage get inextricably mixed together.

4. असंयत सम्यग्दृष्टि – Asaṁyata samyagdṛṣṭi - The fourth stage represents the beginning of the spiritual well being. Here is the possibility of truth and goodness. But still there is no active effort to elicit true thought and good canduct. The absence of this effort is associated with the right spiritual disposition. The latter is called सम्यक्त्व. A person who is in this stage and who is without the effort to exhibit the innate powers is Asaṁyat samyakdṛṣṭi.

5. संयतासंयत – Saṁyatāsaṁyata - The fifth stage represents partial effort to draw out the spiritual powers. In this stage a person has not only the desirable spiritual disposition but also makes some effort towards further development. He is called a deśavrati.

6. प्रमत्तसंयत – Pramattasaṁyata - The sixth stage represents whole hearted effort. Complete and possible control over self is associated with a true bent of the spirit. But still the whole hearted good will is not yet free from tempting desires and impulses. There is the chance of these impulses getting the mastery for there is not yet complete renunciation. Hence this stage is Pramatta Saṁyata.

7. अप्रमत्त संयत – Apramatta saṁyata- The seventh stage is called Apramatta saṁyata. In this stage the tendency to be attached by the outer things is thoroughly over-come. Spiritual strength is firmly established. Spirit has conquered the body. This stage is the critical stage in the spiritual evolution. From here begins the double path of higher spiritual evolution. One path leads to absolute perfection and the other relative perfection. The former is associated with the annihilation of karmas. The latter with the suppression of them. The former is called Kṣapka śreṇī, the ladder of annihilation, the latter is called upaśama śreṇī - the ladder of pacification of karmas.

8 अपूर्वकरण – Apūrvakaraṇa - The eighth stage represents the acquisition of a spiritual weapon called the first शुक्ल ध्यान (Śukla dhyāna) This is an instrument by help of which karmas are to be destroyed. This is a unique Psychic force never before experienced by the self. Hence it is अपूर्वकरण (Apūrva Karaṇa). This stage is represented in both the ladders of developement : Upaśamaka and Kśapaka i.e. self in this stage may be in the path of annihilation or in that of pacification of Karmas.

9. अनिवृत्तिकरण – Anivṛttikaraṇa - The ninth stage represents spiritual warfare, equipped with the weapon of Śhukla Dhyāna. Self the warrior, destroys the grosser desires. This spiritual warfare is also associated with both the paths of development. Bādara Sāmparāya - Sāmparāya means warfare. Bādara means gross. warfare or conflict with gross desires and impulses of this soul.

10. सूक्ष्मसाम्पराय – Sūkṣmasāmparāya- The tenth stage is the stage of the same spiritial warfare when the subtle impulses of the soul get destroyed. This stage also has representatives in either ladder, i.e. as the result of the spiritual struggle the gross and subtle desires may either be rooted out or suppressed. One who roots them out is kśapaka and one who suppresses them is upaśamaka.

11. उपशान्त कषाय – Upaśānta Kaṣāya- The eleventh stage is the stage where spiritual peace is secured, but here peace is the result of suppression. Hence it may not be quite secure. The spiritual harmony may yet be disturbed, if it gets disturbed then there may be the misfortune of slipping down again. But the fall will be to the apramatta guṇasthāna. from which the two śrenis branched off.

12. क्षीणकषाय – Kṣīṇakaṣāya - The twelfth stage represents the corresponding step in the ladder of annihilation i.e. after the destruction of subtle and gross desires with the help of Śukla Dhyāna the self may go to Kṣiṇa Kaṣayasthāna which is the twelfth. This is just below the stage of perfection.

13. सयोगकेवली - Sayogakevalī - This stage is certainly the stage of perfect emancipation. Kavela Jñāna is reached but there is still yoga (mind, speech and body). Hence this stage is called सयोगकेवली sayogakevatī the kevalī who has still yoga.

14. अयोगकेवली – Ayogakevalī - The last is the stage where even this yoga disappears. The stage immediately after the disappearance of yoga is called अयोगकेवली Ayogakevalī The siddha state is considered to be a transcendental stage. Therefore it is considered to be beyond this classification of Guṇasthānas. It is purely metemperical and therefore description by difference of degree will have no meaning with reference to this transcendental Ego.

अध: प्रवृत्तकरण से पूर्व की चार लब्धियाँ (The four stages of achievement (Labdhi) of purification before the soul reaches the adhahpravṛttakaraṇa) - The Labdhisāra distinguishes four stages of the achievement (Labdhi) of purification before the soul reaches the adhahpravṛtta Karaṇa. They are (1) a certain measure of dissociation - cum subsidence (Kṣayopaśama) of the karmic matter, (2) the consequent purification (viśuddhi) (3) The opportunity of getting the instructions (deśanā) of the enlightened stages and (4) Prāyogya or the reduction of the duration of all the types of karman except the ayuh - karman to less than koṭākoṭi years as well as the reduction of the intensity of the inauspicious karmas. The fifth Labdhi comprises the three karanas of which the first is adhahpravṛtta karaṇa.

Labdhisāra 3-7.

अन्तर्मुहूर्त (Antarmuhūrta - Less than forty eight minutes.

करण (The karaṇas) The karaṇas are spiritual impulses that push the soul to fulfil its mission and realize the goal.

S.J.P. 271.

यथाप्रवृत्तकरण की प्रक्रिया (The process of yathāpravṛtta karaṇa) - By the yathāpravṛtta karaṇa the soul is conformted with the concentrated force of the passions, and the other two karaṇas enable the soul to overpower and transcend the force. The force of the passions was there from all eternity. But it is only on some occasions that the soul is feelingly conscious of this force. Such consciousness means coming face to face with the knot (granthi). This consciousness is the work of the process called Yathāpravṛttakaraṇa. During this process the soul undergoes progressive purification every instant, and binds the Karmic matter of appreciably less duration. Furthermore, there is increase in the intensity of the bondage of auspicious karmas accompanied with the decrease in the intensity of the bodnage of inauspicious karmas. And as a result the soul gets an indistinct vision of the goal of its tiresome Journey. This, we think, is the implication of the conception of granthi and the soul's coming face to face with it.

S.J.P. 271.

अपूर्वकरण की प्रक्रिया – The process of Apūrvakaraṇa During the process of apūrvakaraṇa the soul undergoes such purification as has colossal effect on the duration and intensity of the bondage of new karmas as well as accumulated ones. This is made possible by the following four sub-processes which begin simultaneously from the very first instant of the main process (1) Destruction of duration (Sthitighāta) (2) Destruction of intensity (Rasaghāta) (3) The construction of a complex series (Gunaśrenī) of the groups of karmic

atoms, arranged in geometrical progression with an incalculable common ratio, transplanted from the mass of karmic matter that would have come to rise after antarmuhūrta for the sake of their premature exhaustion by fruition and (4) an unprecedented type of bondage of small duration (apūrva - sthitibandha) whose length is much smaller than that of the duration hitherto bound. The soul undergoes yet another (5) sub process known as transference of karmic matter (Guṇasaṁkrama). By this process a portion of the karmic matter of the inauspicious types of karman is transferred to some other types of karman. The mass of karmic matter thus transferred increases every moment until the end of the apūrvakaraṇa process. At the end of this process the knot (Granthi) is cut never to appear again.

S.J.P. 271-272

यथाप्रवृत्तकरण, अपूर्वकरण तथा अनिवृत्तिकरण का परिणाम – The resut of yathāpravṛtta karaṇa, apūrvakaraṇa and anivṛttikaraṇa) - The first process of yathāpravṛttakaraṇa leads one face to face with the knot, and the second process of apūrvakaraṇa enables one to cross it, while the third process of anivṛttikaraṇa leads the soul to the verge of the down of the first enlightenment that comes like a flash on account of the absolute subsidence of the karmic matter of the vision deluding (mithyātvamohanīya) karman.

ViBh. 1203.

समुच्छिन्न क्रिया (Samucchinna kriyā - Bereft of all vibration)

अप्रतिपातिन् – **Apratipātin** - **infallible**

शैलेश – **Śaileśa - Motionless as a mountain.**

Guṇavṛddhi - **गुणवृद्धि** - **Increasing series**

Guṇa saṁkrama - **गुण संक्रम** - **Transference of Karmic matter**

Guṇa saṁkalana - **गुण संकलन** - **Multiple summation.**

Guṇaśreṇī āyāma - **गुणश्रेणी आयाम** - Multiple progression length.

Guṇaśreṇī nikṣepa - **गुण श्रेणी निक्षेप** - Multiple progression injection.

Guṇasāmya - **गुणसाम्य** - The same degree.

Guṇaśreṇī nikṣepāgra - **गुणश्रेणी निक्षेपाग्र** - Multiple progression injected last nisus of minimal finishing.

Guṇaśreṇī śīrṣa - **गुणश्रेणी शीर्ष** - Multiple seies/progression top.

Guṇasthāna - **गुणस्थान** - Spiritual stages, The various types of spiritual development, Control station, Geometric progression.

Mithyādṛṣṭiguṇasthāna - **मिथ्यादृष्टि गुणस्थान** - Illusive vision control station.

Sāsādana guṇasthāna - **सासादन गुणस्थान** - Control station of fall from serenity.

Miśra guṇasthāna - **मिश्र गुणस्थान** - Mixed control station.

Asaṁyata guṇasthāna - **असंयत गुणस्थान** - Non regulated control station.

Saṁyatāsaṁyata guṇasthāna - **संयतासंयत गुणस्थान** - Regulated cum non-regulated control station.

Pramatta sa m̐yata - प्रमत्त संयत - Imperfectly regulated control station.

Apūrva karaṇa - अपूर्वकरण - Unprecedented operation.

Anivṛtti karaṇa - अनिवृत्तिकरण - Invariant operation.

Sūkṣma sāmparāya - सूक्ष्म साम्पराय - Fine strategy.

Upaśānta kaṣāya - उपशान्त कषाय - Subsided affection.

Kṣhīna kaṣāya - क्षीण कषाय - Exhausted, spent affection.

Ayogakevalī - अयोगकेवली - Volitionless omniscient.

Sayoga kevalī - सयोग केवली - Volitionful omniscient.

Guṇatva - गुणत्व - Qualitybood, Attributeness.

Guṇā - गुणा - Multiplication.

Guṇākāra śalākā - गुणाकार शलाका - Multiple counting.

Guṇāḍhya - गुणाढ्य - Rich in virtues

Guṇām̐śa - गुणांश - Control degree.

Guṇāntara sam̐krama - गुणान्तर संक्रम- Geometri interval transition.

Guṇavratas - गुणव्रत - Abstaining from direction, abstaining from country or region, Abstaining from purposeless sinful activity. These three are called Guṇavratas, as the word vrata is added on to every one of these. These enhance the value of the five vows.

Guṇādhika - गुणाधिक - Virtuous - The virtuous are those in whom right knowledge etc. bound. S-7/11

Guniyā - गुनिया - Trying angle.

Guṇideśa - गुणिदेश - The residence of a substance.

Guṇitakarmām̐śika - गुणित कर्मांशिक - Maximal functinal accumulation.

Guṇitakṣapita karmām̐śika - गुणित क्षपित कर्मांशिक - Maximal annihilated functional.

Guṇākāra - गुणाकार - Multiplier.

Guphā - गुफा - Cave.

Gurulaghu - गुरुलघु - Heavy and light.

Guru sparśa - गुरु स्पर्श - Heavy touch.

Gupti - गुप्ति - That, by which the soul is protected from the causes of transmigration is control (Gupti) S-9/2.

Gupti - गुप्ति - Control, Restraint, Soul protection.

Guru - गुरु - The preceptor, Jupitor, Heavy.

Guru Sparśa - गुरु स्पर्श - Gravity touch.

Gurutva - गुरुत्व - gravitational motion.

Gurubhaktimān - गुरुभक्तिमान् - Devoted to the guru.

Guru varga - गुरुवर्ग - Elders.

गुरुवर्ग – (Guruvarga) - By elders, the cultured people understand the following group of personages, mother, father, the teacher of an art, the relatives of these etc. the aged ones, the preachers of religion. Yoga - 110.

गुरुवर्ग पूजा – (The worship of elders)- By worship of the elders is to be understood the act of bowing to these elders thrice a day - i.e. in the morning, noon and evening - and if that is perchance not possible bowing to them after duly calling them to mind. Again this worship comprises that act of rising up etc. done in the honour of these elders, to sit silently (i.e. without being vocal) in their presence, not to utter their name at

an improperplace, never to listen to the things said against them, to offer them-according to one's capacity the best sort of clothes etc. always to enable them to undertake auspicious performances that would yield them result in the world beyond, to give up practices that are not to their liking and to undertake those that are though these two attitudes should be kept within the bounds of propriety by not letting them come in conflict with the demands of religion etc. not to use their seating material etc, to dedicate their valuables to some pil-grimage centre (like temple etc), to set up their portraits and furnish them to the accompaniment of due ceremonies (or to furnish to the accompaniment of due ceremonies the portraits of deities setup by them) to perform their funerary rites most appropriately (i.e. most rev-erentially) Yota - 111-115

घ् (Gh)

Ghana - घन - Cube.

Ghanatva - घनत्व - Density.

Ghanavāta valaya - घनवात वलय - Circle of dense air.

Ghanamūla - घनमूल - Cube root.

Ghanāghana - घनाघन - Cubic equation.

Ghanāghana mātṛkā - घनाघन मातृका - Square non square generating.

Ghanāṅgula - घनाङ्गुल - Cubic finger.

Ghanodadhivāta valaya - घनोदधिवात-वलय - Circle of humid atmosphere.

Ghaṭa - घट - Vessel.

Ghaṭa caṭaka mokṣa - घट चटक मोक्ष- Pot breaking immediate salvation.

Ghaṭa pallava - घट पल्लव - Moulding.

Ghaṭa pallava - घट - पल्लव - Design of pot and foliage.

Ghaṇṭā - घण्टा - Bell

Ghaṇṭā kalaśa - घण्टा कलश - Bell finial.

Ghātaka - घातक - Destructive.

Ghāti - घाति - Destructive.

Ghātikarma - घातिकर्म - Destructive karmas.

घातिकर्म तथा अघाति कर्म – The (knowl-edge and conation) obscuring, the de-luding and the obstructive are destruc-tive (घाति); because of their destroying the (menifestation of the) real attributes of the soul. And the age, the body making the family determining and the feeling these are non-destuctive.

Perfect knowledge, perfect conation, infinite power and purified right belief and other purified qualities (as conduct, charity etc.), sensitive (knowledge) and other destructive though activiities are destroyed (i.e., their full menifestation is prevented by these destructive karmas).

Gholamāna - घोलमान - Unstable phase with decrease.

Ghora parākarma ṛddhi - घोर पराक्रम ऋद्धि - The acquisiton of super normal will power in the accomplishment of tapāscaraṇa under the most trying of conditions.

Ghora brahmacarya ṛddhi - घोर ब्रह्मचर्य ऋद्धि - The accomplishment of su-premely unfaltering type of celibacy that is not sullied even in dream.

Ghoṣahīna - घोषहीन - Improperly ac-cented.

Ghṛṇā - घृणा - Disgust.

Ghrāṇa - घ्राण - Sense of smell.

Ghrāṇendriya - घ्राणेन्द्रिय - The organ of smell.

Ghumāvadāra pāe - घुमावदार पाए - Curved legs.

Ghumāvadāra challe - घुमावदार छल्ले - Spiral curls.

च् (C)

Cabūtarā - चबूतरा - Dias, Platform.

चैत्यालय – Among the Taraṇapanthīs, the religious building is known as chaityālaya which, according to them, means Granthālaya, that is, house of sacred books.

Caityālaya - चैत्यालय - The religious building temple enshrining the Jina image temple where Jainas idol is installed for worship and adoration.

Cakra - चक्र - The cakra is a divine weapon which would seem to be attracted by the magnetism of certain really great kings. Possessor is known as cakravartī (The owner or wielder of the Cakra). There have been only twelve cakravartīs (Emperors) in Bhāratavarṣa, since the commencement of the present cycle, which began untold millions of ages ago. R. Page 23.

Cakravartins - चक्रवर्ती - They are monarchs of all the six parts of Bhārata Kṣetra or Airāvata kṣetra. They are twelve in each cycle of time in each of the two regions.

Kinds of Cakravartins - चक्रवर्ती के भेद- They are of two kinds. An Arddhacakravartin rules over three out of six parts of one of the two kṣetras, each consisting of one Arya khaṇḍa and 5 Mlecceha - khaṇḍa. Sakala Cakravartins rule over all the six parts of a kṣetra.

Cakra ratna - चक्ररत्न - Wheel-jewel.

Caitya - चैत्य - A temple, Omniscience, the jina image.

Cakravartin - चक्रवर्तिन् - A sovereign king.

Cakrin - चक्रिन् - Same as cakravartin.

Cakṣudarśana - चक्षुदर्शन - Ocular perception, Perception through the eyes, Perception through visual senses.

Cakṣudarśanāvaraṇa - चक्षुदर्शनावरण - Ocular vision screen.

Cakṣurindriya - चक्षुरिन्द्रिय - Sense organ of sight, Ocular sense.

Calatā - चलता - Being mobile.

Camaka - चमक - Glitter.

Camara - चमर - Flywhisk.

Camara and Vairocana (चमर तथा वैरोचन) - These are the two lords of asurakumāras.

Camaradhārī - चमरधारी - Cauri bearer. Flywhisk bearer.

Camatkāra - चमत्कार - Supernaturals.

Cañcalatā - चंचलता - Quivering.

Caṁkramaṇa mārga - चंक्रमण मार्ग, - Promenade.

Candana kalaśa - चन्दन कलश - Pot of sandal wood paste.

चन्दना – Candanā - She was the daughter of king Ceṭaka of Vaiśālī. She was appointed as the head of the order of nuns by Tīrthaṁkara Mahāvīra. Her example has ever inspired the fair sex

of the Jaina pursuasion to sacrifice lives for the noble cause of dharma.

A. 95.

चन्द्रगिरि तथा उदयगिरि – These are two hills Candragiri and Udayagirī one on the north and other on the south of the village, which are respectively known as Candragiri and Vindhyagiri on which there are temples and images established by the Jainas and numerous inscriptions throwing a flood of light on the ancient history of this faith. Candragiri, according to a tradition, derives its name from Candragupta, who followed his spiritual teacher, Bhadrabāhu, when the latter with twelve thousand disciples, at the approach of a terrible famine, left Pāṭaliputra and moved towards the south. It was on Candragiri that Bhadrabāhu left his mortal body, and in his last moments there was only one disciple, the above mentioned Candragupta, who was present. This Candragupta, the disciple of the sage Bhadrabāhu was the celebrated Maurya emperor of the same name. It was on Candragiri that Cāmuṇḍa Rāya erected a magnificent temple containing the image of twenty second Jaina Tīrthaṁkara Neminātha. Subsequently the upper story of the building was added by the son of Cāmuṇḍa Rāya and an image of the twenty third Tīrthaṁkara, Pārśvanātha, was placed in it. Both these storeys were built in the tenth century A.D. and give a final idea of the beautiful architecture of that age.

Dr. (Introduction) XXV - XXVI

चन्द्रगुप्त मौर्य – Candragupta Maurya - Candra Gupta was the son of Rājā Morār Dass, a descendant of mainipāla, the fourth son of Mahārājā Ugra sain, who was the ruler of Agrohā. Morar Dass married Candrāvati, the daughter of Raja Sham Karan. After marriage, when Candrāvati came to the house of Morar Dass, she was accompanied by a woman servant, Sundarī, who though a Nāyan by caste, was very beautiful and well versed in Saṁskṛit. Ranī Candrāvati became the mother of Candra Gupta and about the same time Sundari gave birth to a son. Unfortunately Candrāvati died after a few months and Candra Gupta was brought up by this woman servant.

About this time Mahārājā Mahā Padmānand, the ruling king of Magadha attacked Agrohā and Rājā Morar Dass was killed in the battle. He also wanted to kill Candra Gupta, but when Sundarī was asked the where abouts of Candra Gupta she pointed out to her own son and thus saved the minor king.

When Mahānanda saw Sundarī he was enticed with her bewitching beauty and taking her along with the minor prince to the capital of Magadha forcibly made her his queen. Sundarī then wrote a book Sūrya Jñāna Chatīsī in which she disclosed all the facts relating to the real parentage of Candra Gupta. The young prince on reading this book was beside himself in rage and left the palace of Mahānanda.

While he was in this self imposed exile the young kṣatriya contacted a brahman named Cāṇakya, who was well versed in Politics and statesmanship and was bent upon taking revenge on the Nanda

king, because of a slight offered by him. Both of them became friends and Cā ṇakya undertook the generous duty of teaching and training the young prince. When this enterprising and Chivalorous prince heard of the Greek invasion on the N.W. frontier of India, he proceeded with his friends to the Punjab and befriended the Macedonian Monarch. But he had hardly been many days in Greek camp when he exch anged hot words with Alexander the great. From a k ṣatriya youth like Candra Gupta, brought up in the traditions of free aryans, it was not to be expected that he could stand the humiliation of insult and an alliance with an aggressor of his motherland. The subter fuge ended and he set himself to work for the freedom and unification of India. Collecting a formidable froce of the warlike and predatory clans a "War of liberation" against the foreigners began. But first he avenged his father's death by overthrowing the Nanda king of Magadha, and got from him a huge army. He then attacked the Macedonian garrisons and conquerred the Punjab as well as Sind. Further attempts made by the Greeks under Seleucos Nikator, the Satrap (Governor) of western Asia to recover the Indian dominion ended in a treaty with the victorious hero of India, according to which, the whole of Afgh ānist ān became incorporated into the empire of Magadha and the Greek Satrap also gave his beautiful daughter, Helena, in marriage to his Indian rival. With the end of the above campaign, the victor turned in armies against the south and came back with complete success. Candra Gupta now became the first emperor of India and the founder of great Mauryan empire, which became famous for the steel frame." of its admimistration and highly organised civil service. India then became united and entirely free from any foreign aggression.

Candra Gupta became an active and keen member of the Jaina Church when he accepted as his spiritual preceptor the Jaina sage Bhadrab āhu, who predicted a twelve years famine in northern India. When this great famine occurred and Bhadrab āhu with his large community of the Jaina sages retired to south India, Candra Gupta abdicated in favour of his son Bidnusar ā and accompanied the Jaina Guru. He practised austerities at Śravaṇ abelgol ā in mysore, where his name is still held in high esteem. The hill containing the foot prints of his preceptor is called Candra Basadi. With its carved and decorated walls portraying scenes from the life of the great emperor and performing Sallekhan ā, Candra Gupta attained heaven from this hill. An order of Jaina munis was also started in his sacred memory, which was called Candra Gupta Gaṇa.

The fact that he was a Digambara Jaina can be further proved from the inscription no. 40 at Śravaṇabelagol ā at Mysore. A. 71-74.

Candovā - चन्दोवा - Awning.

Candra Śilā - चन्द्रशिला - Lowest step shaped like halfmoon.

Cangerī - चंगेरी - Casket.

Cara - चर - Mobile, A Mobile living being.

Carama - चरम - Ultimate, final, Last, that which comes at the end. S-2/53.

Caramabindu - चरम बिन्दु – Culminating point.

Carama deha - चरमदेह – One who attains liberation in the same birth, Ultimate body.

Carmotkarṣa - चरमोत्कर्ष – Heyday, culmination.

Caramottama deha - चरमोत्तमदेह – Those endowed with final superior bodies are those with final superior bodies. That is, those who have reached the end of the cycle of births and deaths, those who will attain liberation in the same birth. S. 2/53

Caramaphalī patanakāla - चरमफली पतनकाल – Ultimate frustule fall time.

Carita - चरित – Conduct.

Caraṇānuyoga - चरणानुयोग – Sacred books on denotology, Denotology Ethics, scriptures dealing with the conventional conduct of house-holders.

Caraṇa - चरण - Ascetic conduct.

Caryā - चर्या – Activity, Moving about.

Caryā pariṣaha - चर्या परिषह – Pain arising from roaming.

Caṭṭāna - चट्टान – Boulder.

Caturāhāravisarjana
चतुराहारविसर्जन– Refraining from the four kinds of food.

Caturasra - चतुरस्र – Quadrilateral.

Caturāvarta - चतुरावर्त – Turning round in the four directions of space.

Caturbhuja - चतुर्भुज – Quadrangles.

Caturbhujī - चतुर्भुजी – Teragonal.

Caturdaśī - चतुर्दशी – Fourteenth day of the fortnight in the month.

Caturdaśī - चतुर्दशी – Fourteenth day in each fortnight which is particularly important for the practice of austerities like fasting, giving up food at night and fortnighitly confession.

Caturmukha - चर्तुमुख – Fourtold, A type of shrines or shrine or shrine - model with openings on all the four sides.

Caturthāṁśa - चतुर्थांश – Quarter.

Caturindriya - चतुरिन्द्रिय – Four sensed.

Caturthabhakta - चतुर्थभक्त – A kind of fast.

Caturthaccheda - चतुर्थच्छेद – Log to the four.

Caturviṁśatijinastuti - चतुर्विंशतिजिन-स्तुति– Praise of the twenty four jinas.

Caturviṁśatipaṭṭa - चतुर्विंशतिपट्ट – A stela frieze or image with the twenty four Tirthaṁkara figures.

Catuṣka - चतुष्क – Square.

Catuṣkī - चतुष्की – Entablature, Bay, Space between four pillars, same as caukī.

Catuṣkoṇa - चतुष्कोण – Quadrangular, Quadrangle.

Catuṣṭaya - चतुष्टय – Fourfold.

Catusthānika anubhāga - चतुस्थानिक अनुभाग – Four stationed energy.

Catusthānika anubhāga satkarma - चतुस्थानिक अनुभाग सत्कर्म – Four stationed energy existent functional bios

Caukora - चौकोर – Four sided.

Caumukha - चौमुख – Four faced.

Caura prayoga - चौरप्रयोग – Imparting instruction on the method of commiting theft.

Caurārthādāna - चौरार्थादान – Receiving stolen property.

Caurya - चौर्य – Stealing.

Caya - चय - Common difference.

Caya dhana - चयधन - Common difference sum.

Cakṣuṣatva - चाक्षुषत्व - Visibility.

चालुक्य राजागण – The Cālukyas were a ruling line of powerful kṣatriyas, who ruled throughout the Bombay presidency, Deccan and Mysore state during the 5th to 12th Centuries A.D. Their ancestors belonged to the royal house of Candravanṣ ī Kṣatriyas of Ayodhyā, the central seat of Jainism from hoary antiquity. The Cālukyas were without doubt, great supporters of Jainism.
A. 82.

सत्याश्रय पुलकेशिन द्वितीय – (Satyā śraya Pulakeśina II) He succeeded to the Cālukyan throne in 609 A.D. and was a great monarch of his time, had a great leaning towards Jainism. He Made a grant to the beautiful Jaina temple at Aihati constructed by Ram K īrti, the celebrated Jaina poet.

तैलप द्वितीय (Tailapa II) of the western Cālukyas had a strong attachment for the religion of Jinas. His Queen was the Raṣṭrak ū ṭa princess. He patronised the great Kannada poet Ranna, who wrote Ajitapurā ṇa in A.D. 993.

सत्याश्रय इरिव – Saty ā śraya Iriva ruled from A.D. 997 to A.D. 1009. He is believed to be a follower of Jainism.

सोमेश्वर प्रथम (Someśvara I) - Succeeded Jayasimha III. The former ruled from 1042 to 1068 A.D. and the latter from 1018 to 1042. Both of them were devout Jainas.

विक्रमादित्य षष्ठ त्रिभुवनमल -
Vikram āditya VI Tribhavanamala ruled from 1074 to 1126 A.D. He was the paramount ruler of the Deccan. He started an era after his name in commemoration of his crowning ceremony as king. He built many Jaina temples.
A. 81-83.

Cāmaradhara - चामरधर - Flywhisk bearer.

चामुण्डराय (Cām ū ṇ ḍarāya) Cām ū ṇḍarāya was the worthy minister of Mārasi ṁha II. It is the heroism of this minister that enabled Mārasiṁha II to win his great battles against Vijjala and those fought at Gonūr and Uccng ī.
Cām ū ṇ ḍarāya composed a work called Cām ū ṇ ḍar āya Purā ṇ a, containing an epitome of the history of the 24 T īrtha ṁkaras.and at the end its date is given as saka 900, the year Iśvara (A.D. 978). It is said, in the opening chapter, that his lord was the Ganga kula - Cu ḍamani Jagadaikavira Nolambakulantaka deva, and that he was born in Brahma - K ṣatra Vaṁ śa. In the concluding chapter it is said that he was the disciple of Ajita - sena.
Cām ū ṇ ḍar āya constructed the image of Gomma ṭeśvara at Śrava ṇ abelagol ā. For such a great act he himself came to be known as Gommaṭa rāya. Nemicandra, the preceptor of Cām ū ṇ ḍar āya was present on the occassion of the establishment of Gomma ṭeśvara. Dr. Introduction.

Cāra gati - चारगति - Four channels.

Cārakṣetra - चारक्षेत्र - Orbital space.

Cāraṇa - चारण - An ascetic possessed of an extraordinary power of movement.

Cāraṇata - चारणता - Flying through air.

चारसंज्ञायें – (Four saṅjñās) - Saṅjñās are enuemerated as four viz. anxiety for food (āhāra saṅjñā), fear (Bhaya saṅjñā), attachment for worldly possessions (parigraha saṅjñā), sexpassion (Maithuna - saṅjñā). Yoga - page 24.

Cārikā - चारिका - A nun.

Cāritra - चारित्र - Conduct, Character.

Cāritra - चारित्र - Absorption in one's own self. Pu. 216.

Cāritra - चारित्र - Cāritra does not mean the same thing as conduct associated with an ordinary man. It must imply the pure and intrinsic activity of the spiritual entity which goes by the name of Paramātmā or the ego in itself.

चारित्रयुक्त के लक्षण – (The characterizing marks of a cāritrin). To follow the path of rignteousness, to have faith (in religious truths), to have a liking for religious instruction, to be an admirer of spiritual merits, to be highly preserving, to initiate acts that are noble and fall within one's capacities - these are the characterizing marks of a cāritrin. Just as a blind man, who finds himself in the midst of a dense forest but in whose care the karmas responsible for the experience of pain are not fructifying for the time being, happens to properly pursue his path avoiding ditches etc., similarly this man, who might possibly lack the scriptural guidance that acts as eyes and who finds himself in the midst of the dense forest of the form of worldly existence, but in whose case the karmas responsible for the experience of plentiful pleasure are fructifying for the time being, properly pursues his path (i.e. the paths of rigteousness) avoiding sinful acts etc. Yoga - 352-355.

Cāritra bheda - चारित्रभेद - types of character.

Cāritra dharma - चारित्रधर्म - Conduct attribute.

Cāritra-moha - चारित्र मोह - Conduct deluding karmas.

Cāritramoha kṣapaka - चारित्रमोह-क्षपक - The destroyer of conduct deluding karmas.

Cāritra mohanīya karma - चारित्र-मोहनीय कर्म - Conduct deluding karmas, Conduct infatuating karmas.

Cāritrātmā - चारित्रात्मा - The jīvas who are on the path of right conduct are called cāritrātmā.

Cāritra vinaya - चारित्र विनय - Reverence to conduct. Absorption in conduct with knowledge and faith is reverence to conduct. S-9/23.

Cāritrin - चारित्रिन् - An ascetic.

Cāturyāma dharma - चातुर्याम धर्म - The four fold law. The Four vows, the law of four vows. viz - Non violence, Non - falsehood, Non - stealing and non- possession.

Celakhaṇḍa - चेलखण्ड - A piece of cloth.

चेलना – Celanā was the queen of the king of Magadha. It was through her tact and religious zeal that her husband Śrenika Bimbasāra was converted to Jainism. She was a great Philosopher and was full of piety and religious fervour.

She was sixth daughter of Ceṭaka.

Ceṭaka - चेटक - He was king of Vaiśālī. He was very famous, polite

and a great follower of Jainism. He had ten sons and seven daughters. The eldest daughter was Priyakāriṇī, who was married to king Siddhārtha of Kuṇḍapura, and they had the rare fortune of becoming the parents of lord Mahāvīra.

Cetana - चेतन - Animate, Psychical.

Cetanā - चेतना - Consciousness, vigour.

Cetanā - Karma phala - चेतना - कर्मफल - Consciousness functional result.

Cetana dravya - चेतन द्रव्य - Thinking substance.

Ceteana tattva - चेतन तत्त्व - Consciousness, Sentience.

Cidaṁśa - चिदंश - Spirit part.

Cikanā - चिकना - Smooth.

Cinha - चिह्न - Emblem.

Cintana - चिन्तन - Reasoning.

Cintā - चिन्ता - Induction, discursive thought, Contemplation.

Cintānirodha - चिन्तानिरोध - Confinement.

Cipatā - चिपटा - Squat.

Cit - चित् - Consciousness, Intelligence.

Citi - चिति - Measure of a pile of bricks consciousness, The material substratum of memory.

Citrakalā - चित्रकला - Painting.

Citrala ācaraṇa - चित्रल आचरण - Variegated conduct.

Citra phalaka - चित्रफलक - Panel..

Citra vallarī - चित्रवल्लरी - Frieze.

Citravicitra - चित्रविचित्र - Variegated.

Citrātmaka - चित्रात्मक - Graphical.

Citraṇa - चित्रण - Provenance.

Citra saṁyojana - चित्र संयोजन - Scheme of illustration.

Citrā - चित्रा - Earth (With 1000 yojana in the middle).

Citta - चित्त - Citta is the quality of consciousness of the soul. S-2/32.

Citta sthairya - चित्त स्थैर्य - Fickleless of mind.

Cora kathā - चोर कथा - Theft gossip, stories of deception, stealing etc.

Coṭī - चोटी - Summits.

Cūlikā - चूलिका - Special presentation, Appendix.

Cūnā - चूना - Mortar, Stuccoo.

Curṇa mañjūṣā - चूर्ण मञ्जूषा - Powder box.

Cūrṇapātra - चूर्णपात्र - Powder flask.

Curṇisūtra - चूर्णिसूत्र - Epithet, Aphorism.

Cyāvita - च्यावित - Cast off.

Cyuta - च्युत - Swerved, Expired.

Cūḍāmaṇi - चूडामणि - Crest jewel.

Cūlikā - चूलिका - Crest.

Cūrṇa yoga doṣa - चूर्ण योग दोष - Obtaining food by imparting formulas for the preparation of beautifying powers etc.

Cūsanā - चूसना - Sucking.

छ (Ch)

Chadmastha - छद्मस्थ - A being involved in the world, A non-omniscient being.

Chadmastha vītarāga - छद्मस्थ वीतराग - Saint of the twelfth stage.

Chala - छल - Pretence, Fraudulent argument, Casuistry, Fraud.

Upacāra Chala - उपचार छल - Formal fraud.

Sāmānya Chala - सामान्य छल - General fraud.

Challe - छल्ले - Ringlets.

छन्दना - **Chandanā** - Chandanā is concerned with the invitation of the superior or the fellow monks to take what has been brought, as a monk should not keep anything secret.

Āvaśyaka niryukti, V. 697.

Chatarī - छतरी - Crowning kiosk-canopy.

Chatra - छत्र - Canopy, Parasol.

Chatravāhaka - छत्रवाहक - Umbrella bearer.

Chatra traya - छत्रत्रय - Triple parasol.

Chatrākāra vitāna - छत्राकार वितान - Ceiling canopies.

Chādya - छाद्य - Eave - projection.

Chāgalika - छागलिक - A butcher.

Chāyā - छाया - Image, Shadow.

Chāyā māpa - छाया माप - Shadow reckoning.

Chāyā-pudgala paryāya - छाया-पुद्गल पर्याय - Shadow (mode of pudgala).

Cheda - छेद - Suspension, Degradation, mutilation, section, Logarithm.

Cheda - छेद - Multilation - Mutilation is cutting off of limbs such as the ear and the nose. S-7/25.

Cheda - छेद - Suspension - Discounting the period of prenance by a week, a fortnight, a month, etc. is suspension. S-9/22.

Chedopasthāpanā - छेदोपस्थापना - Recovery of equanimity after downfall.

Chedopasthāpanā cāritra - छेदोपस्थापना चारित्र) - The standpoint of reinitiation.

Cheda gaṇita - छेद गणित - Logarithm Calculation.

Chedopasthāpanā caritra - छेदोपस्थापन चारित्र - Conduct of reinitiation.

Chidrānveṣaṇa - छिद्रान्वेषण - Prying into others faults or weaknesses.

Chidrayukta - छिद्रयुक्त - Perforated.

Chinna - छिन्न - Sound, Light, Wave, propagation.

ज (J)

Jaḍa - जड़ - Unconscious.

Jaḍavāda - जड़वाद - Materialism.

जड़वाद की आलोचना - Criticism of materialism - Consciousness cannot be found in a collocation of matter, because, though the senses are constituted of matter and apprehend things severally, they cannot give rise to unity of consciousness. Sūtra P.16.

If consciousness is regarded as a secretion of matter, it must be a composite substance, every atom emanating a distinct consciousness. Key P.45.

The nature of material entities being different, conscionsness can not be found in their collocation.

Śāstra - P.22.

If some fine matter responsible for self-experience and having no colour etc. is supposed, then, for the Carvāk the fifth element is proved.

Śloka - P.29. (Verses 115-116).

Jagat - जगत् - Universe.

Jagat pratara - जगत् प्रतर - The universal line square.

Jagatī - जगती - Platform, Usually. moulded, Terrace, Platform terrace.

Jaghanya - जघन्य-- Minimum, Minimal.

Jaghanya guṇa - जघन्य गुण - Minimum degree of attribute.

Jaghanya kṛṣti antara - जघन्य कृष्टि अन्तर - Minimal tract interval.

Jaghanya parītānanta - जघन्य परीतानन्त- Minimum preliminary innumerable.

Jaghanya yuktānanta - जघन्य युक्तानन्त- The minimum secondary infinite.

Jaina - जैन - A follower of Jina.

Jalacara - जलचर - A five sensed aquatic being.

Jaladhārānikāsa kalaśa - जलधारा निकास कलश - Flowing vase.

Jala jantu - जल जन्तु - Aquatic animals, water being.

Jalakānta and Jalaprabha - जलकान्त तथा जलप्रभ - These are two lords of Udadhikumāra. S-4/6.

Jala pātra - जलपात्र - Bowl.

Jalāñjali - जलाञ्जलि - Oblation of water.

Jala praṇālikā - जल प्रणालिका - Water chute, Drainage.

Jalla - जल्ल - Dirt of the body.

Jallauṣadhi - जल्लौषधि - The power by which a disease is destroyed by mere contact with dirt of the body.

Jallauṣadhi ṛddhi - जल्लौषधि ऋद्धि - Where the sweat has acquired the power of heat.

Jalpa - जल्प - Disputation, wrangling.

Jambūdvīpa - जम्बूद्वीप - A continent which is round and which is one hundred yojanas in diametre. Mount Meru is at the centre of this continent like the navel in the body. It is characterized by the Jambu tree. In the middle of Uttarkuru there is the Jambū tree, beginningless, made of earth, uncreated and surrounded by its satellites, this dvīpa is marked by this tree.

Janapada Kathā - जनपद कथा - Stories of social and political life.

Jana śruti - जनश्रुति - Rumour.

Jaṅghācāraṇa - जङ्घाचरण - An ascetic who can move in the sky simply by patting the thighs.

Janma - जन्म - Birth.

Garbha Janma - गर्भजन्म - Uterine birth.

Uppataja - उप्पातज - Performed birth.

Sammūrcchana Janma - सम्मूर्च्छन जन्म- Automatic birth.

Jantu - जन्तु - Living being, Insect.

Japa - जप - The muttering of a benedictory chant addressed to some deity.

Jarāyuja - जरायुज् - Umbilical birth in a yolksac as that of a child, Umbilical with a covering.

Jaṭharāgni - जठराग्नि - Digestive fire.

Jaṭila - जटिल - Complex, Complicated.

Jauharī - जौहरी - Lapidary.

Jāḍya kumbha - जाड्यकुम्भ - Lowest moulding of pītha (socle) of a medieval temple.

Jāgīra - जागीर - Fief.

जैनधर्म – Jainism - Jainism is a religion propounded by Jina - ie. one who has conquered the worldly passions and Jainas are the followers of Jina. J-46.

जैनधर्म – Jainism - Jainism is a way of life shown by the Jinas or the Tīrthaṁkaras. It is a religion which helps its follower to destroy the karmas and attain the highest happiness. The three jewels viz. right faith, right knowldge and right conduct together constitute the path of liberation or emancipation. The three in union can alone help the soul to reach the peak of perfection. That is the song of life heard from the holy ones who are twenty four in number and who flourished and attained Godhood in the present cycle of time.

Jainism - जैनधर्म - The word 'Jaina' is derived from the Saṁskrit word जिन (Jina) meaning a victor, and implies a conqueror of one's **baser** - self, or one who has attained a victory over attachment and aversions. A true Jaina is thus a follower of him, who is above bias, a true friend of all and the foe of none. In the days gone by the saintly adherents of this religion were variously known as Yatis, Vrātyas, Keshī, Arhatas, Nirgranthas and Śramaṇas, while the Greeks and other foreigners called them Gymnosophists or the nude Philosophers.

Encyc. Brit, Vo. 15, 11th edition P126.

Jainism is a science and not a code of arbitrary rules and capricious commandments. It is the only non allegorical religion, which insists upon and displays a thorough understanding of the problem of life and soul. It was founded by omniscient teachers, a distinction to which no other religion can lay claim.

Jainism is the only man-made religion, that reduces everything to the iron-laws of nature and agrees with modern science. It is perfectly true when the Jains say that religion originated with man and that the first deified man of every cycle of time is the founder of religion.

Whenever a Tīrthaṁkara arises he re-establishes the scientific truth considering the nature of life and these truths are collectively termed religion.

जैनधर्म तथा वैदिक धर्म में अन्तर – (Points of difference between Jainism and Vedic religion). There are at least eight features which distingnish Jainism from vedic religion and Brahmanism. Those features are so much substantial that they do not afford any possibility of regarding Jainism as a sect of Brahmanism or its some other product. These features can be reduced to the following (1) Jainism rejects holiness of Veda (2) Stands against the dogma that gods are the main objects of worship. (3) Rejects bloody sacrifices and number of other elements of Brahmamic ritual (4) Does not recognise Varṇa - caste system of the brahmamic society (5) Prescribes defence of other's life (6) Prescribes asceticism (7) Prescribes nudity for the monks (8) Allows women monkhood, learning of holy book etc.

Besides, Jainism does not recognise the theory of creation of the universe by God or that the latter is its protector.

जैनधर्म के दो प्रमुख सम्प्रदाय – The two main sects of Jainas are mainly divi-ded into two sects - Digambara and Śvetāmbara. Literally Digambara

means 'sky-clad' and Śvetāmbara means 'white - robed', i.e. the monks of the Digambaras are naked while those of the Śvetāmbaras wear white clothes. In fact there is very little difference between the two branches as regards the essentials of doctrine. For example, the most authoritative book of the Digambaras, viz, Tattvārthādhigama Sūtra by Umāsvāti is one of the standard books also of the Śvetāmbaras. However, there are some major as well as minor tenets on which the two sections are opposed to one another. The major points of difference between the Digambaras and Śvetāmbaras are as follows. (1) While the Diganibaras believe that a monk who owns any property, ie., wears clothes, can not attain salvation : the Śvetāmbaras assert that the practice of complete nudity is not essential to attain liberation.

(2) The Digambaras hold the view that women are not entitled to Mokṣa in this life. On the contrary the Śvetāmbaras believe that women can reach Nirvāṇa in this life.

(3) According to the Digambaras, once a saint attained Kevala - Jñāna i.e. omniscience needed no food, but could sustain life without eating, this view is not acceptable to the Śvetāmbaras.

(1) The Digambaras mention that the embryo of Mahāvira, the last Tīrthaṅkara, was not removed from the womb of Devānandā, a Brahmin lady, to that of Triśalā or Priyakariṇī, a Kṣatriya lady, as the Śvetāmbaras contend.

(2) The Digamibaras believe in the complete disappearance of the ancient sacred literature of the Jainas and as such disown the canonical books of the Śvetāmbaras.

(3) The Digambaras assert that Mahāvīra never married but according to the Śvetāmibaras Mahāvīra married Yasoda and had a daughter from her by name Anojja or Priyadarśanā.

(4) The Śvetambaras consider Mallinātha, the 19th Tīrthaṁkara, as a female but the Digambaras state that Mallinātha was a male.

(5) According to Digambaras, the Tīrthaṁkaras must be represented as nude and unadorned, and with downcast eyes. This need not be so according to Śvetāmbaras. J-50-51.

जैनपूजा – Jaina Pūjā - (Jaina worship)- The kinds of worship in which idols are dispensed with is regulated by what is known as Samaya - samācāra - vidhi, which prescribes the adoration of certain entities, concrete and abstract, held sacred by Jainism. They are the five Parameṣṭhins or exalted beings and the three Jewels (Right belief, right knowledge and right conduct). All these should be visualized on a piece of birch bark or cloth or wooden board or a slab of stone or on sand or the earth or in the air or in ones heart.

The worshipper may also use an image of the Arhat and such worhip consists of six items, viz. bathing and adoration of the idol, hymns, silent prayer (Japa), meditation and adoration of the presiding goddess of the scriptures (Śrutadevatā). The first two items,

ceremonial bathing and adoration of the idol, are closely interconnected, and illustrated by Somadeva with a series of highflown verses in praise of Jina, designed to accompany each successive stage of the ritual. The various stages of the worship proper are prastāvanā (prelude), Purākarma (Preliminary arrangements), sthāpanā (placing the idol on the altar), Sannidhāpana (former installation of the idol), Pūja (obeisance and offerings) and Pujāphala (declaration of the results accruing from the worship of Jina). The idol is bathed with fragrant water, clarified butter and the Juice of vines, dates, sugarcanes, old myroblalans, areca-nuts, and Piyāla fruits as well as coconut milk, and anointed with various pastes and compounds made from sandal, aloe wood, cardamoms, cloves and kaṁkola berries. Four pitchers filled with water and decorated with flowers and leaves are kept ready for the bathing ceremony. The sacred Nandyāvarta and Svastika emblems, fruits, flowers, unbroken rice, water, handfuls of kuśa grass, and earthen vessels are revolved in a circular fashion before the idol this being the ceremony known as nīrājanā. After a final bath (avabhṛthasnāna) the worshipper should present to the idol kalama rice, havis, lights, incense, flowers and fruits. White parasols, flywhisks and mirrors are among the articles used in the worship of the idol. Yas. 269-271.

Jaina Kathā - जैन कथा - Jaina story.

जैन कहानियों का योगदान – (Contribution of Jaina stories) - Jaina stories particularly have made a notable contribution to the development of literature in the form of stories. Every aspect of life has been depicted in Jaina stories. They are influenced with subtle sagacious discourses on religion and Philosophy. Light has also been thrown on the practical aspects of life. The significance of Jaina stories lies in the fact that each incident has been narrated metaphysically. Each incident envelopes valour, intelligence, understanding, tolerance and other essential attributes. Spiritually is of course the main theme of Jaina literature but that spirituality is not barren in the Jaina stories. While taking stock of the ups and downs of life, a man ordinarily loses sight of future and hence he commits a mistake which makes even the present fatiguing and oppressive. Jaina stories live in present and picture the future.

Jaina stories Vol. II Page - IV.

जक्कलदेवी – **Jakkaladevī** - She was the senior queen of the chālukya king Vikramāditya (1077 - 1128 A.D.). She ruled over the province of Inglangi. She earned praise for her good rule and heroic deeds and came to be known as kali-kāla Pārvatī and Abhinava Saraswatī. She was a follower of Jainism. A- 95.

जप – Japa - In the case of one who is novice in the path of ethico - religious performance it is Japa (i.e. the muttering of a benedictory chant addressed to some deity) that is called adhyātma.

Yoga - 381.

जप का विषय – (The object of a Japa) - The object of a Japa is an auspicious incanation while this incanation is of the form of a benedictory chant addressed to some deity; and an incantation of this description draws out sins

(from a man's soul) in the same fashion as it does posion (from a man's body).
Yoga - 382.

जप का स्थान (The place of the performance of Japa) - The noble ones are of the view that a Japa ought to be performed either in front of the deity concerned or by the side of water free from dirt or in a well-formed grove of trees.
Yoga - 383.

Japamālā - जपमाला - Rosary.

Jarāyu (जरायु) - The web - like covering of the young one, which is composed of flesh and blood, is the outer skin of embryo.

Jāla - जाल - Cobwebs.

Jālavātāyana - जाल वातायन - latticed windows.

Jālaka - जालक - Trelis-work, Usually on the windows of the Sikhara.

Jālikā - जालिका - Latticed window.

Jālī - जाली - Lattice.

Jālīyukta - जालीयुक्त Latticed.

Jananendriya - जननेंद्रिय Membrum virile.

Janma kalyāṇaka - जन्म कल्याणक - Birth Lustration.

Jaṅghā - जङ्घा - Niches.

Jāti - जाति - Genus of beings, Class.

Jātināma karma - जातिनाम कर्म - The grouping together of beings which are alike is Jāti or class. That which is the cause of this is the name Karma of class. It is of five kinds - The class of beings with one sense, the class of beings with two senses, the class of beingsa with three senses, the class of beings with four senses, the class of beings with five senses. That, on the rise of which a being is called one sensed, is the name karma of the class of one sensed beings. Similarly, it must be understood with regard to the rest.
S-8/12.

Jātismaraṇa - जाति-स्मरण - Recollection of past lives.

जात्यन्तर – Sui generis, that is, the combination of identity and difference in a real is not a numerical summation but a vital synthesis of the two elements. Each such synthesis is also said to be unique, in the sense that when the real is analysed the two elements of identity and difference exhaust between themselves the entire content of the real, although they display a distinctive structural and functional individuality not found in the individual constituent elements in their combination. This is illustrated by the oft quoted instance of Narsiṁha (the man - lion): As the name itself suggests, Narsiṁha is a combination of Nara (man) and Siṁha (lion). Nevertheless, it indicates a being which is somehow different in its combination, from the parts severally entering into its making, although it is imipossible to get such a being outside the parts in question.

दोष – Harmful effects 197

Jātyuttara - जात्युत्तर - Sophism, Counterfeit, Rejoinder.

Jātyantara vāda - जात्यन्तरवाद - The theory of Uniqueness.

Jijñāsā - जिज्ञासा - Inquiry, Inquisitiveness.

Jigīṣu - जिगीषु - One who wants victory, Inquisitive persons.

Jina - जिन - The victor, The spiritual victor, Conqueror A synonym for Tīrthaṁkara.

Jina - जिन - The word Jina literally means "the victor". One who has freed himself from the bondage of Karma by conquering Rāga (attachment) and dveṣa (aversion) is called a Jina by the Jainas. In Buddhist scripture the word Jina is often used as a synonym to Buddha. In the lexicon called Amarakoṣa and in popular Sanskrit literature, the use of the word Jina to signify Buddha is too common. The Buddhists take the word Jina to mean one who has conquered Māra. But the word Jina is used in a special sense by the Jainas. The Ganadharas or disciples of Tīrthaṁkaras and the Tīrthaṁkaras themselves are known as Jinas, Jinendras, Jineśvaras etc.

Dr. Page-2.

Jinadharma - जिनधर्म - Jainism.

Jinakalpika sūtra - जिन कल्पिक सूत्र - The image or appearance of Jina.

Jinakalpī sādhu - जिनकल्पी साधु - Ascetic who observes rules in their strict form.

Jinamudrā - जिनमुद्रा - The image or appearance of Jina

Jinagṛha - जिनगृह - A jain temple.

Jina pratimā - जिन प्रतिमा - An image of a Jina, An idol of Tīrthaṁkaras.

Jina śāsana - जिनशासन - Jainism.

Jina vacana - जिनवचन - Great preaching of Jinas.

Jinavāṇī - जिनवाणी - Speech of words of a Tīrthaṁkara.

Jinālaya - जिनालय - Temple of Jina, The conqueror of passions.

Jinendra - जिनेन्द्र - A Tīrthaṁkara.

Jineśvara - जिनेश्वर - A Tīrthaṁkara.

Jinottama - जिनोत्तम - A Tīrthaṁkara.

Jitamoha - जितमोह - Conqueror of delusion.

Jīrṇa - जीर्ण - Worn.

Jīrṇoddhārita - जीर्णोद्धारित - Restored.

Jīva - जीव - Organism, Life, A soul, Bios, Living.

आत्मा का स्वरूप - The soul is essentially consciousness, undergoes modifications; is a doer (of acts); is the direct enjoyer (of the fruits of its acts); is of the same extent as its body; is different in each individual and being attached to material elements has birth and rebirths. The soul attains through right knowledge and right conduct its emancipation which consists in the annihilation of all the karmas. P. 7/56-57.

जीव - **Jīva** - Jīva is characterised by upayoga, is formless and an agent, has the same extent as its own body, is the enjoyer (of the fruits of karma), exists in Saṁsāra, is Siddha and has a characteristic upward motion. Dr. 2

Jīva is established to (refute) Cārvāk, its characteristic of having upayoga consisting of Jñāna and Darśana is said to (refute) the followers of Nyāya, that of Jīva being formless to (refute) Bhaṭṭa (i.e. those who follow kumarila Bhaṭṭa, the propounder of one branch of Mimāṁsa philosophy and Cārvāk, that of the agency of Karma to (refute the) Sāṁkhya (view), that of having the same extent of its body is expressed to refute the three, viz, the Nyāya, mimāṁsa and Saṁkhya views that of the enjoyment of (the fruits of) karma is said to refute the Buddhistic view that of being in the Saṁsāra to refute

Sadāśiva, that of being Siddha to refute Bhaṭṭa and Cārvāk and that of having an upward motion to refute views of all other writers.

Dr. Page -5

व्यवहार नय की अपेक्षा जीव लक्षण – According to Vyavahāra naya, that is called Jīva, which is possessed of four prāṇas, viz Indriya (the senses), Bala (force), Āyu (life) and Āna-prāṇa (respiration) in the three periods of time (viz., the present, the past and the future). Dr. 3

निश्चय नय की अपेक्षा जीव लक्षण – (The definition of Jīva according to niścaya naya) - According to nischaya naya, that which has consciousness is called Jīva. Dr. 3

व्यवहार नय की अपेक्षा जीव का लक्षण – According to Vyavahāranaya, the general characteristics of Jīva are said to be eight kinds of Jñāna and four kinds of Darśana. Dr. 6

शुद्धनय की अपेक्षा जीव का लक्षण – According to Śuddha naya the characteristics of Jīva) are pure Jñāna and Darśana. Dr. 6

व्यवहार की अपेक्षा जीव मूर्तिक है – According to vyavahāranaya Jīva has form through the bondage (of Karma). Dr. 7

निश्चयनय की अपेक्षा जीव अमूर्तिक है – According to Niścaya naya, Jīva is without form, because the five kinds of colour and taste, two kinds of smell and eight kinds of touch are not present in it. Dr. 7

जीव का कर्तृत्व – According to Vyavahāranaya Jīva is the doer of the Pudgala Karmas, According to Niścaya naya (Jīva is the doer of) thought Karmas, According to Śuddha naya (Jīva is the doer) of Śuddha bhāvas. Dr. 8

जीव का भोक्तृत्व – According to Vyavahāra naya Jīva enjoys happiness and misery, the fruits of Pudgala Karmas. According to Niścaya naya, Jīva has conscious bhāvas only. Dr. 9

अशुद्धनय की अपेक्षा जीव के 14 भेद – According to impure (Vyavahāra) naya, Saṁsāri Jīvas are of fourteen kinds according to Mārgaṇā and Guṇasthāna. Dr. 13

शुद्धनय की अपेक्षा जीव – According to pure naya all Jīvas should be understood to be pure. Dr. 13

व्यवहारनय की अपेक्षा जीव स्वदेहपरिमाण है – According to vyavahāra naya, the conscious Jīva, being without Samud ghāta, becomes equal in extent to a small or a large body, by contraction and expansion. Dr. 10

निश्चय की अपेक्षा जीव असंख्यात प्रदेशी है – According to Niścaya naya (it) is existent in innumerable Pradeśas.

जीव का लक्षण – Consciousness is the very differentia of the Jīva.

(Dr. verse 3)

If the soul is held to be conscious by its connection with consciousness, then why should substances like ākāśa (space) be not held to be conscious because of the presence of Samavāya.

Śloka - verse 188.

The identity of the Jīva is constituted of consciousness.

Pañcā. II verse 192.

चेतना तथा उपयोग – (Conciousness and upayoga) - Upayaga is the defining characteristic of the Jīva.

Tattva 2/8.

Consciousness and upayoga are the constituents of the soul.

Prava - verse 35.

Upayoga means soul's conscious manifestation in the presence of external and internal causes. Sarvā - P. 89.

Consciousness means the general characteristic of the qualities of the soul. Consciousness is the identity of the soul and the soul undergoes manifestations in its terms. It means that whatever is the soul's manifestation it must not go beyond consciousness.

A.T.V. P. 173.

Consciousness is the general trait of all the qualities of the soul, on account of its absence in other substances they can not be called Jīvas. It's divisions are conation and knowledge etc. and the word consciousness applies to them collectively and also to bliss etc. which are its parts. Raja - 2/7/6.

Conciousness along with Darśana and Jñāna is one of the special attributes of the soul. Ālāpapaddhati P. 33.

There are three types of upayoga, i.e. delusion, ignorance and non-abstentionwhen qualified by delusion.

Samaya - verse 96.

Upyoga also applies to bliss.

Rājā P. 82

In thebhagavatī sūtra vīrya (strength) has also been said to imply upayoga.

Bhagavatī Sūtra- P. 66.

जीव और पुद्गल का सम्बन्ध – (The mind body relation) - Matter undergoes modifications on account of the nimitta (auxilliary) causation of the modes of the Jīva and similarly the Jiva on account of the auxiliary causation of matter, undergoes menifestations.

Purus. Verses 12,13.

जीव की सत्ता के विषय में तर्क – (The arguments to show the existence of the self) Vidyānanda puts forth a number of arguments to show the existence of the self as distinct from matter. Firstly the existence of the soul is proved by the experience of 'I'. Secondly the distinctive characteristics of the soul and matter prove the soul to be a distinct substance. Thirdly the ways of their comprehension being different, the soul must be held to be a distinct substance from matter. The feeling of selfhood has been taken to be a proof for the existence of the soul. Everyone feels himself as distinct from his organ, his nerves and his brain; and this distinct experience leads to the existene of the soul as a distinct entity from matter. "The Jīva exists because we perceive it directly, in the form of bliss etc. The experience of "I" is independent of the senses and is felt clearly and consistently."

Śloka - verses- 102, 103, 96, 97.

In the viśeṣāvaśyāka bhāṣya it is said, "Oh indrabhuti, the self is indeed directly congnisable to you also. Your knowledge about it which consists of doubt etc. is itself the self. What is proved by your own experience should not be proved by other means of knowledge. No proof is required to prove the experience of happiness, misery etc... if the object about which one has doubt is certainly non-existent, who has a doubt as to whether I do exist or I do not exist."

Viśeṣā ... verses 1554, 1555.

आत्मा का सुख गुण (The bliss as an attribute of soul) - In the soul, there is a self extablished and immortal attribute of bliss. Being disturbed by the destructive type of Karmas it has become invisible. Jīva has the attribute of bliss like the attributes of congnition etc. It becomes disturbed in the form of pain on account of the operation of eight kinds of Karmas.

Pancā II verses 313 and 1107.

Bliss is not an attribute of other attributes like knowledge, because the attributes inhere in the substances, but in themselves they do not have any other attribute.

Ivid verse 1105 and 1106.

Undisturbed bliss is the power of the Jīva inhering in its substance. Its disturbance is due to the destructive type of Karmas. Ibid. verse 327.

सुख की ज्ञान से अभिन्नता (Bliss as non-distinct from knowledge) - Bliss is identical with knowledge. Rāja. P. 642

Bliss and knowledge are the nature of the soul and bliss is non-distinct form knowledge. P.T.D. P 27 and 69.

The material cause of the infinite bliss, which is desirable from all points of view, is the simultaneously all comprehensive perfect knowledge, and the sensuous knowledge, being incapable of simultaneously apprehending all its objects is not the cause of bliss.

J.P.S. P.74.

Bliss is a mode of knowledge and conation, hence it is not destroyed in the liberated state.

Śrutasāgara : Tattvārtha vṛtti P. 320.

The non-distinction of pleasure and pain from knowledge is also not unproved, for pleasure and pain, being conscious are not found elsewhere except with knowledge.

Pañcā II verse 14.

आत्मा के सुख गुण की अनुद्भूति – The blissful manifestations of the soul disappear being disturbed by the destructive type of karmas.Pañcā, verse 313. The attribute of bliss takes the perverted forms on account of the eight kinds of karmas. Ibid, verse 1107.

आत्मायें अनेक हैं – (The plurality of souls) - The perception of the one spirit is delusive, because the experience of the self as one in the form of a delusion is also had in dreams etc. If it is held that, as consciousness in general is always uncontradicted and is always free from delusion then the general consciousness of different individuals will also become consistent, being self consciousness with respect to others like my consciousness. Just as you are not aware of the consciousness of others, so also other's do not have the consciousness of your existence. This culminates in complete void. If you want to prove your existence, then on the ground of other's consciousness, the plurality of soul is established.

Śloka 1/4/30-34.

आत्मा की तीन दशायें (Three states of the self) - There are three states of the self (i) the exterior self (bahirātman), (ii) the interior self (antarātman) and (iii) the transcendental self (Parmātman). The self with the deluded belief that it is none other than the body is the exterior self. The self that clearly discriminates itself from the body and the sense-organs is the interior self. The pure and perfect self free form all limitations is the transcendental self. The

exterior self becomes the transcendental self by means of the interior self. S.J.P. 281.

ध्यान – (Dhyāna) - The concentration of the thought on a particular object is dhyāna. T. Su IX. 27

शुद्ध जीव (Pure self) - Pure self is without taste, colour, without smell, imperceptible to touch, without sound, not an object of anumāna or inferential knowledge, without any definite bodily shape and is charaiterized by cetanā (consciousness). In the (pure) soul there is neither desire nor aversion. No delusion is found therein. There is no karmic condition, nor karmic matter, nor non karmic matter in it. In the (pure) soul there is no varga (atomic potency), no vargaṇā (molecules or group of atoms), no spardhaka (aggregates of molecules). There is no ego consciousness of different types and no (karmic) manifestations (resulting in pleasure - pain experience). In the (pure) soul there is no activity of yoga (Through mana, vacana, kāya), no karmic bondage, no effective manifestation of karma and no variations according to method of inquiry into the nature of the soul (based upon the principle of classification). In the pure soul there is no stage of duration of bondage or of emotional excitement of self purification or of the acquisition of self control. The classification of the organic beings (according to the principle of biological development) and the classification of man (according to the principle of ethico - spiritual development) are not applicable to the pure soul, since all the above mentioned differences are the result of the manifestation of the material conditions.

Ekendriya Jīva - एकेन्द्रिय जीव - Jīvas such as earth bodied ones are of five differant castes. All of them are devoid of mental states. They have a single sense. So are they described in the scripture. Just as life or cetanā is associated with unconsciousness in the following cases eggs, foetus growing in mother's womb and the man in a trance so also the monosensic organisms are unconcious, though having life or cetanā.

द्वीन्द्रिय जीव – Sea snail, cowrie shell fish, conch shell fish, mother O'Pearl and earth worm are organisms which have two senses, touch and taste. Hence are they bisensic.

त्रीन्द्रिय जीव – The louce, the bug, the red and ordinary scorpion, the ant and other insects have three senses and are triacsthetic.

चतुरिन्द्रिय जीव – The gadfly, the mosquito, the fly, the bee, the beetle and the dragon fly and butterfly - these organisms experience, touch, taste, smell and sight hence they are quadraesthetic-have four senses.

पञ्चेन्द्रिय जीव – Devas, human beings, hell beings and higher animals all these have five senses; colour, taste, smell, touch and sound. Some of the animals are water animals, some land animals and some birds of the air. There are very strong ones also among these.

लोक – According to the Jainas Loka is arranged in three orders, the lower world, the middle world and the upper world. In the upper world there are differant regions one above the other, so also in the lower world. The different regions of the upper world are inhabited by Devas. The differant regions of the lower

world one below the other are inhabited by beings thrown into hell.

देवों के भेद – Devas are said to be of four kinds - Bhavanavāsis, Vyantara, Jyotiskas, Kalpavasis or Vaimanikas. Each class is further subdivided into several species. Each subclass has its own special characteristic periods of life.

नारकियों के भेद – The hell beings are seven, according to the hells inhabited by them. The seven hells are Ratna prabhā, Śarkarā Prabhā, Vālukā Prabhā, Pank Prabhā, Dhūma Prabhā, Tamah Prabhā, Mahatam Prabhā. The hell beings again have their respective characteristics of suffering, age and other psycho-physical characteristics with gradual intensity. These two classes of being are only of doctrinal importance to us.

तिर्यञ्च तथा मनुष्यों के भेद – The animals are recognised to be of numerous species and human beings again are divided into two classes-those born in Karma Bhoomi and those born in Bhoga Bhoomi.

जीवों के भेद – The first principle of division is the possession of a body. All the incarnate ones are said to be Saṁsārī Jīvas and all the discarnate ones are Siddha Jīvas or pure souls. But the former class is again sub-divided, the principle of division being the capacity to become perfect. Those Saṁsārī Jīvas which have this capacity under special opportunities are called Bhavyas whereas those Saṁsārī Jīvas which have no such capacity are called Abhavyas.

जीव – What knows and perceives the various objects pleasures and dreads pain, acts beneficially or harmfully and experiences the fruit thereof that is Jīva. Life has no sense qualities of taste, smell, colour and sound, It has no form either. It has only thought.

Jīva samāsa - जीव समास - Those (common characteristics) by which many (i.e. all mundane souls, though of many distinctions and kinds, may be distinguished by being collected into groups should be known as soul-class (Jīva samāsa).

Saṁsārī Jīva - संसारी जीव - Mundane living

Abhavya Jīva - अभव्य जीव - Unaccomplishable living.

Bhavya Jīva - भव्य जीव - Accomplishable living.

Jīvakāya - जीव काय - A group or class of living beings.

Jīva loka - जीव लोक - The world of living beings.

Jīvanmukta - जीवन्मुक्त - Emancipated.

Jīvanmukti - जीवन्मुक्ति - Emancipation while in the spans of mundane existence.

Jīvanta swāmī pratimā - जीवन्त-स्वामी प्रतिमा - Standing image of Mahāvīra wearing a sloping back rest of the balconied window.

Jīvarāśi - जीव राशि - A collection of living beings.

Jīvasamāsa - जीवसमास - Soul classes, Bios classification.

Jīva sthāna - जीव स्थान - A state of soul, Bios station.

Jīvatva - जीवत्व - Consciousness

Jīva vicaya - जीव विचय - Respecting the nature of the soul

Jīva vipāki karma - जीव विपाकी कर्म - The karma which causes a distortion directly in the Jīva

Jīvā - जीवा - Chord

Jīvādhikaraṇa - जीवाधिकरण - The substratum of living. It is of 108 kinds.

Jīvādi tattvjñāna - जीवादि तत्त्वज्ञान - Bios etc. tautology.

Jīvājīva-जीवाजीव -The categories of living and non-living beings.

Jīvāstikāya - जीवास्तिकाय - An animate extensive substance.

Jīvtana - जीवित - Life.

Jīvitaśaṁsā - जीवितशंसा - Desire to prolong one's life in order to live long.

Jīvitāśaṁsā - जीविताशंसा - Desire to live.

Jivitāśā - जीविताशा - Desire for living.

Joṣanā - जोषना - Destruction of karmas.

Jugupsā - जुगुप्सा - Disgust, A Type of quasi passion.

Jugupsā nokaṣāya - जुगुप्सा नोकषाय - Aversion quasi affection.

Jugupsā - mohaprakṛti - जुगुप्सा मोहप्रकृति - Aversion charm configuration.

Jūdā - जूडा - Chignon.

Jyotirmaya - ज्योतिर्मय - Luminous.

Jyotiṣka deva - ज्योतिष्क देव - Stellar devas.

Joyatiṣka - ज्योतिष्क - The stellar (luminary) devas comprise the sun, the moon, the planets, the constellations and scattered stars. As these are endowed with light, these five are called by the significant general name of luminaries. In the human region they are characterized by incessant motion around Meru. The divisions of time are caused by these. They are stationary outside. S-4/12.

Jyotiṣī - ज्योतिषी - Luminary bodies, Stellar.

झ् (Jh)

Jhallarī - झल्लरी - Cymbals.

Jhālara - झालर - Festoons.

Jhankī - झाँकी - Peep.

Jhirīdāra vedikā - झिरीदार वेदिका - Crenelated bluster.

Jhukanā - झुकना - Succumb.

Jhumake - झुमके - Earring.

Jhunda - झुण्ड - Cluster.

Jhūlatī Jhālara - झूलती झालर - Fluttering tassel.

Jhūlā - झूला - Hammock.

Jhūmatī - झूमती - Swaying.

ट् (T)

Tīlā - टीला - Mound.

Tode - टोडे - Brackets.

ड् (D)

Dorī - डोरी - String.

Dorīnumā - डोरीनुमा - Chord like.

ढ् (Dh)

Dhakkanadāra - ढक्कनदार - Spherical.

Dhalāna - ढलान - Stope.

Dhalāī - ढलाई - Casting.

Dhalāvadāra śīrṣa - ढलावदार शीर्ष - Wagon top.

Dhāla - ढाल - Shield.

ण् (Ṇ)

णमोकार मन्त्र – Ṇamokāra Mantra - "Ṇamo Arihantāṇaṁ, ṇamo Siddhāṇaṁ, Ṇamo Ayariyāṇaṁ, Ṇamo Uvajjhāyā-ṇaṁ, ṇamo loe savvasāhūṇaṁ" This is the daily prayer of Jainas. I.E. "Obeisance to the Arhantas, obeisance to the Siddhas, obeisance to the Ācaryas, obeisance to the upādhyāyas and obeisance to all sādhūs in the universe."

Instead of the full mantra, one may utter Arihanta - siddha - Āyariya Uvajjhāya - Sāhū (अरिहंत - सिद्ध - आयरिय - उवज्झाय - साहू) which consists of sixteen letters. The following mantras each consisting of six letters may also be uttered.

Arihanta Siddha (अरिहन्त सिद्ध), Arihanta si sā (अरिहंत सि सा) or "Om ṇamo siddhāṇaṁ (ॐ. णमो सिद्धाणं). A mantra

त् (T)

Tadābhāsa - तदाभास - Sham simultaneous.

Tadākāratā - तदाकारता - Structural similarity.

Tadbhāva (तद्भाव) - This is the same thing I saw yesterday. That does not occur incidentally. That which is the cause of such a statement is its nature (Tadhāva). S-5/31.

Tadābhāva - तद्भाव - Intrinsic nature.

Tādātmya sambandha - तादात्म्य सम्बन्ध - Identical inherent relation.

Tadubhaya vaktavyatā - तदुभयवक्तव्यता - That very both prepositionality.

Tadutpttl - तदुत्पत्ति - That which produces.

Tadvyatirikta - तद्व्यतिरिक्त - That very distinct.

Tadvyatirikta noāgama - तद्व्यतिरिक्त नो आगम - that very distinct quasi revelation.

Taijasa - तैजस - Luminous.

Taijasa vargaṇā - तैजस वर्गणा - Non assimilable phosphoscence variform.

Taijasa samudghāta - तैज ससमुद्घात - Electric overflow, Phosphorescent extrication.

Taijolesyā - तेजोलेश्या - Phosphorescence complex.

Taijasa śarīra - तैजस शरीर - Electric body, Luminous body. That which is the cause of brilliance or which is caused by brilliance, in the luminous body.

Taijasa vargaṇā - तैजस वर्गणा - Electric molecule, Molecules forming the

electrical body, Phosphorescent variform.

Takṣaka - तक्षक - Carver.

Takṣaṇa kalā - तक्षण कला - Plastic art.

Tala - तल - Floor, Shell, Storey of a shrine, Vimāna or gopura, same as bhūmi. The south Indian vimāna may have one storey or two storeys or three storeys and so on. The ground floor is called āditala and the intermediate storey-madhaytala.

Talaghara - तलघर - Basement.

Tamah patala - तम: पटल - Pall of darkness.

Tama - तम - Darkness - Darkness is the opposite of light and obstructs vision.

An image - छाया (Shadow) - results from obstruiction of light by an object. It is of two kinds. Images as seen in a mirror and uninverted image like shadows. In the first of these, the left side becomes right and right side becomes left.

तम — Tama - Darkness - तम: - may well be regarded as a material substance (पुद्गल). This reasoning is that तम: being quite as visible as light, it is as much a material substance as the latter, the only difference between the two being that one is dark and the other bright. But it may be objected that तम: is not really visible (चाक्षुष) : for whatever is really visible requires light to nake it so, whereas तम: does not require it, therefore its visibility must be deemed to be only apparent. The answer made to this objection is तम: is seen by owls without the help of light which shows that the व्याप्ति - relied upon by the vaiśeṣika (Viz whatever is visible requires light to make it so) breaks down. No doubt we do require light to enable us to see घट पट etc. but this is no reason why we should require it in order to see तम: So different are the natures of things in this world that you must take the differences as they are, and have no right to obliterate them by adopting a fictitious uniformity. For example, gold, pearls etc. although all तैजस् are not visible without external light, whereas a lamp, the moon etc. are visible even wthout the aid of other light

Tamahprabhā (तम:प्रभा) - That which has the colour of darkness is Tamahprabhā. S-3/1.

Tamas - तमस् - The quality of inertia, Darkness.

Tanā - तना - Trunk.

Tantrayukti - तन्त्रयुक्ति - Terms of scièntific arguments.

Tanu - तनु - Humid.

Tanuvāta - तनुवात - The atmosphere of thin air.

Tanuvātavalaya - तनुवातवलय - Rare air envelop.

Tapa - तप - Austerity. penance.

Tapa - तप - Penance is fasting, taking less than one's fill etc. S-9/22.

Tapa - तप - Austerity is voluntary affliction of the body in conformity with the scriptures and one's capacity. S-6/24.

Tapa - तप - Austerity - Undergoing penance in order to destroy the accumulated karmas is austerity. S-9/6.

Kinds of tapa - तप के भेद - The means for obtaining nirjarā is tapas which is of two mainforms, outer and inner. Each of these is again of six different kinds. These are - (a) Outer tapas consiting of (1) Anaśana (2) avamaudarya (3) Vṛtti parisaṁkhyā, (5) vivikta śayyāsana (6) Kāya Kleśa.

(b) Outer consisting of -

1. प्रायश्चित्त- Prāyaścitta, 2. विनय - Vinaya, 3. वैयावृत्य - Vaiyāvṛtya, 4. स्वाध्याय- Svādhāya, 5. व्युत्सर्ग - Vyutsarga, 6. ध्यान - Dhyāna.

(1) अनशन is abstaining from food. To obtain control over the senses and will, to root out desires and appetites, to destroy karmas, to facilitate meditation and to study peacefully the scriptures, fasting is the means and fasting in order to secure such results is anaśana vrata.

2. अवमौदर्य – To sustain control to the will and the senses, to regulate disorders of vāta, pitta and śleṣma, the humours of the body, to secure self knowledge and meditation, eating with a limit or a little less than normal is अवमौदर्य.

3. वृत्तिपरिसंख्यान – In order to control the will which would by nature hanker after all the objects of taste, limiting the number of items of Dharma or in the case of Bhikshus, resolving in one self to accept food only from a particular house is वृत्तिपरिसंख्यान or numbering or limiting the items of food.

4. रस परित्याग – In order to control the flesh to get rid of drowsiness and sleep, to promote cleanness of thought, abstaining from fatty and sweet substances is रसपरित्याग or relinquishing sweet essences.

5. विविक्त शय्यासन – To have ones bed, in separate and vacant rooms or caves or on rocks free from insect pests is विविक्त शय्यासन or lonely bed. The place must be free from insect pests in order that the person may have peace of mind, preparatory to meditation and separate beds of course to avoid temptations of the flesh.

6. कायक्लेश – Getting the body ennured to pain and suffering by standing in the sun, living under a tree and sleeping in the open in the winter cold etc, is kāyakleśa or mortification of the body. This will harden the body and make the person fit for the arduous task of religious life. How is this kāya kleśa different from what is known as Pariṣaha Jaya or the victory over troubles ? The latter means overcoming the suffering due to the natural environment; whereas the former is voluntary training of the body. If it is voluntry why is it called outer tapasa. Because it pertains mainly to physical objects, next inner tapas. Because the object is mainly to control the mind. These are called inner tapas.

Inner tapas -

1. प्रायश्चित्त is removing the evil ideas that are born of intoxication of woldliness.

2. विनय is humility towards Gurus and masters.

3. वैयावृत्य Personal attendance and other kinds of service to Munis who are weary, sick or infirm.

4. स्वाध्याय is quickening of thoughts by concentration.

5. व्युत्सर्ग - Renouncing the belief that this body is mine, is Vyutsarga or isolation of self.

6. Dhyāna - Calm meditation on the self after controlling the vagaries of thought is Dhyāna. In the person that has neither desire nor aversion and that is free from ignorant attachment to sense pleasures and from the activity of thought, speech and body, there flames forth the fire of meditation that burns out all karmas, beneficial as well as Baneful.

तप – Tapa (Penances) - One must also perform penances to the best of one's capacities, penances that burn down sins; these penances are of the types technically called Cāndrayana, Kṛcchra, mṛtyughna and pāpasūdana.
Yoga- 131.

चान्द्रायण तप – Chāndrāyaṇa tapa - To increase diet by morsel, a day in the bright half of the month, to reduce it by one morsel a day in the dark half, and not to eat anything on the day of no-moon - This is the method of performing the cāndrāyaṇa types of penance.
Ygoa - 132.

कृच्छ्र (Kṛcchra) - The type of penanace called Kṛcchra has been said to be of various sub-types like santāpana etc. and this is the best means of surmounting - without any difficulty - the contingencies that are most exacting.
Yoga - 133.

मृत्युघ्न तप – (Mṛtyughna tapa) - Death conquering penance) - Those who have performed penance in plenty (and hence are an authority on the subject) apply epithet mṛtyughna to that fasting for a month which is accompanied by the muttering of the chant called mṛtyujhna (death conquering) and is pure on account of the due procedure having been followd. Yoga - 134.

पापसूदन तप – (Pāpasūdan tapa) - The same is the case with the type of penance called Pāpasūdana (i.e.) it too is pure on account of the due procedure having been followed) a type which is charactirized by a frequent muttering of the various chants corresponding to the various sins sought to be expiated and is rendered pure by an abhorrence of the things occasioning sin.

Tapa sāmācārī - तप सामाचारी - Deportment qua austerity.

Tapasvī - तपस्वी - is the saint who practises long fasts etc. S-9-24.

Tapasvī saṅgha - तपस्वी संघ - Congregation of ascetics.

Tapasvī - तपस्वी - Recluse.

Tapta tapo ṛddhi - तप्त तपो ऋद्धि - The power to burn up the bodily excrements internally.

Tarka - तर्क - Inductiva reasoning.

Tarkābhāsa - तर्काभास - Induction fallacy, Logical fallcay.

Tatpradoṣa - तत्प्रदोष - Spite against knowledge, censure.

Tathākāra - तथाकार - The acceptance of the preceptor's world.

Tathopapatti - तथोपपत्ति - Positive con comitance.

Tatpratiyogī - तत्प्रतियोगी - This is different to that logical possibility on the occurrence of the other.

Tatprāyogya - तत्प्रायोग्य - Appropriate.

Tattva - तत्त्व - Reality, Nature of things, Tauto, Element.

Tattvārtha - तत्त्वार्थ - Tautology, Tautogauge.

Tattva jñāna - तत्त्वज्ञान - Knowledge of truth.

Tattva jñānī - तत्त्वज्ञानी - Enlightened.

Tattvanirṇinīṣu - तत्त्वनिर्णिनीषु - One who wants to determine a truth.

Tattvaruci - तत्त्वरुचि - Predilection for the truth.

Tattvavicāra - तत्वविचार - Analysis of doctrines.

Tattvārtha - तत्त्वार्थ - Things ascertained as they are.

Tattvopadeśakṛta - तत्त्वोपदेशकृत - One who reveals the nature of things.

Tāḍana - ताडन - Beating.

Tāḍapatra - ताडपत्र - Palm fronds, Palm leaf.

Tādātmya - तादात्म्य - The relationship of essential identity, Identity.

Tāla - ताल - Cymbals.

Tālavṛnta - तालवृन्त - Palmyra bracket.

Tāmra patra - ताम्र पत्र - Copper plate.

Tāmasabhāva - तामसभाव - The sense of vindictiveness.

Tāmasika - तामसिक - Pertaining to tamas.

Tāpa - ताप - Anguish, Agony.

Tāpa (ताप) - The feeling of distress owing to disgrace is agony (Tapa) S-6/11.

Tāpasa - तापस - Hermit.

Taraṅga - तरङ्ग - Weave design resembling the western reed - moulding.

Taraṅga potikā - तरङ्गपोतिका - Corbel-bracket with roll moulding.

Tattva - तत्त्व - Reality - Tattva is an abstract noun used in general, for Tad is a pronoun. And pronouns are used for all in general sense. The nature of that is thatness tattvam, that is a thing as it is. What is meant by 'that' ? It means ascertaining a substance as it is. That which is ascertained or determined is a substance. (The) soul, (the) non soul, influx, bondage, stoppage, gradual dissociation and liberation constitute reality. S-1/2.

Tathya - तथ्य - Factor.

Tārakākṛti - तारकाकृति - Stellate.

Tāratamya - तारतम्य - Variation of degrees.

Tārā - तारा - Star.

Tigiñcha - तिगिञ्छ - A lake. It is double the size of Mahāpadma in length, breadth and depth. The lotuses are also double the magnitude of preceding ones. S-31.

Tikta - तिक्त - Bitter.

Tikta rasa - तिक्त रस - Pungent flavour.

Tilaka - तिलक - A variety of turret disign.

Tipāī - तिपायी - Tripod.

Tiraskṛta - तिरस्कृत - Despised.

Tirobhāva - तिरोभाव - Unmanifestation.

Tiryagdik - तिर्यग्दिक् - The transverse direction.

Tiryaggati - तिर्यग्गति - Subhuman form.

Tiryagloka - तिर्यग्लोक - Transverse world, The middle world.

Tiryaggatyānupūrvī - तिर्यग्गत्यानुपूर्वी - Impeliing the soul towards the place of animal birth.

Tiryak - तिर्यक् - Tilt, Sub human beings, Horizontal.

Tiryak bhitti - तिर्यक् भित्ति - Cross wall.

Tiryak kṣetra - तिर्यक् क्षेत्र - Horizontal region.

Tiryak vyatikrama - तिर्यक् व्यतिक्रम - Horizontal transgression.

Tiryagvyatikrama - तिर्यग्व्यतिक्रम - Exceeding the limits set in the directions, namely horizontally.

Tiryagyoni - तिर्यग्योनि - Animals - The beings other than celestial, infernal and human beings are animals. T. 4/27.

Tiryañca - तिर्यञ्च - Subhuman souls, Subhuman beings.

Tiryak gatyānupūrvī - तिर्यक् गत्यानुपूर्वी - Subhuman life course succession.

Tiryañca gati - तिर्यञ्च गति - Subhuman existence.

Tiryañcagati prāyagyānupūrvī - तिर्यञ्चगति प्रायोग्यानुपूर्वी - Migratory form tending to animal existence.

Tīrbhukti - तीरभुक्ति - The Territory of videha is mentioned by the name Tīrabhukti. Purāṇas mention the boundary of Tīrabhukti thus : it was bounded by the Himālayas on the north, by Ganges on the south, by Kaisikī on the east and by Gaṇḍikī on the west.

Tīrtha - तीर्थ - Order, An order of monks, Nuns, Laymen and laywomen, Religious region, The religious school. The holy resort.

Tīrth - तीर्थ - A ford, a means of corssing over. Metaphysically it denotes a spiritual guide or Philosphy, which enables one to cross over the ocean of recuurring birth in this world.

Tīrthakara - तीर्थंकर - Same as Tīrthaṁkara.

Tīrthakaratva nāma Karma - तीर्थंकरत्व नाम कर्म - is that which causes the status of an Arhat, the lord of the three worlds. S-8/11.

Tīrthaṁkara - तीर्थंकर - The promulgators of the creed, Founder of Jaina order from time to time.

Tīrthaṁkaras - तीर्थंकर - Tīrthaṁkaras are the prodclaimers of liberation and the guides on the path to it. That numpber is twenty four in each cycle of time in each of the Bharata and Airavatakṣetras.

Tīrthaṁkara - तीर्थंकर - The status of a Tīrthaṁkara is the most difficult thing to obtain in the world. It is attained only by four and twenty souls in the course of half a cycle of time comprising innumerable millions of years. The causes that lead to Tīrthaṁkara-hood are, among others, a burning desire to remove the misery of the world to carry enlightenment and Joy to the hearts of all living beings, perfect faith, profound veneration for the true objects of veneration, namely the teacher, the scripture of truth and the saint, love, service and study (in investigation of truth). These are collectively known as the sixteen special impulses that lead to the glory of Tīrthaṁkarahood. The seed of the supreme status is generally sown in the presence of a living Tīrthaṁkara himself. It is his example presumably that fixes the mind and stirs up the imagination. R. Page. 44.

तीर्थंकर - Tīrthaṁkara means the lord of the holy order. The holy order presided over by the lord, consists of four sections, viz., the monks, the nuns, the male-house-holders and the female house holders. The lord is absolutely free from all feelings of attachment and envy. He is omniscient, i.e. knows all

the things of the universe, past, present and future with all their qualities, modes or aspects. The jaina tradition believes that there have been and there shall be infinite cycles of time on this planet. Each cycle has two parts : one descending and other ascending. These are so called, because there is, during its course, a continuous deterioration, amelioration in all substances - including the physical, mental and spiritual aspects of human life; as well as the munificence and bounty of the natural wealth of this planet.

Each such half cycle is divided into six parts called aras, which are of varying time lengths. The length of each cycle is far greater than what can be counted by the scale of numbers of years.

It is during the fourth Ara of every descending half cycle and the third Ara of every ascending half cycle that twenty four Tīrthaṁkaras reach omniseience and then, they re-establish the religion (तीर्थ). Lord Mahāvīra is, for the Jains, the twenty fourth and hence the last Tīrthaṁkara of the latest descending half-cycle, whose fourth era ended some 2522 years ago. He was of course, preceded by, and shall be followed by an infinite such Tīrthaṁkaras, during the course of the infimite time cycles.

24 Tīrthaṁkaras - (24 तीर्थंकर) Tīrthaṁkaras of the present era are 24 in number. These are -

1. Ṛṣabhadeva, 2 Ajitanātha,
3. Sambhavanātha, 4. Abhinandana nātha, 5. Sumati nātha,
6. Padmaprabha, 7. Supāsva nātha,
8. Candraprabha, 9. Puspadanta,
10. Śītalanātha, 11. Śreyānsanātha,
12. Vasūpujya, 13. Vimalanātha,
14. Anantanātha, 15. Dharmanātha,
16. Śantinātha, 17. Kunthunātha,
18. Aranātha, 19. Mallinātha,
20. Munisuvratanātha, 21. Naminātha,
22. Neminātha, 23. Parśvanātha,
24. Mahāvīra.

सामान्य केवली तथा तीर्थंकर में अन्तर – (The difference between the ordinary omniscient and a Tīrthaṁ-kara) - The difference between the ordinary omniscient and a Tīrthaṁkara is this that the latter can reveal and preach the truth and found a religious community while the former can not. The worldly career of a soul destined to be a Tīrthaṁkara is purer and much more elevated than that of an ordinary soul destined to be emancipated. The Tīrthaṁkara is a spiritual leader and an inspirer and a founder or reviver of a religion which is destined to last for an appreciable period of time. The worldly existence is beginningless and there has been an infinite number of cycles of creation, and it is held that the first founder of culture and civilization of each cycle is the first Tīrthaṁkara of that cycle. It is only the Tīrthaṁkara who can reveal the truth and inspire the masses - This is Jaina conception of Godhood. S.J.P. 268-269

तीर्थंकर धर्मनाथ – (Tīrthaṁkara Dharmanātha) - Sri Dharmanātha, the fifteenth Tīrthaṁkara, was born in Ratnapurī (modern Raunahi) in district Faizabad Uttara Pradesha, some miles west of Ayodhyā. The name of his mother was Suvratā and that of his

father was Bhānu nṛpa, who belonged to the Kaśyapa gotra and the Iksvāku line of ancient Indian kings. Bhanu nṛpa himself was a great king whose wife queen Suvratā, was a very pious lady and was celebrated for the numerons acts of piety, which she performed, particularly during the pregnancy. It is why the child, she gave birth to, was named Dharmanātha (the lord of piety). It was moreover, predicted that the new born child would one day become a great saviour and world by his relentless preachings show to the suffering humanity, the path to salvation.

There were great rejoicing at his birth and when he became of young age, he ascended the throne of his father and ruled over his subjects with law and piety. All the time, however, his mind was fixed on the day when he would renounce the world and devote himself to the fulfilment of his mission as a Tīrthaṁkara (one who helps humanity to cross the ocean of life and death). The day of the great renunciation came and shri Dharmanātha, giving up every worldly possession and attachment, went to the nearby forest named Śāla-Vana, and took vows of the order. After practising the severest austerities, he annihilated the karmic forces and attained kaivalya and became the Arhanta. Then he proceeded on his tour of preaching to the suffering humanity the gospel of Ahiṁsā and showed it, not only by precept but by actual example, the true path to salvation. This great benefactor of all livings fully justified his name, The lord of piety. Like the other śramaṇa Tīrthaṁkaras who went before him and those who came after him Lord Dharmanātha hammered into minds of his contemporaries the truths 'Live and Let live', 'Do unto others what you would want them do unto you, 'Be truthful in thought, word and deed.' "Donot covet that which does not belong to you," 'keep your senses and passions under control', 'Try to realise the value of renunciation, self sacrifice and possessionlessness, and make Ahiṁsā the true way of life.'

There is a shrine, no. 16 at the top of Shri Pārśvanāth hill which marks the spot of his nirvāṇa. In Rauhani, then called Ratnapuri, the birth place of the Tīrthaṁkara, there is an ancient temple dedicated to him. That this Ratnapurī is a place of great antiquity is also proved by the ancient ruins and archaeological relics found scattered in its vicinity.
A. 35-36.

Tīrthika - तीर्थिक - Heretical philosophers.

तीर्थ स्नान - **Tīrtha snāna** - It is not true that Jainism does not recognise ceremonial baths, because the Jaina bourseholder is enjoined to take a bath before worshipping the Arhat or studying the sacred books or devoting himself to meditation. One must not, however, think that a mere dip in a river or pool of water or a tank or the ocean leads to any religious merit, for in that case it is the aquatic animals that would go to heaven first. It has been rightly said that those who are maddened by passion, hate and pride and addicted to women, are never purified even by bathing at hundreds of sacred sites.

Yas. 320.

Tīvra - तीव्र - Intense, Acute.

Tīvra kaṣāya - तीव्र कषाय - Intense affection.

Tīvra pariṇāma - तीव्र परिणाम - Intense feelings, Intense transform.

Tīvrabhāva - तीव्रभाव - Intensity.

Toraṇa - तोरण - Ornamental entrance of numerous varieties and designs. Pediments arch. Arch.

Toraṇa sajjā - तोरणसज्जा - Architraves display.

Tṛpti - तृप्ति - Gratification.

Tṛṇasparśa pariṣaha - तृणस्पर्श परिषह- Pain Inflicted by blades of grass.

Tṛṣṇā - तृष्णा - Evarice, Non-satisfaction.

Tulā - तुला - Eeighing balance.

Tundila - तुन्दिल - Pot bellied.

Turahīvādaka - तुरहीवादक - Trumpet blower.

Tuṣamāsabheinnam - तुषमार्षभिन्नम् - The word tuṣa māṣa stands for the concept that the body is absolutely distinct from the soul like the husk from the bean; Śrutasāgara gives a story on this gāthā and explains that phrase thus Tuṣa māṣa bhinnam iti yathā "sarirat atmā bhinnah."

Tyāga - त्याग - Cessation, Abstinence, Relinquishment, Abnegation, Abdication, Abandonment, Vitiated state, renunciation.

Tyāgī - त्यागी - Abdicator, Forsaker.

Tykta - त्यक्त - Abdicated, Renounced.

Tyāga - त्याग - Giving up.

Tyāga - त्याग - Gift is giving or bestowing knowledge etc. S-9/6.

थ् (Th)

Thapede - थपेड़े - Ravages.

Thāla - थाल - Dish.

द् (D)

Daityākāra Jalacara - दैत्याकार जलचर- Aquatic monster.

Dala - दल - Half petals.

Dala śalākā nānāguṇa hāni - दल शलाका- (नानागुण हानि) Various geometric regression.

Dama - दम - Restraint of mind.

Daṁśa - Maśka - दंश मशक - Insect-bites.

Daṇḍa - दण्ड - Stick, punishment.

Daṇḍa chādya - दण्ड छाद्य - Straight ribbed awning cave projection.

Dāntedāra toraṇa - दाँतेदार तोरण - Engrailed arches.

दन्तिदुर्ग - **(Danti durga)** - With the Rāṣṭrakūta monarch Dantidurga we see the ascendancy of Jainism in the Rāṣṭra kūta territories. He honoured one of the greatest figures in all Jaina history - Ācārya Akalaṁka deva. Amazing as it is, the field and period of work of both the heroes - one belonging to the realm of state and the other to the spiritual kingdom - was one and the same. Jainism outshone all else with the combined support and wisom of these two personalities. In south India while king Dantidurga subdued the powerful Chatukyas under their king Kārtavīrya Akalaṅka won a great victory over his

religious opponent at Kañchi and at other seats of learning.
A-79.

Dardura - दर्दुर - Large kettle drum.

Darśana - दर्शन - Perception, Conation, Knowledge without details, Simple perception as distinguished from detailed, Knowledge, faith, A school of Philosophy, vision, perceiving.

दर्शन – Darśana is some kind of cognition that intervenes between vyañjanā vagraha and Arthāvagraha. Vyañjanā-vagraha means mere sense - object contact or sense - stimulation. Darśana that arises in its wake means an indeterminate cognition of an external object, indeterminate in the sense that here merely the bare existence of the object is cognised. That is, at this stage one becomes conscious merely of the fact that the source of these sensations is something external. Arthāvagraha is a somewhat more developed consciousness that what we have in Darśana because in Arthāvagraha we cognise even secondary general features.

दर्शन – The vague and indefinite apprehension of things without grasping anything definite and without knowing the details of a thing is said to be conation (Darśana) in scripture. The indescribable apprehension by the soul of the mere presence of object having general and particular (qualities) is conation.

G.J. 245, Gāthā 482-483.

चक्षुदर्शन तथा अचक्षुदर्शन – Ocular conation and non-ocular conation - That by which the (object) of sight is made visible or (that) which sees (such objects) - they call it ocular conation (Chakshu Darśana). The becoming visible (of their particular object) to the other (4) senses (and quasi - sense, the mind) - this should be known to be the non-ocular conation.

G.J. 245, Gāthā 484.

अवधि दर्शन – Visual conation - From an atom, etc., up to the last (maximum) molecule (Mahā skandha, are the forms of) material substances - that which sees them directly is the visual conation (Avadhi Darśana).

G.J. 446, Gāthā 485.

केवल दर्शन – Perfect conation - Luminaries of many ways (make visible) limited space, that luminary which removing all darkness makes visible the (whole) universe and the non-universe (is) perfect conation (kevala Darśana).

दर्शन – The perception of the generalities of things without particularities in which there is no grasping of details is called Darśana in (Jaina) scriptures.

Dr. 43.

दर्शन – Darśana is knowledge without details. For example, when a person sees a cloth, as long as he is only conscious of the existence of something called cloth, he is said to have Darśana. But when he begins to have knowledge of the details, viz., the size, colour etc. of that piece of cloth, he is said to have Jñāna. Dr. page 106.

छद्मस्थ तथा केवली के ज्ञान और दर्शन की विशेषता – In Saṁsāri Jīvas, Jñāna is preceded by Darśana. For this reason (in him), the two upayogas (viz. Jñāna and Darśana) do not (arise) simultaneously. Dr. 44.

Darsanakriyā - दर्शनक्रिया – is the wish originating from infatuation to see beautiful forms. S - 6/4.

Darśana (Ṣaḍ) - दर्शन-(षड्) Six philosphies, Buddha, Naiyayika, Sāṁkhya. Jaina, Vedānta and vaiśeṣika.

Darśana mārgaṇā - दर्शन मार्गणा - conation soul quest.

Darśana moha - दर्शनमोह – Faith deluding Karmas.

Darśana moha kṣapaka - दर्शनमोह क्षपक – The destroyer of faith deluding karmas.

Darśana mohanīya - दर्शनमोहनीय - Conation soul quest.

Darśana moha - दर्शनमोह – Faith deluding Karmas.

Darśana mohanīya - दर्शनमोहनीय - Faith deluding karmas, Right belef deluding karma, Spiritual stupidity.

Darśana upayoga - दर्शन-उपयोग - Vision attention.

Darśana vinaya - दर्शन विनय - Reverence to faith.

Darśana vinaya - दर्शन विनय – Belief in the nature of reality without doubt etc. is reverence to faith. S-9/23.

Darśanāvaraṇa - दर्शनावरण – Perception covering karma, Faith. deluding karma, Vision screening.

Darśanāviśuddhi - दर्शनाविशुद्धि – Purity of right faith.

Darśana viśuddhi - दर्शनविशुद्धि – Purity of faith. Faith in the path to liberation characterized by detachment preached by Lord Jina is purity of faith, which has been described already. It is characterized by eight qualities, freedom from doubt, freedom from worldly desire, freedom from revulsion, freedom from superstitions, development of one's spiritual capacity, ensuring steadiness of right faith and conduct in others who are prone to swerve from the path, Joy and affection towards the right path and those following the path and propagation of the true path.

S-6/24.

दर्शन और ज्ञान के युगपत् अथवा अयुगपत् होने के विषय में मतवैभिन्न (Controversy of successive and simultaneous occurrence of conation and knowledge) -

Regarding the occurrence of conation and knowledge in an imperfect person, the Jaina thinkers are unanimous, in as much as all of them admit the impossiblity of the simultaneous occurrence of apprehension and comprehension in an imperfect being. But in respect of the case of a perfect (omniscient), there is a controversy among them. Umāsvāti, Kundakunda, Akalaṁka and Vidyānanda are unanimous as regards the simultaneous occurence of conation and knowledge in the omniscient. Kundakunda has said that conation and knowledge operate simultaneously (Niyamasāra verse (159). Jinabhadra sees some inconsistency in the above view and holds that conation and knowledge are successive in the omniscient also. The argument in support of the view is that no two conscious activities can occur in the same soul simultaneously

(Viśeṣā-verse 3096)

Brahmadeva solves the difficulty by admitting two distinct attributes of conation and knowledge in Jainism. The self knows itself by the conation at-

tribute and to not by the knowledge attribute.

दर्शनिक रचनाओं का इतिहास – The history of the Philosplical writings of Jainism may be divided into the following periods.

(I) The period of the canonical works, many of which were composed before the Christian era, and some were added in the interval between the composition and the final reaction of the texts. To this early period belong speculations about the many sidedness of reality, about the spirit and nature of matter and affection of the former by latter.

(II) Next comes the age of the beginnings of systematic works of which the earliest writers are Umāsvāti and Kundakundācārya.

(1) Umāsvāti is claimed as a Digambara by the Digambaras and as a Śvetāmbara by the Śvetāmbaras. He was either too high-souled to belong to either of the two warring sects, or, what is more probable, by his time the sects had not ranged themselves in hostile or separate camps. He belongs to the first century A.D. His great work "Tattvārtha Sūtra has had the honour of becoming a basis of numerous commentaries and subcommentaries both of the Svetambara and the Digambar sect. The Bhāṣya on the Sūtras is regarded as Umāsvatiś own composition by the Śvetāmbaras, while the Digambaras attrilute to him only the Sūtras. Among the numerous commentaries and subcommentaries of the sūtras the following may be noted as chief : The "Bhāsya" by Umāsvāti himself or some other writer of the Śvetāmbara sect, "Sarvārthasiddhi" (Digambara) of Pūjyapāda Devanandi (5th Centery A.D.) "Gandhahasti Bhāsya" attributed to Samanta bhadra "Rajavārtika" by Bhatta Aklaṅka (Digambara : 8th century A.D.) and Ślokavārtika by Vidyanandi (Digambara. 9th century) A.D.)

(2) Kusndakunda - an eminent Digambar writer also of the Ist century A.D. His most famous works are Samayasāra, Pravacanasāra and Pañcāstikāya.

(III) The third period which opens with Siddhasena Divākar (Śvetrāmbar) and Samantabhadra (Digambara) is the golden age of Jain Philosophy. These two writers recognising the fact that the use of Saṁskṛt for Jaina works was as much a need of their times as that of Prākṛt was of the age of Mahāvira, wrote in Saṁskṛt and their example was followed widely by later writers on Jaina Philosophy.

Siddhasena

Samantabhadra

Haribhadra

Bhatta Akalaṁka or Akalaṁka Deva - A famous Digambar writer of the latter part of the 8th century wrote the monumental "Rājvārtika" on the "Tattvārtha sūtra" of Umāswāti and Aṣtaśati", a commentary of Samanta bhadras "Āpta Mīmāṁsā." He also wrote "Nyāya viniś caya, "Tattvārtha Vārtika - vyakhyānalaṁkāra and numerous other works.

.5. Vidyanandis, Digambar writer of the early part of the 9th ontury A.D. He wrote a commentary called "Aṣṭasahaśrī" on the "Asṭaśatī" of

Akalamka, and Tattvārtha śloka-vārtika. "both polemical works of great value to advanced students of Jaina Philosophy.

6. Māṇikyanandin - another Digambar author of the 9th century who wrote "Pariksā mukha sūtra," a manual of Jaina logic.

(IV) The next and for our purpose the last period of Jaina Philosophy extends from devasūri and Hemacandra (12th century A. D.) to Guṇratna (15th century A.D.) Devaūri (1086-1169 A.D.) - Dr. Satis chandra) An elder contemporary of Hemacandara wrote "Pramāna-naya-Tattvālokālamkāra" and its commentary "Syadvāda-Ratnākara."

2. Hemcandra - (1088 - 1172 A.D.) a contemporary of Devasūri. A most voluminous writer who besides writing some Dvātrimśikas "on the model of Siddhasena - Divākara's similar works wrote a work on Jaina Logic called "Pramāṇa Mīmāmsā," and further, he provided the Jaina readers with standard works on Vyākaraṇa and Alamkāra to replace those composed by Brāhmaṇas. He is therfore, called "Kalikāla Sarvajña "for his versatility Ratnaprabhasūri (1181 A.D.). He wrote 'Syad vāda Ratnākarā vatārikā, shorter commentary on the Syadvād ratnākara" on Pramāṇanayat-attvālokālamkāra.

Malliseṇasuri (1292 A.D.). The author of one text the Syādvadmanjarī which is mainly a review of Brahma, Baudha and Cārvāk, systems in the shape of a commentary of Hemcandra's "Anyayo-gavya vaccheda Dvātrimśikā.

Among later miscellaneous writers Rājaśekhara (1348 A.D.) wrote "Panjikā" on "Ratnākarāvatārika of Ratnaprabha and Jinachandra (1350) A "tippaṇa" on the same. The age may be said to have closed with Guṇa Ratna. (1409) who has witten a very lucid and exhaustive commentary on the "Saddarśhana Samuccaya" of Haribhadra.

स्याद्वाद का इतिहास –

Only one or two passages have been traced in the Jaina canon which contain a reference to the Syadvāda. They occur in the Bhgavatīsūtra and are quoted by the author of the नयचक्र who says : "सर्वनयानां जिनप्रवचनस्यैव निबन्धनत्वात् किमस्य निबन्धनमितिचेत् – उच्यते । निबधनं चास्य" आया (Skt. आत्मा) भन्ते नाणे (= skt. ज्ञानं) अन्नाणे (अज्ञानं)" इति स्वामी गौतमस्वामिना पृष्टो व्याकरोति 'गोदमा णाणे नियमा अतो ज्ञानं नियमादात्मनि ज्ञानस्यान्यव्यतिरेकेण वृत्त्यदर्शनात् ॥ आया पुणसिय (= skt. स्यात्) णाणे सिय अन्नाणे."

The Syādvād as found in the Bhagvatīsūtra consists of three propositions only - those of अस्ति (affirmation), नास्ति (Negation) and अवक्तव्य (Indescribability) This "गोयमा अप्पणो आदिट्ठे आया (आत्मा), परस्य आदिट्ठे नो आया (न आत्मा), तदुभयस्य आदिट्ठे अवत्तव्वं (अवक्तव्यं) आता ति यणो आता तिय" इति.

Among other early references we have one in Bhadrabāhuś "Sūtrākrtanga - Niryukti", and another in "Tatvārtha Bhāṣya" which has already been noted. Later, the doctrine is found in its fully developed form of seven propositions in the "Pravacana - sāra" and

Pañcāstikāya of Kundakundācārya in the Aptamimaṁsā of Samantabhadra, in the "Sanmati Tarka" and Nyāyāvatāra of Siddhasena Divākara, in the "Tattvārtha - Rājvārtika" of Aklaṁka, in the "Tattvārtha ślokavārtika" of Vidyānandin, in the "Pramāṇanayatattvālokālaṁkāra of Devasūri and several other independent works and commentaries both of the Digambara and S'vetāmbara sects. But the most exhaustive treatise devoted entirily to the subject is the famous "Saptabhaṁgī Taraṅginī of Vimaladāsa a Digambara writer of a much later date. Except the formal difference in the order of the third and fourth propositions of the 'Sapta Bhangī" "inter se, - which again does not coincide with the difference ot Jain religious sects - There has been no change in the saptabhaṁgī ever since it became a set of seven propositions instead of three. In regard to Nayās, their number has been variously given. The author of the Tativārthādhigama sūtra" first mentions five Nayas - नैगमसंग्रहव्यवहारर्जुसूत्र शब्दा नया: and next adds आद्यशब्दौ द्वित्रिभेदौ (1.35), but does not name these subdivisions. These are added, however in the Bhāṣya viz देशपरिक्षेपी and सर्वपरिक्षेपी subdivisions of नैगम and सांप्रत, समभिरुढ़ and एवंभूत subdivisions of शब्द. These omitting the subdivisions of नैगम which are regarded as unimportant, make seven. Siddhasena Divākara mentions only six nayas, omitting नैगम from the earliest list. Some books, such as the "Anekāntajayapatāka" of Haribhadra, discuss only the more comprehensive proposition of "Anekānta" with speical reference to the problem of द्रव्य and पर्याय, नित्य and अनित्य, सामान्य and विशेष etc.

As important as the Syādvāda and the Nayavāda but occupying a less spectacular place in Jainism, is its definition of reality- उत्पाद व्यय ध्रौव्य युक्तं सत् - which like the other two doctrines in a charteristic example of Jaina's Anekāntavāda.

Darśanānuvāda bheda - दर्शनानुवाद भेद- Vision relative types.

Darśanātmā - दर्शनात्मा - Jīvas who have general knowledge of things, hence are called Darśanātmā.

Daśa Dharma - दशधर्म - Ten virtues, Ten duties, Ten commandments.

Dasa karaṇa - दसकरण - Ten operations.

Daśā - दशा - State, Predicament.

Dayā - दया - Compassion

Dayāmūrti - दयामूर्ति - Embodiment of mercy.

Dāḍhī - दाढ़ी - Beard.

Dāḍima - दाडिम - Promegranate flower.

Dāna - दान - Gift, Charity, Endowment.

Dāna - दान - Charity is the giving of one's wealth to another for mutual benefit.

Dāna - दान - Charity. Charity is of three kinds, namely giving pure food and right knowledge and dispelling fear by infusing courage. The giving of these to others according to one's capacity is charity. S-6/24.

Dāna - दान - Bestowing gift on others with the object of benefiting them is charity. S-6/12.

दान की महत्ता – The greatness of charity. Charity comes first in the (traditional Jaina) catalogue of religious observances, charity eliminates (the donors) poverty, charity is the cause of (the donors) popularity, charity augments (the donor's) fame etc.

Yoga - 125.

दान किसे देना चाहिए (To whom the charity should be offered) It is desirable that one should duly offer charity to the desiring ones and to the poor etc., a charity that does not go against the interets of one's dependents; more over, what is donated should not be such as goes against the (spiritual) interests of either party.

The persons deserving charity are those who observe ethical vows - particularly those among them who do not do their own cooking; and an additional necessary qualification of these persons is that they never violate the teaching of their respective scriptures. Another set of persons who deserve charity comprises those with lost working capacity, the blind, those automatically rousing compassion, the diseased they in particular the moneyless and those without another source of livelihood. By a duly offered charity is meant such a one as proves beneficial to both the parties concerned; in any case, it should not prove to be of the nature of an edible which, when consumed by a suffering persons, goes to aggravate his ailment.

Yoga - 121-124.

दान – (Dāna - charity) (According to Somadeva) Dāna or charity is the fourth Śikṣāvrata. That which coutributes towards one's own welfare and promotes the cultivation of the three jewels in others and brings relief to one's kinsmen as well as others is called Dāna.

Y.C.P. 404.

दान का प्रयोजन (Purpose of charity) Some practise charity with a view to attaining bliss in the next world, others to get it in this world and there are also those who practise charity because it is proper to do so. Y.C.P. 404.

चार प्रकार का दान – (Four kinds of charity) - Dāna or charity is of four kinds, namely, gift of abhaya or protection, gift of food, gift of medicine and gift of sacred lore. Of these abhaya is the highest gift and the wise should always *give the first place to affording protection* to all living creatures. Next comes the gift of food, and it is the duty of a householder to feed Jaina sādhus or holy men according to nine fold canon of hospitality consisting of reception, offering of a high seat, washing of the feet, adoration, salutation, affable speech, affable manners and affable temperament and lastly, purity of food. Particular attention should be paid to the quality and purity of the food which should be seasonable and prepared at home and not brought from another locality nor purchased from the bazar. Food that has been touched by wicked people or consecrated people or consecrated to gods and yakṣas as well as offerings brought for mystic rites should not be given to the Sādhus to eat.

Yas. P. 283-284.

आतिथ्य के योग्य पाँच प्रकार के व्यक्ति – (The five classes of people, entitled to

hospitality) - There are five classes of people who are entitled to hospitality : The Sāmāyin, the śrāvaka, the sādhu, the sūri and the Samaya dīpaka. The Samayin is an adherent of the Jaina faith and may be a layman or a monk. The śrāvaka is one who has an expert knowledge of astrology, incantations, omens and unseen things in general as well as the art of healing. The time for religious functions such as initiations, festivals and installation of idols cannot be fixed without his help and Somadeva naively asks how the Jaina faith will progress if one has to ask the followers of other religions for information about these matters. The Sādhu is one who has accomplished religious austerities combined with the observation of the mūla and uttara guṇas, that is, the entire range of the Jaina religious vows. The Sūri is the leader of society in the sphere of knowledge as well as the practice of religion and should be worshipped like a god, since he is like a boat for crossing the ocean of existence. The Samayadīpakas are men who advance the cause of the Jaina faith by their knowledge of the world, poetical faculties and other powers as well as eloquence and skill in disputation.

Y.C.P. 407-408.

आहार देते समय मुनि की परीक्षा – (The test of purity for the purpose of giving them food) - It is useless to test the purity of monks for the purpose of giving them food; whether they are good or bad, the householder is purified by the mere act of giving. Besides, householders are in the habit of spending money or so many things that it is not wise to consider the pros and cons of a gift too much. The greater the merits of a monk, the greater should be the respect shown to him, but those who are wealthy should use their money, acquired through luck, to help any follower of the Jaina faith, since a monk conforming to the standard laid down by the scriptures, may or may not be available for the purpose of charity. The creed established by the great Jaina seers is professed by men of diverse faculties and does not depend upon any single individual, just as a house does not rest on a single pillar. Y.C.P. 408.

तीन प्रकार का दान – (Three kinds of Dāna) - Dāna is of three kinds : rājas tāmasa and sāttvika.

राजसदान - (Rājasa Dāna) - Charity accompanied by self - glorification, momentary, casual and lacking in conviction is known as Rājasa.

तामस दान – (Tāmasa Dāna) - Charity practised through the agency of servants and slaves without any respect for the recipient or familiarity with him and without any consideration of merit, is tāmasa.

सात्त्विक दान - (Sāttvika Dāna) - Charity is sāttvika when hospitality is spontaneous and recipient worthy and when the giver has certain qualities, namely, faith, contentment, reverence, knowledge, liberality, forbearance and ability. The sāttvika form of charity is the best, the rājasa comes next, and the tāmasa is the worst. Y.C.P. 408.

Dānaveera - दानवीर - Philanthrophist

Dānasambandhī - दानसम्बन्धी - Dedicatory.

Dānāntarāya - दानान्तराय - Obstructive karma of gain, Gift obstructive karmas.

Dāsīdāsa - दासीदास - Men and women servatns.

Dātā - दाता - Host.

Dātṛviśeṣa - दातृविशेष - Superiority of the giver.

Dāvāgni - दावाग्नि - Forest conflagration.

Dāyaka doṣa - दायक दोष - Taking food from an unclean or unseemly person.

Dehayaṣṭi - देहयष्टि - Coiffure.

Dehī - देही - Embodied being.

Deśa - देश - Part, Partial.

Deśa Kathā - देशकथा - Local gossip.

Deśaghāti - देशघाति - Partially obscuring, Partially destructive.

Deśaghātī prakṛti - देशघाती प्रकृति - Destroying configuration.

Deśaghātīsparddhaka - देशघाती स्पर्द्धक - Karmic matter which obscures only partially.

Deśakālānucita kathā - देशकालानुचित कथा - Inopportune talk.

Deśakrama - देशक्रम - Successiveness in position.

Deśanā - देशना - Discourse.

Deśanā labdhi - देशना लब्धि - Instructional attainment.

Deśānugata - देशानुगत - Extended in space.

Deśavirata - देशविरत - Partial vow, Those who oserve the small vows, partial abstinence.

Deśavirata guṇasthāna - देशविरत गुणस्थान - Partial vow control station.

Deśavirati cāritra - देशविरति चारित्र - Capacity for partial renunciation.

Deśa saṁyama - देश संयम - Partial control.

Deśāvadhi - देशावधि - Partial visual knowledge.

Deśanā - देशना - Instruction.

Deśanā labdhi - देशना लब्धि - Precept attainment.

देशना लब्धि – With the changed disposition Jīva may have the good fortune to obtain a master who would instruct him in the path. This instruction may lead to the removal of ignorance and error and to the acquisition of Jñāna. This may gaurantee progress for the Jīva along the rungs of spiritual ladder. This good fortune of obtaining instruction is Upadeśa Labdhi or deśanā labdhi.

DeśonapūrvaKoṭi - देशोनपूर्वकोटि $84 \times 10^5 \times 84 \times 10^5 \times 10^7$ - minus eight years.

Deva - देव - Celestial being.

Devas - देव - The celestial beings (devas) are those who roam freely and derive pleasure in several parts of the terrestrial world, the mountains and the oceans surrounding them, on the rise of karmas leading to the celestial state. They are endowed with magnificence, splendour and extraordinary powers. There are four orders of celestial beings. They are the Residential (Bhavan vāsī), the Peripatetic (Vyantara), the Stellar (Jyotiska) and the heavenly (Vaimanika) beings. S-4/1.

देवपूजा – Devapūja - By worshipping deity as one worships heroes, by meditating upon the attributes, the same attributes tend to become manifest in us.

It is a rule that man's thoughts take the tinge of the things towards which his thoughts are directed and by thinking of the attributes of diety, man's condition is improved and his spiritual nature is developed and he ultimately reaches the stage where he begins to realise that the attributes of deity are also his attributes. Attributes latent in man; but that owing to worldly desiresand aversions these divine qualities are obscured in man. So that while external deity neither gives anything to anybody nor takes away anything from anybody, still the worship of deity is a means whereby one's own spiritual nature can be developed and it is therefore most beneficial to worship deity in this sense.

Devatva - देवत्व – The very essence of divinity consists in the sense of freedom. The gods alone are truly free ! They have no work left to be done; there are no worries; no anxieties, to mar their immeasurable peace. No private loves and hatreds remain to sway them now in one way and again in another. They are at all times filled with such happiness that cannot be described in words. And it is not that they have taken a leap in the dark or bought a pig in a poke. They have deliberately worked for their ideal and status, life after life, steadfastly and with unswerving fidelity. They could have gone back at any time, if they did not know that happiness lay that way. As a matter of fact, ascetics feel such joy, when on the higher rungs of the ladder, that they cheerfully endure all kinds of sufferings to attain to it finally. Pure spirit is very different kind of substance from matter and flesh. It needs no healthy exercises to keep itself fit. It needs no food, nor does it ever feel miserable or bored.

Devakulikā - देवकुलिका – Surrounding chapel, small shrine, Subsidiary shrine facing 'bhamti.'

Deva āyu - देव आयु - Divine age.

Devacchandaka - देवच्छन्दक – The dias of jewel.

Devagati - देवगति - Celestial form, Celestial state of existince, Divine life course.

Devagati prāyogyānupūrvī - देवगति प्रायोग्यानुपूर्वी – Transmigrating force tending to celestial state.

Deva koṣṭha - देव कोष्ठ - Niche - containing image. Bracket.

Deva mūḍhatā - देवमूढ़ता - Devotion to false divinity, Common follies.

Devī - devatā - देवी – देवता – Pantheon.

Devatābhāsa - देवताभास – False deity.

Devavimāna - देवविमान - Celestial place.

Devī kathā - देवी-कथा - Goddess gossip.

Digambara - दिगम्बर - A sect of jainas, sky clad, possessionless, naked jain monk.

दिगम्बर - (Digamberas) - The ideal ascetics of this sect are naked. They possess a small bunch of peacock feathers (piccha) for the purpose of delicately moving aside living insects etc. If there be any before sitting on a ground or a plank. They also carry a kamandalu or a kind of wooden pot for water which they carry when they go out to answer the calls of nature. They take food only once by the use of their palms joined together to serve as a plate.

दिगम्बर श्वेताम्बर मतभेद (Difference between Śveltāmbaras and Digambaras) - The principal writers who have contributed to the philosophical literature of Jainism fall in two distinct lines, that of the Śvetāmbaras and that of the Digambaras. While the Digambaras insist upon nudity as essential in ascetic life, and question the authenticity of the canonical works, recognised by the Śvetāmbaras, and while they are divided in the matter of certain miscellaneous dogmas such as the possibility of spiritual emancipation of women there is no important difference in their plilosphical tenets. And yet the two traditions run in separate lines, the writers of one sect rarely quoting or referring to those of the other.

Digpāla - दिग्पाल - Lords of the quarter.

Dik - दिक् - Space, Facade.

Diśā - vidiśā - दिशा - विदिशा - Direction, Extra direction.

Divasa - दिवस - Time which is equal to thirty muhūrtas.

Divasa pṛthaktva - दिवस पृथक्त्व 3-9, days, day separation.

Divyadhvani - दिव्य ध्वनि - Omniscient revelation in the form of oṁkāra sound, divine voice, miraculous divine sound forming omniscient's preachings.

Dīkṣā - दीक्षा - Initiation.

Dīkṣita - दीक्षित - Initiated.

दीक्षित - (**Dīkṣita**) - Dīsksita is not one who kills goats and other animals in sacrifices, but one whose daily sacrifice. consists in friendliness towards all creatures. Y.C.P. 421.

Dīna - दीन - Forlorn.

Dīnatā - दीनता - Wretchedness.

दीपावली — (Deepāvali) - A clear cut record is available that the Nirvāṇa of lord Mahāvīra took place in that last quarter of the night of the Caturdaśi of kṛṣṇapaksa of the month of Kārtika, i.e., in the early hours of the Amāvasyā; and both gods and men celebrated this occasion as the Dipāvalī festival.

Dīpta taporddhi - दीप्त तपो ऋद्धि - Acquisition of great radiance of the body and of the power of great endurance.

Dīpti - दीप्ति - Effulgence.

Dīrghadarśī - दीर्घदर्शी - Far sighted.

Dīrgha vṛttākāra - दीर्घवृत्ताकार - elliptical.

Doṣa - दोष - Fallacy, Defects.

Do ṭhappe - दो ठप्पे - Double die struck.

Dravyatva - द्रव्यत्व - Fluidity.

Doṣanirghātana vinaya - दोषनिर्घातन-विनय - Discipline qua eradication of passions.

Doṣādhāna - दोषाधान - Slandering.

Dṛṣṭā - दृष्टा - Witness.

Dṛṣṭānta - दृष्टान्त - Example, familiar instance.

Dṛṣṭi - दृष्टि - Faith, heresy.

Dṛṣṭivādopadeśikī - दृष्टिवादोपदेशिकी - Backed by spiritual knowledge.

Dṛśya krama - दृश्य क्रम - Observable order.

Dṛśya citra - दृश्यचित्र - Landscape.

Dṛśya kalā - दृश्य कला - Visual art.

Dṛśyamāna - दृश्यमान - Visually.

Drśyamāna dravya - दृश्यमान द्रव्य - Observable fluent.

Dravya - द्रव्य - Substance, Physical, The material factor, Entity, privation or privative, Fluent.

द्रव्य - (Dravya - Substance) - A substance to be that which has attributes and modes. Tattva V. 29.
Substance is that which by nature flows towards its modes. Sarva. P. 153.
A substance has attributes and modes.
A substance is a collection of attributes.

Dravya (द्रव्य) - Substance - That which will be attained by qualities or that which will attain qualities, is a substance. S-1/5.

द्रव्य की परिभाषा – That is called a substance which is endowed with qualities and accompanied by modifications and which is coupled with origination, destruction and permanence without leaving its nature of existence.

द्रव्य की प्रकृति – The nature of substance is existence accompanied by qualities, by its variegated modifications and by origination, destruction and permanence for all the time. Here amongst various characteristics, existence is described as one all comprising characterisitc by the great Jina, when he was clearly propounding the (religious) creed. The Jinas have truly declared that the substance is naturally (and essentially) proved to be existential; and it is as well proved from the scriptures. He who does not accept it, is a false believer.

ध्रौव्य अर्थ के बिना उत्पाद और व्यय संभव नहीं है – There can be no origination without destruction, nor there is destruction without origination; origination and destruction are not possible in the absence of permanent substantiality.

द्रव्य उत्पाद, व्यय तथा ध्रौव्य का आधार है– A substance in fact is ultimately united with the (three) conditions signified by the terms : origination, permanence and destruction at one and the same moment, therefore really speaking, the substance is (the substratum of all the three.)

पर्यायों का उत्पाद विनाश होता है, द्रव्यत्व का कभी विनाश नहीं होता है - in a substance some modification originates and some other passes away; but the substantiality neither originates nor is destroyed.

गुण और पर्याय ही द्रव्य नाम से कहे जाते हैं – The substance, which is not different from its (initial) existence, develops of its own accord some other quality, leaving the one; therefore modifications in qualities are further called the substance.

द्रव्य की स्वयं सत्ता है – If the substance is not an existing entity, it must be either non existing something else than a substance in either case how can it be substance ? therefore the substance is self existent.

द्रव्य क्या है ? That condition, which in fact, forms the nature of the substance, is quality which is not different from its initial existence; that existing entity established in its nature is the substance; this is the doctrine of the Jina.

द्रव्य स्वयं सत्ता है – There is nothing as quality, nor as a modification in the absence of a substance; that substantiality is (a condition) of positive existence; therefore the substance is existence itself.

Dravya (द्रव्य) – Substance - That which exists is a substance. That which has qualities and modes is a substance. S-5/29, 38.

द्रव्य – Substances is the subject of qualities and modifications. Also substance is that in which there are origination, destruction and permanence i.e. origination of a new mode of manifestaltion, destruction of the old previous mode and permanence of the substance; for instance origination of a solar system, destruction of the nebula that it was previously and the continued existance of the substance, permanence of the substance. And then from an ordinary practical point of view, substance is that which performed a special action, which is not performed by any other thing, but this would only apply to some particular substance thought of. The Jain Phiosophy recognises six kinds of substances. Their names are as follows :-

1. Dharmāstikāya.
2. Adharmāstikāya.
3. Ākāśāstikāya.
4. Pudgalāstikāya.
5. Jīvāstikāya.
6. Kāla.

Dharmāstikāya is that substance which is the accompanying cause of the motion of moving things and beings. The accompanying cause is nesessary for the motion, without the accompanying cause there could not be any motion. Vibration would be explained by this substance.

Adharmāstikāya - is the accompanying cause of the stationary states of things and beings that are not moving or that are resting in the sense of not moving.

Ākāśastikāya is that substance which acts as a receptacle of all other substances and this is not a kind of thing that needs to be contained It may be called space.

Pudgalāstikāya - is that substance the nature of which is such that its qualities, colour etc., increase and decrease. Here the real substance is the atom, but not in the theosophical sense : The real substance is the ultimate indivisible atom. Matter in all forms is made up of atoms, but the atom is not made up of other units, is not a mixture of other things. The atom is minute; it is permanent, it has no pradeśas (indivisible, inseparable parts).

Jīvāstikāya is that substance whose characteristic is "Cetanā" (Sentience, conciousness, awareness, knowledge). Each of the above five real things is a collection of indivisible inseparable parts (Astikāya).

Kāla (Time) It is only called a substance for a matter of convenience, it is only figuratively a substance. Really, time is the modification and a paticular modification only. It is that modification which enables us to know the oldness or newness, the anteriority or posteriority of a thing or being and especially this modfication is common to all the five substances, while it is very difficult to find other modifications that are common to all substances. Time is the duration of the states of substances. It is only by attribution a substance, from the practical point of view.*

Note - This definition is from the vyavahāra or practical point of view. From the Niścaya or real point of view, kāla is a substance, like Dharma and Adharma; it is substance, which is the cause of time. Why should things change at all, why any newness or oldness, why

a succession of events at all. This is all due to the substance called Time absolue. It is a positive substance, which occasions all change, and which brings about the idea of time to us. It is of course indivisible; but the kevalaj ñ ānin, the Arhat, the adept with complete perfect wisdom actually realizes time; with its infinite atoms covering the whole infinity of space and bringing about all changes in space.

छ: द्रव्यों के प्रदेश – In jīva and in Dharma and Adharma, the Pradeśas are innumerable, in Ākāśa (the pradeśas are) infinite and in that which has form (viz. Pudgala) (these are) of three kinds (viz. numerable, innumerable and infinite). Kāla (Time) has one (Prade śa). Thefefore, it is not (called) Kāya. Dr. 25.

द्रव्यबन्ध – On account of this disposition there results the settling in the Karmic matter on the Jīva. This is objective bondage or Dravya Bandha.

द्रव्य कर्म तथा भाव कर्म – Karmas are generaly to be of two sorts - Dravya karmas and bhāva karmas. For example, the existence of a pot in the mind of a potter may be said to be a Bhāva karma, while the material existence of the pot perceptible by our senses is known to be a Dravya karma. Now, the potter is directly the cause of the Bhāva - Karma, and that Bhāvakarma again is the cause of the Dravya karma. It should, therefore be remembered that according to niścaya naya the potter is the agent of the Bhāva karma (the pot existing in idea), and according to vyavahāra naya, that of the Dravya karma (the pot perceptible by us).

Dr. 25.

Dravya liṅga - द्रव्य लिङ्ग - External appearance, Physical sign, Cycle of matter.

Dravya parivartana - द्रव्य परिवर्तन - Matter cycle.

Dravya pramāṇa - द्रव्य प्रमाण - Fluent measure.

Dravya prāṇa - द्रव्य प्राण - Material vitalities.

Dravyatva - द्रव्यत्व - Substancehood, Substantiality, Substanceness.

Dravya puṇya - द्रव्य पुण्य - Objective virtue.

Dravya pūja - द्रव्य पूजा - Physical worship.

Dravya bandha - द्रव्य बन्ध - Objective bondage.

Dravya mana - द्रव्य मन - The mind qua substance.

Dravya mokṣa - द्रव्यमोक्ष - Actual separation of the karmas.

Dravya mokṣa - द्रव्यमोक्ष - The absolute annihilation of karmic matter and the liberation of jīva from the physical substance is the objective mokṣa or Dravya mokṣa.

Dravya mokṣa - द्रव्य मोक्ष - When a jīva (soul) being rid of the four Ghātia and being equipped with absolute repulsiveness to karmas succees in eradicating the remaining Karmas, then he becomes freed from Vedaniya and Ayu and finally from nāma and gotra. This eradication of the latter four Karmas means absolute and complete mokṣa or Dravya mokṣa.

Dravya nikṣepa - द्रव्य निक्षेप - Installation by substance.

Dravya pāpa - द्रव्य पाप - As the result of this there is karmic matter of dravya pāpa whose nature is vi ous.

Dravya parivartana - द्रव्य परिवर्तन - Cycle of matter.

Dravya - paryāya - द्रव्य पर्याय - Substance cum mode.

Dravya puṇya - द्रव्य पुण्य - As conditioned by this there is the corresponding objective righteousness of Karmic matter or Dravya Puṇya.

Dravya puṇya - द्रव्य पुण्य - The Karmic matter facilitating the purity of heart.

Dravya saṁvara - द्रव्य संवर - Obstruction of karmic inflow.

Dravya śakti - द्रव्य-शक्ति - Substantial capacity.

Dravya viśeṣa - द्रव्य विशेष - Excellence of the thing given.

Dravyayoga - Objective vibration i.e. the actual vibrating of the spatial units (prade's a) of soul.

Dravyātmaka - द्रव्यात्मक - Objective.

Dravyārthikanaya - द्रयार्थिकनय - Object based naya. The aspect of substance, Stand point of substance, Real aspect standpoint.

Dravyārthika naya - (द्रव्यार्थिक नय) - Standpoint of substance. It refers to the general attributes of a substance.

Dravyāsrava - द्रव्यास्रव - Karmic inflow, Objective influx, Physical current of karmas.

द्रव्यास्रव – That influx of matter which causes jñānāvarnīya etc. is to be known as Dravyāsrava as called by the Jina and possessing many varieties. Dr. 31.

Dravyāsrava - द्रव्यास्रव - As the concomitant of these effective states Karmic matter flows in towards the soul, which flowing is Drayāsrava or the physical current of Karmas.

Dravyātmā - द्रव्यात्मा - Jīva and Ajīva both are substances, hence are called Dravyātmā.

Dravyendriya - द्रव्येन्द्रिय - Physical sense, Sense *qua substance*.

Dravyendriya - द्रव्येन्द्रिय - The substance sense organ.

Dravyendriya - द्रव्येन्द्रिय - The objective sense is the physical organ formed by the operation of the body making karma.

Dṛṣṭa - दृष्ट - Perceived.

Dṛṣṭānta - दृष्टान्त - Example.

Dṛṣṭāntābhāsa - दृष्टान्ताभास - False example.

Dṛṣṭiviṣa ṛddhi - दृष्टिविष ऋद्धि - Destroying with a mere look, where a mere glance suffices to destroy the effectivity of a poison.

Dravyatva - द्रव्यत्व - Substantiality.

Dravyayoga - द्रव्य योग - Objective vibration.

Duhkha - दु:ख - Suffering, Unhappiness, Pain.

Duhkh (दु:ख) - Feeling of pain.

Duhkha nirodha - दु:ख निरोध - Cessation of sorrow.

Duhkha nirodhagāminī pratipadā - दुखनिरोधगामिनी प्रतिपदा - Path leading to the cessation of sorrow.

Duhkhadāyaka - दु:खदायक - Pain incarnate.

Duhkharūpa - दु:खरूप - Irksome, Disastrous.

Duhkhahānatā - दु:खहानता - End of suffering.

Duhkha samūdaya - दु:खसमुदय Causal chain of sorrow.

Duhkhaswarūpa - दुःखस्वरूप - Irksome.

Duhpakva - दुःपक्व - Articles not well cooked or digested.

Duhkhī - दुःखी - Afflicted.

Duhpakvāhāra - दुःपक्वाहार - Ill cooked food.

Durbhaga nāma karma - दुर्भग नाम कर्म - That on the rise of which others are displeased with one, even though one is endowed with lovely form etc. is the name - Karma of disagreeableness. S-8/11.

दुर्विनीत - (Durvinīta) - Durvinīta was the son of Avinīta. He was a very remarkable sovereign among the Gangas and was a good Jaina. It is said that the celebrated Jaina grammarian Pūjyapāda was his spiritual guru. He ruled so efficiently that his reign "Marked a transition from a grey lifeless period to one that teemed with exuberance of life. The potitical conditions were considerably altered and the rigid orthodoxy gave way to a liberal cosmopolitanism. "Durvinīta was not only a great soldier and conqueror but he was also a great scholar and patron of learning and piety. In short he was one of the great south Indian monarchs, who deserves an honoured place in Indian hisotry A. 76-77.

Duhśruti - दुःश्रुति - False scriptures. Hearing evil.

Duhsvara - दुस्वर - Ill sounding voice, harsh voice.

Duhsvara nāma Kamra - दुःस्वर नाम कर्म - The opposite of pleasing voice is the name karma of harsh voice. S-8/11.

Dūuratah ghrāṇa ṛddhi - दूरतःघ्राण ऋद्धि - Tele ordour prodigy.

Dūratah sparśana ṛddhi - दूरतः स्पर्शन ऋद्धि - Tele contact prodigy.

Dura prakṛṣṭi - दूर प्रकृष्टि - Distant down tract.

Dūrāsvādana ṛddhi - दूरास्वादन ऋद्धि - Teletaste prodigy.

Durbalatā - दुर्बलता - Deterioration.

Durbhaga nāma karma - दुर्भगनामकर्म - Name karma of disagreeableness.

Durdaśā - दुर्दशा - Wretchedness.

Durdānta - दुर्दान्त - Rampant.

Durgama - दुर्गम - Inaccessible.

Durgandha - दुर्गन्ध - Unpleasant smell.

Durguṇa - दुर्गुण - Evil traits.

Durnaya - दुर्नय - False doctrines or systems.

Duṣama kāla - दुषमकाल - Unpleasant period.

Duścitta - दुश्चित्त - Evil intentions.

Duṣpraṇidhāna - दुष्प्रणिधान - Misdirection.

Duṣkṛta - दुष्कृत - Wrong doing.

Duṣṭa vākyānusmaraṇa - दुष्टवाक्यानुस्मरण - Adoption of fallacious reason.

Dūravartī - दूरवर्ती - Remote.

Dūṣaṇa - दूषण - Refutation, Confutation.

Duṣamā duṣamā kāla - दुषमा दुषमा काल - misery misery period.

Duṣamā kāla - दुषमा काल - Misery period.

Duṣamā suṣamā kāla - दुषमा सुषमा काल - Misery pleasant period.

Dū ṣaṇ ābhāsa - दूषणाभास - False confutation.

Dū ṣaṇa and Dū ṣaṇ ābhāsa - दूषण और दूषणाभास - Dū ṣaṇa (Refutation is the pointing out of the aforesaid fallacies in the reasoning of an opponent, but it is called a sembalance of a refutation (Dū ṣaṇ ābhāsa), when the reasoning is really devoid of defects.
N. 26.

Dū ta doṣa - दूत दोष - Obtaining food by carrying messages.

Dvaita - द्वैत - Dual.

Dvandva - द्वन्द्व - Aggregative compound.

Dvayaṇu - द्वयणु - A molecule of two atoms.

Dvāra - द्वार - Vignette.

Dvāramaṇ ḍapa - द्वारमण्डप - Vestibule, Porch.

Dvāra śākhā - द्वार शाखा - Door jambs.

Dvāra stambha - द्वार स्तम्भ - Jamb.

Dveṣa - द्वेष - A version, The unpleasant experience of aversion, Antipathy, The pair of anger and pride.

Dvigu - द्विगु - Numeral compound.

Dvitala - द्वितल - Two storeyed.

Dvit ī ya saṁgraha kṛ ṣ ṭi - द्वितीय संग्रह कृष्टि - Second collection tract.

Dvit ī ya sthiti - द्वितीय स्थिति - Second life time.

Doṣa - दोष - Vice, fault, dislike.

Doṣa kṣaya - दोष क्षय - Complete destruction of all defects i.e. Rāga and dveṣa.

Dvicarama - द्विचरम - Deva with two final births.

Dvicarama (द्विचरमं) - Those who take two human births are called dvicaramas. They come as men without any fall in their right faith. They practise restraint as saints and are born again in Vijaya etc. Again they come down, are born as men and attain liberation. Hence they are described as of two births.
S-4/26.

Dv ī ndriya - (द्वीन्द्रिय) - That which has two senses is called two sensed.
S-2/14.

Dvir ū pavarga - द्विरूपवर्ग - Dyadic square.

Dvir ū paghana - द्विरूपघन- Dyadic cube.

Dvir ū paghan āghana - द्विरूप घनाघन - Dyadic cube Non cube.

Dvir ū pa vargadh ārā - द्विरूप वर्गधारा - Dyadic square sequence.

Dvisṭhatva - द्विष्ठत्व - Duality.

Dvit ī yopaśama śamyaktva - द्वितीयोप-शम सम्यक्त्व - Second subsidential right belief.

Dv ī pa - द्वीप - Isle, Island, continent surrounded by sea.

ध् (Dh)

Dhaḍa - धड़ - Torso.

Dhammilla - धम्मिल्ल - Bun shaped.

Dhana - धन - consists of wealth such as cows.

Dhana rāśi - धन राशि - Positive set.

Dhanuṣa - धनुष - Arc.

Dhanuṣa pṛṣṭha - धनुष पृष्ठ - Arc surface.

Dharma cakra - धर्मचक्र - The wheel of law.

Dharaṇa - धरण - Beam, Lintel.

Dharaṇendra - धरणेन्द्र - Protecting deity of Tīrthaṁkara Pārsva himself; The lord of nāgas.

Dharaṇa and bhūtānanda - धरण तथा भूतानन्द - These are two lords of Nāgakumāras. S-4/4.

Dhārīdāra - धारीदार - Ribbed.

Dharma - धर्म - Virtue - That which takes one to the desired goal is virtue. S-9/2.

धर्म (Dharma - religion) - That which inculcates kindness to all creatures is Dharma. Yas. 246.

Dharma (धर्म) - Virtue or duty - Supreme forbearance, modesty, straight forwardness, Purity, truthfulness, self restraint, austerity, renunciation, Non attachment and celibacy constitue virtue or duty. T. 9/6.

Dharma - धर्म - attribute, Discrete elements, Religion, Duty, Merit, A kind of substance, Component elements, Principle of motion, That which includes kindness to all creatures, atributes, Phenomena, Property, Unsubstantiality of things, virtue, Predicate, Doctrine.

Dharma dravya - धर्मद्रव्य - Medium of motion, Aethor fluent

Dharma saṁnyāsa - धर्मसंन्यास - That yoga which is accompanied by the dissociation of all acquired virtues.

Dharma dhyāna - धर्मध्यान - Spiritual contemplations.

Dharma karttā - धर्मकर्त्ता - The promulgator of the law.

Dharma lakṣaṇa - धर्मलक्षण - Efficiency movement.

Dharma prabhāvanā - धर्मप्रभावना - Proclaim in the dharma.

Dharmasthāna - धर्मस्थान - The place for performing rituals.

Dharma svabhāva - धर्मस्वभाव - The real essence of an element.

Dharmasvākhyāta tattva - धर्मस्वाख्यात तत्त्व - Truth proclaimed by religion.

Dharmātmā - धर्मात्मा - Holy personage.

धर्मास्तिकाय — Dharmāstikāya is devoid of qualities of taste, colour, smell sound and contact. It pervades the whole world, it is continuous because of inseparability; has extension because of its co-existensiveness with space. Though in reality of ekpradeśa yet in Vyavahāra is of many pradeśas. Because it has the infinite manifestations of the incorporeal nature Agurulaghu and because of its dialectic nature of persistence through appearance and disappearance it is a real existence. It self being unaffected by movement it conditions the motion of those that can move, matter and life.

Just as water itself being indifferent or neutral, is the condition of movement of fishes so Dharma itself non-motive, is the sine qua non of motion of Jīvas and pudglas.

Dharmāstikāya does not move itself nor effect motion in other things. But it forms the condition of motion in living and non living things.

Dharmin - धर्मिन् - The abode, Subject, substrates.

Dharomopadeśa - धर्मोपदेश - Preaching.

Dhāraṇā - धारणा - Retention, Recollection.

Dhāraṇā (धारणा) - Retention is the cause of unforgetfulness. For instance; This is the same crane which I saw this morning. S-1/15.

Dharmopadeśa - धर्मोपदेश - Preaching is narrating moral stories etc. S-9/25.

Dharmya - धर्म्य - Virtuous concentration.

Dharmya - धर्म्य - The virtuous (righteous).

Dhārāvāhī jñāna - धारावाही ज्ञान - Series of repeating cognitions.

Dhātṛ doṣa - धातृदोष - Obtaining food by teaching how to look after children.

Dhātu - धातु - Metal.

Dhānya - धान्य - Denotes corn such as rice, wheat etc.

Dhīratā - धीरता - Fortitude.

Dhrauvya - ध्रौव्य - Continuity, Eternity, Permanence, Immutability, Indestructabiltiy.

Dhrauvya (ध्रौव्य) - Permanence. As there is no annihilation or origination of this inherent nature or quality it is lasting, that is permanent. The quality of being permanent is permanence. For instance, clay continues to exist in the lump, the picher and its broken parts. S-5/30.

Dhruva - ध्रुव - Constant, Permanent, Eternal.

The essential nature of substance which undergoes development and which makes both utpad and Vyaya simultaneously possible.

Dhruva (ध्रुव) Dhruva is continual cognition of an object as it really is.

Dhruva udayī - ध्रुव उदयी - Eternal rising

Dhruva avagraha - ध्रुव अवग्रह - Lasting apprehension.

Dhruva śūnya vargaṇā - ध्रुव शून्य वर्गणा - Fixed indifferent molecule, Eternal vacuum variform.

Dhruva vṛddhi - ध्रुव वृद्धि - Constant increase.

Dhruvīya rekhā - ध्रुवीय रेखा - Axical line.

Dhūmara doṣa - धूम्र दोष - Condemning what one eats.

Dhūmra pātra - धूम्रपात्र - Incense burner, Incense vase.

Dhūmraprabhā (धूम्रप्रभा) - The earth which has the colour of smoke is Dhūmraprabhā. S-3/1.

Dhvaja daṇḍa - ध्वज दण्ड - Flag staff.

Dhvāna - ध्वान - Range.

Dhyāna - ध्यान - Concentration, Meditation.

Dhyāna - ध्यान - Meditation - Concentration of thought on one particular object is meditation. In the case of a person with the best physical structure or constitution it extends up to one muhūrta.

Dhyāna - ध्यान - Checking the ramblings of mind is meditation. S-9/20.

ध्यान का समय (The period of dhyāna)- The Jainas believe that the mind can not remain concentrated on a particular object for more than a muhūrta (forty eight minutes). Of course, it can reconcentrate upon the same object after the period. This is true in the case of the imperfect beings (chadmāsthā). But in the case of those who have achieved omniscience, the problem of concentration of mind doesnot arise at all. The

omniscient need not apply his mind and think. It is therefore held that in case of omniscient, the function of dhyāna is to stop his physical activity, both gross and subtle, during the last few moments of his worldly existence which are immediately followed by final emancipation. Total stoppage of activity leads to the total stoppage of the inflow of new karmic matter and the soul, on the total dissociation, during the few moments, of all karmic matter bound in the past attains final emancipation. S.J.P. 282.

धर्मध्यान हेतु पूर्वकांक्षित अभ्यास – The prerequisite practices for dharma dhyāna). Jinabhadra expounds four pxrequisite practices for Dharmadhyāna- (1) The regular study for the achievement of steadiness and purification of the mind. (2) The Purification of the attitude (darśana) for the sake of removing the delusion. (3) The right conduct (cāritra) for the purpose of stopping the inflow of new karmic matter and the destruction of the accumulated one, and (4) non-attachment (vairāgya) for acquiring steadfastness - for qualifying oneself for dharma-dhyāna.

Dhyānaśataka 30-34 35-36.

ध्यान का स्थान (place for concentration) - For the beginner it is necessary that he should select a lonely place for his concentration. For those who have achieved control over themselves by the practice of the four factors, there is no necessity of selection of place. One can attain the highest state of concentration in any place at any time and in any posture. Dhyānaśataka 35-36.

ध्यान के लिए आसन (Posture for concentration) - One may select any posture (āsana) according to one's convenience.

धर्मध्यान के लिए गुणस्थान (The state of spiritual development for dharma-dhyāna) - The Dharma dhyāna is possible only in the seventh stage where there is absolute absence of spiritual inertia (pramāda) and the full expression of self control, on in the still higher stages up to the twelfth.

Dhyānaśataka 63. Tattvārtha IX 37-8. According to Akalaṁka this Dhyāna is possible from the fourth up to seventh stage. The ground given is that when the soul has attained right vision (samyaktva) in the fourth stage there is no reason why it should not be capable of this dhyāna. This Dhyāna is not possible in the eigth and the higher stages because it is held that it is not possible in either of two laders (śreṇis). S.J.P. 284.

प्राणायाम – **Prāṇāyāma** - breath - control.

प्रत्याहार – **Pratyāhāra** - withdrawl of the mind.

समरसीभाव – **Samarasībhāva**. State of equality

एकीकरण – **Ekīkaraṇa** - Unification.

शुभचन्द्र के अनुसार चार प्रकार का ध्यान – (Four types of Dhyāna according to śubhacandra) - Śubhacandra records four types of Dhyāna viz. Piṇḍastha, Padastha, rūpastha and rūpātīta.

Jñānārṇava XXXVII-XL.

पिण्डस्थ ध्यान - (*Piṇḍastha dhyāna*) - In the piṇḍastha, one is required to concentrate upon five imaginary objects in the following way (1) One should imagine a vast ocean as big as the world inhabited by animal life (tiryagloka) with a thousand - petalled golden lotus

as big as the Jambūdvīpa. He should then imagine himself comfortably seated on white throne situated on the lotus. Then he should imagine himself as getting ready to destroy all the karmas. This is called Prathivī dhāraṇā (2) Then follows the āgneye dhāraṇā wherein he is required to imagine fire rising up from the mantric syllables in a lotus situated in the navel and burning the eightpetalled lotus situated in the heart, representing the eight Karmas. Then he should imagine fire situated outside and burning the external body as well as the lotus situated in the navel. When all these are burnt to ashes the fire is automatically extinguished (3) After this has taken place one is to imagine a devastating whirlwind which carries away all the ashes left by the fire. This is śvasana dhāranā. (4) Then follows the varuṇī Dhāraṇā wherein one is to imagine heavy rainfall which is to wash away all the remaining ashes of the consumed body (5) Then follows the fifth dhāraṇā called tattvarūpavatī wherein the yogin imagines himself as devoid of the seven elements, as possessed of a lustre as pure as the full moon, and as great as the omniscient.

Jñānārṇava XXXVII 28.

पदस्थ ध्यान – In padastha one is required to practise concentration with the help of māntric syllables. Śubhacandra mentions a number of processes of such concentration with the help of mantras (incantation) and refers to many supernormal powers achieved by the practice of such processes. S.J.P. 289.

रूपस्थ ध्यान – In the Rūpastha one is required to concentrate his mind on the omniscient arhats with all their glory and extraordinary powers and thus seek inspiration for spiritual endeavour.

रूपातीत ध्यान – In the Rūpātīta one is to meditate upon the self as full of consciousness and bliss, pure and formless, supreme and infallible.

S.J.P. 289.

योग (Yoga) - Yoga is the cause of final emancipation and consists in the three fold jewels of right knowledge, right attitude and right conduct.

Yogaśāstra - 1/15.

चार प्रकार की मानसिक दशायें – (Four kinds of mental states) - Hemacandra distinguishes four kinds of mental states viz. scattered (vikṣipta), Scatteredcum-collected(Yātāyāta), collected (śliṣta) and merged (sulina). The scattered mind is ever restless. The scattered-cum-collected can sometimes concentrate itself and experience spiritual Joy. The third kind is capable of greater concentration and spritual Joy. The mind reaches the fourth state when it becomes perfectly steady and enjoys supreme bliss.

Yogaśāstra XII/4, XII/6.

शुक्लध्यान की दशायें (The conditions of śukla dhyāna) Forbearance, humility, straight forwardness and freedom from greed are the conditions of śukla dhyāna.

Dhyānaśataka, 69.

धर्मध्यान तथा शुक्लध्यान – In the dharma dhyāna, the mind concentrates upon the general features of worldly existince. But in the śukla-dhyāna, the mind gradually shortens its field of concentration. The mind concentrates upon atom and becomes steady and motion-

less. And on the attainment of omniscience, the functions of mind are completely annihilated.

Dhyānaśataka - 70.

Dharmya dhyāna - धर्म्य ध्यान - The contemplation of objects of revelation, misfortne or calamity, fruition of Karmas and structure of the universl is virtuous concentration. S-9/36.

धर्मध्यान के भेद - Dharma dhyāna is of the following ten kinds, namely :- S.D. 30.

(1) अपायविचय - Respecting the refraining from evil deeds - "how shall I resist evil ?"

(2) उपाय विचय - Upāya vicaya - Respecting the doing of meritorious works - "how shall I perform good deeds ?"

(3) जीव विचय - Jīva vicaya - Respecting the nature of the soul.

(4) अजीव विचय - Ajīva vicaya - Respecting the nature of karmas;

(5) विपाक विचय - Vipāka vicaya - Respecting the fruition of karmas.

(6) विराग विचय (Virāga vicaya - Respecting things which engender the spirit of vairāgya (sense of detachment);

(7) भाव विचय - Bhāva vicaya - Respecting transmigration;

(8)संस्थानविचय - Saṁsthānavicaya - Respecting the nature of the universe and the conditions of life therein.

(9) आज्ञा विचय - Ajñā vicaya - Respecting the teaching of scripture;

(10) हेतु विचय - Hetu vicaya - Respecting the element of contradiction in the written word of law which should be reconciled intellectually.

ध्यान के दो भेद (Two divisions of meditation) - Somadeva mentions two broad divisions of meditation, Sabījadhyāna (सबीजध्यान) and abījadhyāna (अबीज ध्यान).

In sabījadhyāna the mind is like a lamp, unshaken by the gusts of external and internal delusion and cheers up at the sight of the truth.

In abījadhyāna the mental current reaches a stage when it becomes devoid of conscious thought, and the self sparkles within itself. Y.C.P. 391.

ध्यान के अभ्यास का उपदेश - Because by the rule a sage gets both the (vyavahāra and niścaya) causesof liberation by meditation, therefore (all of) you practise meditation with careful mind.

Dr. 47.

ध्यान करने वाले पुरुष का लक्षण - To succeed in the practice of meditation, one must be free from all disturbing feelings. He should neither be attracted to pleasant objects nor repulsed by unpleasant objects. He should be indifferent to everything, may it be beneficial or harmful. By this means, he would be able to fix his soul upon itself, as the calmness of his mind would remain undisturbed through the disappearance of disturbances arising from attachment and aversion. Dr. 48.

Raudradhyāna - रौद्र ध्यान - Cruel concentration.

Dharmya dhyāna - धर्म्यध्यान - Righteous concentration.

Śukla dhyāna - शुक्लध्यान - Genuine concentration.

Arta dhyāna - आर्त्तध्यान - Painful concentration.

Dhyāna magna - ध्यानमग्न - Contemplative.

Dhyātā - ध्याता - Concentrator.

ध्येय – (Dhyeya) - In the primary stage of meditation it is necessary to think of objects other than the ego. e.g., the five Parmeṣṭhis etc. to steady the mind. When the mind becomes steady by constant practice, we can arrive at the second stage, when we meditate on the soul itself. This is real meditation. In this stage one is void of the ten kinds of external possessions and fourteen kinds of internal hindrances belonging to the mind. The external possessions are lands, houses, gold, silver, wealth, rice, male and female servants, metals other than gold and sliver, and utensils. A person immersed in meditation does not at all care about the attainment of all or any of these worldly possessions. At the same time, he is bereft of delusion, knowledge of three kinds of sexes, laughter, attachment, aversion, sorrow, fear, hatred, anger, pride, illusion and greed.

Dr. P. 120. Brahmadevaś commentary.

Dhyeya - ध्येय - The Subject of meditation.

न् (N)

Nabho-Vergaṇā - नभोवर्गणा - Sphere molecule, sky variform.

Nagnatva - नग्नत्व - Nudity.

नग्नत्व – (Nagnatva - nudity) Nudity is natural and it is colthing that is artificial; One is nude at birth and during childhood and at the time of enjoying physical comforts. Śiva is nude and so is the recluse who cuts off the tuft of hair on his head. If nudity is objectionable, why is the cow honoured everyday ? It is sinful and harmful objects that are inauspicious; if sages, devoted to the good of all sentient beings and purified by knowledge, meditation and austerities, are an inauspicious sight, what else can be auspicious in the world?

Yas. P. 328.

Naigama - नैगम - Figurative.

Naigamanaya - नैगम नय - Intentional stand point.

Nairantarya - नैरन्तर्य - Continuousness.

Nairātmyavāda - नैरात्म्यवाद - The doctrine of subtleness or no substance or substanceless.

नैषेधिकी क्रिया - (**Naiṣedhikī kriyā**) - On the completion of the ṇecessary act when a monk returns to his abode, he has to be aware that he has completed the duty. This is technically called Naiṣedhikī kriyā).

Uttarādhyayan Bṛahadvṛtti P 534.

Naiṣṭhika - नैष्ठिक - Qualified.

Naivedya pūjā - नैवेद्य पूजा - Offering of food.

Nakṣatra - नक्षत्र - Constellation.

Nakhākāra kināri - नखाकार किनारी - Edge.

Nakula - नकुल - Mongoose.

Namratā - नम्रता - Humility.

Navadhā bhakti (नवधा भक्ति) The nine fold method of showing respect to a saint consists in (I) prostrating oneself at his feet (II) Offering him a high seat (III) Washing his feet and applying the 'washing' to one's forehead, in taken to reverence (IV) Worshipping him

(V) Saluting him (IV-VIII) preserving one's own mind, speech and body in a state of purity (IX) offering him pure suitable food.

Nānā guṇahāni - नाना गुणहानि - Various geometric regressions.

Nānāyoga duguṇa vṛddhihāni sthānāntara - नानायोग दुगुण वृद्धि हानि स्थानान्तर - Various volution twice increase decrease transfer.

Nālī - नाली - 24 minutes, 1/2 Muhūrta

Trasanālī - त्रसनाली - Channel for the mobile bios.

Nāma karma - नामकर्म - Genetic code functional.

Nāma nikṣepa - नाम निक्षेप - Domination installion.

Nāma karma prakṛti - नामकर्मप्रकृति - Genetic code Configuration.

Nandana vanā - नन्दन वन a forest well known for its beauty, said to be located between mount Meru and devakuru.

नन्दवर्द्धन (Nandavarddana) - Among the Nandas king Nandavarddana was a great monarch. With his huge army he conquerred Kalinga and the most of upper India. He was a great hero who attacked the Persian garrisons on the N.W. Frontier and liberated India from their yoke. He was a patron of Jainism.

Nandipada - नन्दिपद - Taurine.

Nandīśvara dvīpa - नन्दीश्वर द्वीप - The last island - Continent of the Jaina Cosmography.

Napuṁsaká - नपुंसक - Eunuch.

Napuṁsaka veda - नपुंसक वेद - Neuter sex, common sex.

Naraka - नरक - Hell, infernal abode.

नरक (Naraka- Hells) As per the Jaina view of cosmos, there are seven hells as follows. (1) Ratnaprabhā (2) Śarkarāprabhā (3) Valukāprabhā (4) Paṅka Prabhā (5) Dhūmraprabhā (6) Tamaḥprabhā. (7) Mahātamaḥprabhā. Jain stories Vol. II 179.

Narakāntā - नरकान्ता - That which flows through Kesarī's northern archway is the river Narkāntā. S-3/20.

Naraka gati - नरक गति - Hellish form, Hellish life course.

Naraka gati prāyogyānupūrvī - नरकगति प्रायोग्यानुपर्वी - Migratory form tending to infernal existence.

Narakagatyānupūrvī - नरकगत्यानुपूर्वी - Movement of the soul towards the place of infernal birth, Transmigratory force tending to infernal state of existence. Hellish life course premigratory succession.

Nasti - नास्ति - Non existent.

Naisargika guṇa - नैसर्गिक गुण - Internal qualities, Natural traits.

Nasṭa - नष्ट - Perished, A combinatorial method analysis.

Nasṭa bhaṅga - नष्टभंग - A combinatorial method combination.

Nava kevala labdhis (नव केवल-लब्धियाँ) - Nine attainments about the Kevala Jñāna. At the kevalī stage of development the following facts happen to the person

(1) The all peneterating Keval jñāna which is the resut of annihilation of the veil of knowledge.

(2) The all illuminating perception or Kevala darśana or kṣāyika Darśana; which is also the concomitant of the destruction of the veil of perception.

(3) The all merciful attitude of the great spiritual harmony known as kṣāyika Abhaya Dāna.

(4) Even after relinquishing all kinds of good and nourishment, in order to maintain the Śarīra for a time there is the incoming or assimilation of subtle physical priniciples. This is kṣāyika labdhi gain or income after Kṣāyika state.

(5) Then this happy event introduced by Indras such as showing flowers over head is kṣāyika Bhoga. This is the consequence of complete annhilation of Bhogāntarāya karma.

(6) Similarly the introduction of Simhāsana (lion thrones) Chatra, Camara etc. (umbrella etc.) is kṣāyika upabhoga which is the consequence of destruction of Upabhogāntarāya karma.

( ) Then the realisations of omnipotence. Anantavīrya which is the result of complete eradication of Vīryantarāya karma.

(8) Then by this complete destruction of the seven Mūla Prakṛtis (fundamental karmas) happens kṣāyika Samyaktva absolute belief in the true nature of reality.

And finally kṣāyika cāritra. This implies the absolutely self determined thought activity of the pure and perfect person siddha or Arhanta. This thought activity is again the consequence of absolute emancipation from all Upādhis.

सप्त प्रकृतियाँ – The real immediate condition of salvation is the suppression or annihilation of the Sapta Prakṛtis or seven fundamentals.

Nava nava saṁvega - नव नव संवेग – Ever growing fear of a worldly life.

Nava padārtha - नव पदार्थ – Nine fundamentals.

Navaka samaya prabddha - नवक समय प्रबद्ध – Newly instant effective bond.

Nāla maṇḍapa - नाल मण्डप – Same as valanaka or covered stepped entrance.

Nava-raṅga mahāmaṇḍapa - नवरङ्गमहामण्डप – Maha manḍapa with four central and twelve peripheral pillars so arranged as to enclose nine bays.

Navīnīkṛta - नवीनीकृत - Rejuvenated, Renovated.

Navonmeṣa - नवोन्मेष – Innovation.

Naya - नय – Stand point, Partial glimpses, purport, Paralogism.

Naya (नय) – Standpoints - The nayas are the divisions of pramāṇas. Pramāṇa is the source or origin of naya. Accepting knowledge derived from pramāṇa ascertaining one particular state or mode of a substance is naya.

Naya is a partial view.

S-1/6.

नय – A consistent comprehension of a particualr element in reality having many determinants by assigning a proper reason (i.e context) is the naya.

Sarva. P. 78.

Naya (नय) – Naya is the device which is capable of determining truly one of the several characteristics of an object (without contradiction) from a particular point of view. S-1/33.

Nayavāda - नयवाद – The method of standpoints, The theory of standpoints.

Naya - नय – A naya is defined as a particular opinion (अभिप्राय or अभिमत) or a viewpoint - a view point which does

not rule out other different viewpoints and is, there by, expressive of a partial truth (वस्त्वंशग्राही) about an object (वस्तु)- as entertained by a knowing agent (ज्ञातृ). A naya is a particular viewpoint about an object or an event, there being many other view points which do not enter into or interfere with the particular viewpoint under discussion. Although the other viewpoints do not enter into the perspective of the particular viewpoints under discussion they constantly, as it were, attack its frontiers, and await its reconciliation with them in the sphere of a fuller and more valid knowledge which is the sphere of Pramāṇa.

नय की प्रामाणिकता – Vidyānanda attempts an answer to this by employing an analogical argument often repeated by writers since, in which he compares *naya to a part of a sea which is Pramāṇa.* A naya shares the validity, at any rate in some measure of Pramāṇa. But in so for as it is different from the whole - in some sense otherwise the part and the whole become indistinguishable - a naya is invalid. The conclusion implied is a simple one, that a part (नय) is not eschewed by the whole (प्रमाण) that the whole itself would not be but for the combination of such parts; that the part is valid so far as it goes and that it becomes invalid when its partial truth is taken to be the whole truth when it is called a नयाभास or कुनय or दुर्नय.

द्रव्यार्थिक नय – Real aspect.

पर्यायार्थिक नय – Relative aspect.

Śuddha niścaya naya and Aśuddha niścaya naya - **शुद्ध निश्चय नय तथा अशुद्धनिश्चय नय** - Real aspect is subdivided into Śuddha and Aśuddha.

Sadbhūta and Asadbhūta vyavahāra-naya - **सद्भूत तथा असद्भूत व्यवहारनय** - Vyavahāra Naya is divided into - सद्भूत and असद्भूत - Each again determined as उपचरित - and - अनुपचरित Thus we have four kinds of Vyavahāra Naya -
(1) Upacarita sadbhūta (2) Anupacaritasadbhūta (3) Upacarita asadbhūta (4) Anupacarita asadbhūta.

The term Vyavahāra is added to each at the end. These six Nayas are specially employed in the examination of the characteristics of Ātma.

शुद्धनिश्चय नय (Śuddha niścaya naya)- That the soul is identically the same whether in saṁsāra or in Mokṣa because of its intrinsic characterinstics of jñāna and Darśana is a statement according to this Naya.

Aśuddha niścayanaya - **अशुद्धनिश्चय नय**- To believe that the soul is characterised by gross emotions in its sāṁsāric state is true accoring to.

उपचरित सद्भूत व्यवहारनय – The option *that the soul has the chetanā modifica*tion of Matijñāna etc., is true because of the Upacarita Sadbhūta Vyavahāra. That the soul has Matijñāna, is relative and figurative though pertaining to a quality which is in a way real.

Anuparcarita sadbhūta vavahāra-naya- **अनुपचरित सदभूत व्यवहारनय** – That the soul has the modification of kevala Jñāna.

Anupcarita asadbhūta vyavahāranaya - **अनुपचरित असद्भूत व्यवहारनय** – This correspo 'ds to the inseparable accident of the scholastic logic, for example, this is my body. Body is identified with self according to this particular Naya.

Upacartia asadbhūta vyavahāra naya- उपचरित असद्भूत व्यवहारनय - This corresponds to the separable accident of scholastic logic, for example - This is my house, House is identified with the self according to Upacarita asadbhūta Vyavahāranaya.

Dravyārthika naya (द्रव्यार्थिक नय) - Dravya means general or common, a general rule or conformity. That which has these for its object is the general standpoint (Dravyārthika naya)

S-1/33.

Paryāyārthika naya (पर्यायार्थिक नय) Paryāya means particualr, an exception or exclusion that which has these for its object is the stand point of modifications (पर्यायार्थिक नय). S-1/33.

Naigama naya (नैगम नय) - The figurative standpoint takes into account the purpose or intention of something which is not accomplished. For instance, a person who goes equipped with an axe is asked by some one for what purpose he is going. The person replies that he goes to fetch a wooden measure. But at that time the wooden measure is not present. The reference to the wooden measure is based on the mere intention to make it. S-1/33.

Saṁgraha naya - (संग्रहनय) - The synthetic standpoint - The synthetic standpoint is that which comprehends several different modes under one common head through their belonging to the same class. For instance, existence (being), substance, Jār etc. When we speak of existence, all substances charcterized by the word existence or its knowledge and inferred from the sign connecting the word with the idea or knowledge are grouped on the basis of existence in one class without distinction. S-1/33.

Vyavahāra naya (व्यवहार नय) - Analytic stand point. The division of reality or objects comprehended by the syntheitc viewpoint in accordance with the rule is the analytic standpoint. What is the rule ? The rule is that the analysis or division into subclass proceeds in order of succession. This standpoint operates upto the limit beyond which there can be no further division into subclasses. S-1/33.

Ṛjusūtra naya (ऋजुसूत्रनय) - Straight (direct) viewpoint. That which takes into account the staight (persent) condition, is the straight (direct) viewpoint. This viewpoint leaves out the things of the past and future and comprehends the objects that remain in the present, as no practical purpose can be served by things past and things unborn. It confines itself to the present moment. It comprehends only the mode of present moment.

S-1/33.

Śabda naya (शब्द नय) The verbal standpoint. The verbal standpoint is intent on removing the anomalies or irregularities with regard to gender - puṣya. Tārakā and Nakṣatra are of different genders. Yet these are used as substitutes. Irregularities of number are as follows. Jalmy āpah, varsā ṛtuh, Amrā vanam, Vāmā nagaraṁ. In these pairs of wrods one is singular and other is plural. The wage of these as noun and attributive is anormaly of number. Sena parvatae adhivasati is anomaly of case. Here instead of the seventh locative case is used, Other anomalies are anomaly oftime irregularity of person and irregularities in the use of prepositions. S-1/33.

Samabhiruḍha naya (समभिरूढ़ नय) - As it consists of forsaking several mean-

ings, it is called Samabhirudha. Since it gives up the several meanings and becomes current in one important sense, it is called conventional. S-1/33.

Evambhūta naya (एवम्भूत नय) - That which determines or ascertains an object as it is in its persent state or mode is called evambhūta naya or actual stand point. According to this standpoint, a word should be used to denote an object, only when it is in the state which the word connotes. When he issues commands, then only he is lord (Indra). And at that time he is neither consecrator nor worshipper. Only when it goes it is cow, and not when it stands or lies down. Or that which determines a soul by its present mode of knowledge, is the actual standpoint. For example, the soul which cognizes Indra is Indra, and that which cognizes fire is fire. S-1/33.

अर्थनय (Arthanaya) of these the first four are object nayas as their nature is to determine objects. P. 7/44.

शब्दनय (Śabdanaya) The last three are word nayas as they reveal the significations of words. P 7/45.

नयों का विषय (The contents of nayas) The contents of each preceding naya are fuller and fuller and those of each succeding one are more and more limited. The contents of the non-distinguisted which has writhin its scope the existents as well as the non-existents are fuller than those of the generic which reveals only the existents. The contents of the generic which has within its view all the existents are fuller than those of the practical which reveals only some modes of the existents. The scope of the practical which has for its objects the things of the past, the present and the future is wider than that of the straight expressed which considers the things of the present only. The verbal signifies different objects in accordance with the difference intense in tense etc., but the straight expressed indicates the opposite; hence, the scope of the latter is wider. The scope of the 'subtle' which tends to attribute a different meaning to each of the synonyms is smaller than that of the verbal which does quite the different thing. The such like indicates different objects in accordānce with the difference in functioning. The subtle does quite the different thing and its contents are consequently fuller than those of the former. P 7/46-52.

नयवाक्य भी सप्तभङ्गी का अनुसरण करता है - A naya statement also in its application to its object, follows the law of the sevenfold predication, through affirmation and negation. P 7/43.

नय का फल (The fruit of naya) Like that of the Pramāṇa, the immediate fruit of the naya is the destruction of ignorance; so far as the particular aspect of a thing is concerned. As regards its direct fruit, the naya also like Pramāṇa generates a spirit of appropriation or a spirit for avoidance or a spirit of indifference regarding the particular aspect of the thing which is within its scope. Lastly, the naya and its fruit are to be considered both as distinct (in some respects) with each other. P. 538.

प्रमाता (Pramātā) The subject of all forms of valid cognition is the self, as known by direct perception etc.

P. 7/55.

नयवाद तथा सप्तभङ्गी - The Nayas refer to the poets of the thing, whereas the saptabhangī refers to the things as a whole; nayas have relation to analysis,

whereas saptabhaṅgī relates to synthesis; Nayavāda is the analytical method of knowledge, whereas saptabhangī is the synthetical method of knowing a thing. (H. L. Jhaveri's the first principes of the Jaina philosphy, London 1910.) P. 42.

In the commentary of Nyāyāvatāra Siddharṣi observes : "Syādvāda is a corollary of Nayavāda : The latter is analytical and primarily conceptual and the former synthetical and mainly verbal.

Niscaya, Mukhya, Śuddha, Satyārtha, Bhūtārtha or Dravyārthika naya (निश्चय, मुख्य, शुद्ध, सत्यार्थ, भूतार्थ या द्रव्यार्थिक नय-) is that aspect view which thinks from an absolute standpoint unaffected by the influence of surrounding circumastances.

Vyavahāra, Upacāra, Aśuddha, Asatyārtha, Abhūtārtha or Paryāyārthika naya is of the nature of practical point of view.

प्रमाण नय कब होता है ? प्रमाण or the view of the whole truth embraces all the nayas. the nayas become Pramāṇa when syāt is added unto them.

द्रव्यास्तिक तथा पर्यायास्तिक नय – The author of the सन्मति तर्क and its commentary divides the schools of naya into two kinds (1) Dravyāstika and Paryāyāstika i.e. (1) those who believe in substance and (2) those who believe in modes. The first believe in the Principle of unity or permanence, the second in that of diversity or change - corresponding respectively to the two categories of सामान्य and विशेष or to use the language of संमति., संगह (संग्रह) and विसेस (विशेष) [संग्रहविशेषौ द्रव्यपर्यायौ सामान्य विशेष शब्दवाच्यौ - com.] These are the only two fundamental nayas, The other nayas mentioned by other writers being subsidiary varieties of these.

The object of naya (नय का विषय) – A thing conceived from one particular point of view is the object of naya or one sided knowledge. N. 29.

Naigama naya - नैगम नय – Naigama or purpose. That which pertains to निगम or purpose is नैगमनय. It may be said to be the teleological aspect of a continuous activity. When the purpose of the activity is taken to represent the whole series then it is नैगमनय. It is defined in the sūtra अभिनिवृत्तार्थ संकल्पमात्र ग्राही नैगमः। Thus when a person who is drawing water or who is busy carrying firewood is questioned "What are you doing ? He answers "I am cooking." Here he is not actually cooking but it is the purpose which accounts for his action of carrying firewood or drawing water.

संग्रहनय – Saṁgraha is the class view. When several things which are similar in essence and which are not incompatible with one another are brought together under one class concept we have saṁgraha Naya. Thus the name of pot refers to the whole class of individual objects which go by that name. Similarly the idea of Dravya. From the point of Dravya charactiristic (Permanency through change) the term Dravya refers to several entities, living and non living which are all taken as one class.

Vyavahāra - व्यवहार – Vyavahāra is the process of examining the objects which are brought together under one class according to the different rules of

logic. This would specially enquire into the several species which constitute the whole genus. Examination of the specific Dravyas Jīva Dravya and Jīva Dravya which both belong to Dravya Genus would be an illustration for Vyavahāra Naya.

Ṛjusūtranaya - ऋजुसूत्रनय - That which clearly expresses a momentary state is Ṛju Sūtra Naya. This would take into consideration only the present state of a thing. "It is very pleasant now." This proposition predicates something which is true of the subject only at the moment of the predication such an aspect of a thing is ऋजुसूत्रनय.

Śabdanaya - शब्दनय - लिङ्ग संख्या साधनादि व्यभिचार निवृत्तिहर: शब्दनय: (Tattvārtha).

कालकारक लिङ्ग संख्या साधनोपग्रह भेदादभिन्नं अर्थं शपतीति शब्दनय: शब्दप्रधानत्वात् (Prameya) Words though differing in tense, vocie, gender, number and instruments may point to the same thing i.e. refer to the same meaning. This aspect of the identity of meaning in spite of differences noted above is Śabdanaya.

Samabhirūḍha naya - समभिरूढ नय - This refers to merely synonymous which though interpreted account to their derivation may refer same identical thing.

Evaṁbhūta naya - एवंभूतनय - That which describes a particular action or capacity of a thing. Though the thing has not that particular aspect at the time of Judging, the name obtained because of that action is still applicable to the thing, according to this principle.

Nayanābhirāma - नयनाभिराम - Visual charm.

Nābhicchanda - नाभिच्छन्द - An elaborate ceiling cared with the design of coffered cusps.

Nābhirāya - नाभिराय - The foundation of the civilization of law and order was not laid at once. Wise men arose from time to time and kept on enlightening the people. The number of the sages who thus appeared is said to be fourteen, the last of whom was one of the greatest of enlightened men. He was called Nābhi Rāya, and was married to a young lady, who has been described as the very soul of female loveliness and virtue. Her name was Maru devi and she was destined to give birth to the world saviour Shri Ṛsabhadeva. the first Tīrthaṁkara and the original founder of religion in this age. Nābhi rāya was endowed with clairvoyance from birth and effected much reform in the condition of the sciety which was then beginning to form. R-51.

Nāga phaṇa - नागफण - Fangs of a snake.

Nālī - नाली - Thirty eight and a half lava (लव) make one nāli.

Nāgnya - नाग्न्य - Nakedness.

Nāma (नाम) - Name - Giving a name to an object irrespective of its qualities for the sake of social intercourse is naming. S 1/5.

Nāma - नाम - Names or is named by this is name.

Nāma Jīva (नाम जीव) - Name soul- to call something as a soul irrespective of its qualities is name soul. S-1/5.

Nāmapratyayah - नाम प्रत्यय: - means the species of karmas indicated by the names. S-8/24.

Nāma - नाम - Naming, Nomenclature.

Nāmābhilekha - नामाभिलेख - Label inscription.

Nāma karma - नामकर्म - Physique making karmas.

Nāma nikṣepa - नाम निक्षेप - Installation by name.

Nānā - नाना - Diverse.

Nānyathānupapanna - नान्यथानुपपन्न - Lack in necessary con-comitance.

Nārakī - नारकी - Denizens of hell.

Nārāca - नाराच - The still inferior joint.

Nārī - नारी - That which rises from Mahā Pundarīka and flows through its southern archway is the river nārī.

S-3/20.

Nāsikā - नासिका - (Literally nose) projected arched opening of a southern vimāna.

Nāstitva - नास्तित्व - Negation, Non-existence, Not being.

Nāstika - नास्तिक - Nihilist.

Nātha vaṁśa - नाथ वंश - Akampana, the king of Varānasi was the founder of glorious nāthavaṁśa.

नेमिचन्द्र सिद्धान्त चक्रवर्ती (Nemicandra siddhānta cakravarti) - Nemicandra Siddhānta Cakravartī is the author of (1) Dravya Saṁgraha (2) Gommaṭasāra (3) Labdhi - sāra (4) Kṣapaṇāsāra and (5) Trilokasāra.

गोम्मटसार – (Gommaṭasāra) - Gommaṭasāra is so named because it was composed for the reading of Camuṇḍa Rāya who, was also known as Gommaṭa Rāya. This work is also known as Pañca Saṁgaraha (the compendium of five things). In it the following five subjects have been thoroughly treated (1) Bandha (Bondage), (2) Badhayamāna (that which is bound) (3) Bandhasvāmī (that which binds (4) Bandha hetu (the cause of bondage) and (5) Bandhabheda (the varieties of bondage).

Dr. (Introduction XI-XII.

गोम्मटसार की टीकायें – (Commentaries on Gommaṭasāra) - Camuṇḍa Rāya himself wrote a commentary on Gommaṭasāra in kanarese language. In the First verse of Gommaṭasāra there is reference to the fact that Camuṇḍa Rāya wrote in the popular language a commentary, named Vīramārtaṇḍī. (Gommaṭasāra Karma kāṇda, verse - 972). One of the titles of Camuṇḍa Rāya being Vīramārtanḍa. He named his commentary "Vīramārtaṇḍī," meaning "composed by Vīramārtaṇḍa. "This commentary of Camuṇḍa Rāya seems to have been lost, and we only have a reference to it in another commentary, named keśavavarnīya vṛtti, by keśavavarṇī, in the opening verse of which the author says. "I write the vṛtti on Gommaṭasāra from the Karnaṭaka vṛtti. There is another commentary on Gommaṭasāra, named Mandapra-bodhikā, written by Abhayacandra. Following these commentaries, Todarmalla has written a commentary in the Hindi language which is widely read by the Jina pandits of the present day.

Dr. (Introduction) XII.

लब्धिसार – (Labdhisāra) - Labdhisāra is a treatise on Labdhi, which literally

menas "attainment". The sense in which it is used in Jaina philosophy is "the attainment of those things which will lead to perfect conduct. "Labdhi is said to be of five kinds, Kśayopasamika, Viśuddhi, Deśana, Prāyogya and Karaṇa. The first four kinds of Labdhi appear without distinction to Bhavya and Abhavya individuals, but the fifth one appears only to a bhavya individual who is advanced towards perfect conduct.

क्षपणासार-(Kṣapaṇāsāra)- Kṣapaṇāsāra by Nemicandra should not be confounded with another work of the same name written by Mādhavacandra, the latter being composed in Saṁskṛta prose and the former in Prākṛt verse. The subject matter of both these works is the same, for each of them treats of Bandha, Kaṣāya, Leṣyā, etc, and lays down the means by which Kaṣāyas may be removed. Kṣapaṇa literally means destruction and kṣapaṇāsāra deals with the destruction of Kaṣāyas.

त्रिलोकसार-(Trilokasāra)- Trilokasāra contains a description of the three Lokas (regions of the universe). In it is found a description of the countries of the earth, with oceans, mountains, etc, together with a description of the abodes of heavenly beings and the inmates of hell. The stars and planets, with their orbits, are described, and there is a mention how night and day are caused by the motion of the earth. Besides these there are other subjects, such as the various kinds of measurements, methods of reckoning, etc.,

Ibid x/ii-x/iii

प्रतिष्ठापाठ – Pratiṣṭhāpātha - There is a work named Pratiṣṭhāpātha by Nemicandra, which was written in imitation of another work of the same name written by Indranandī, to whom Nemicandra makes obeisance in Gommaṭasāra. This work is said to consist of directions for the establishment and consecration of images.

Ibid x/iii-x/iv.

Netā - नेता – Promulgator.

Nidarśana - निदर्शन – Example.

Nidāna - निदान – Looking forward to future sense enjoyment, Desire for future pleasures, Longing for enjoyment.

Nidāna (निदान) - Nidāna is desire for worldly pleasure and splendour.

Nidrā darśanāvaraṇa - निद्रा दर्शनावरण- Sleep vision screening.

Nidrā nidrā prakṛti - निद्रा निद्रा प्रकृति- Deep sleep configuration.

Nidāna śalya - निदान शल्य – The sting of disire for enjoyment or pleasure.

निधत्तिकरण(Nidhatti-karaṇa) Nidhatti is a process whereby a karman is made incapable of all process (Karaṇas) except the two viz. 'increased realization' and decreased realization. 'The manifestation of energy responsible for such process is nidhatti-karaṇa.

K.P.P. 19.

In nikācana, however these two are impossible. This is the difference between nidhatti and nikācana.

Nidhatti karmas - निधत्ति कर्म – The karmas that are incapable of immature realization and transformaton are said to be in the state of nidhatti.

Nigoda-bādara sūkṣma - निगोदबादर सूक्ष्म- vegetable life gross fine.

Nindā - निन्दा – Censure.

Ninhava (निह्नव) – A person seeking knowledge apporaches a learned man. But the learned man for some reason or other conceals his knowledge, saying

that he is ignorant. This is concealment of knowledge.

Nigamana - निगमन - Conclusion, Deduction.

Nigoda - निगोद - The lowest part of the universe, the lowest state of development of soul, that which is always the abode of infinite souls is called nigoda the group of vegetable kingdom.

निगोद — There are innumerable spheres (गोल S) in the universe and in each sphere there are innumerable reservoirs (निगोद S) of Jīvas; and in each such, again there are innumerable lives or souls (जीव S) From this infinite reservoir or rather from the particular part which lies immediately below animal life, that is the vegetable kingdom (वनस्पति राशि), there emerge souls to make up deficiency caused by the emancipation of the souls that achieve मोक्ष from time to time.

"The store house of unevolved Jīvas is the region called निगोद where an infinite number of them exist from all eternity. The निगोद is the portion of the universe situated bellow the hells. Here evolution is alomost at a standstill and is proceeding slowly as to be almost imperceptible. From this condition Jivas are constantly passing into the higher states of evolution. (Champat Rai Jain's "Key of knowledge"). P. 715.

निगोद — The group souled vegetable kingdom is called Nigoda.'

साधारण — Those multitudinous souls that have their body, nourishment and age in common are called host souls (Sādhāraṇa). They take their birth together, live together and die together. Their life span is very short.

चतुर्गति निगोद — Some of these, after having once come out of the Nigoda condition and entered into higher forms of life, again fall back into the condition of Nigoda. These are called चतुर्गति निगोद. or इतर निगोद. while those infinite souls who have so far never entered in to any condition of life higher than that of Nigoda, are called नित्यनिगोद.

निगोद - Nigoda is thus explained in the saṁskṛt ṭīka of Gommaṭasāra :-

नि = नियतां, गां = भूमिं, क्षेत्रं, निवासमनन्तानन्त जीवानां ददातीति निगोदम् । G.J. 118.

That which is always the abode of infinite souls is called 'Nigoda'.

The common differentia of common (group) souls is said to be common food and common respiration. In that (common body) when one soul dies there is the death of infinite souls (with it), (While) when one is born there is the birth of infinite souls there.

G.J. 118-119. Gāthā-192-193.

वादर निगोद - Group souled vegetables. G.J. 119.

एक निगोद जीव के शरीर में रहने वाले जीवों की संख्या — From the substance point of view (the number of souls, in one Nigoda body) seen (by the omniscient) are infinite times the number of all liberated souls of and (the number of instants of) all past time.

Nigoda-Anitya, nitya - निगोद-अनित्य, नित्य - Vegetable life-non eternal, eternal.

Nigoda Jīva - निगोदजीव - Minute living being, vegetable life.

Nigraha - निग्रह - Refraining, Curbing.

Nigraha doṣa - निग्रह दोष - Defect of understanding.

Nigraha sthāna - निग्रहस्थान - Censure, Syllogism fault station.

Niḥśaṅka - निःशङ्क - Undaunted.

Niḥśaṅkita - निःशङ्कित - Freedom from doubt.

Nihankṣita - निकांक्षित - Freedom from desire for worldly comforts, Indifference to objects Freedom from anticipation.

Nikala parmātmā - निकल परमात्मा - Who has no connection whatever with a material body and has become essentially pure.

Nikācana dravya - निकाचन द्रव्य - Preservation fluent.

निकाचनाकरण — (Nikācanā karaṇa)- The manifestation of energy which is responsible for bondage with the karman as has its nature, duration, intensity and numerical strength unalterably fixed from before, in other words, whose course of fruition is predeternined from the very time of bondage, is nikācanā karaṇa.

Nikācita - निकाचित - The karmas that admit no change but follow their own course are said to be in a state termed as nikācita.

Niḥśaṅka - निःशङ्क - Souls with right belief are free from doubt and therefore they are free from fear because they are free from seven kinds of fear, they are free from doubt. He who cuts the four feet (wrong belief, non-discipline, soul soiling gross emotions and Psychophysical activity of what produces karma, delusion and suffering in the non-doubting right believer.

Niḥśīlavratatva - निःशीलव्रतत्व - Non observance of minor vows.

Nikṣepa - निक्षेप - Placing, Installation, Attribution, imposition.

Nikṣepa vidhi - निक्षेपविधि - The rule of installation.

Nikṣepaṇa - निक्षेपण - Mixing, Giving or injecting, Injection.

Nikṣipta doṣa - निक्षिप्त दोष - Taking food placed over green leaves, Unsterilized water and the like.

Nimantraṇā - निमन्त्रणा - Permission of endless regarding what is to be acquired for them.

Nimba sadṛśa anubhāga - निम्बसदृश अनुभाग - Energy equivalent to neem.

Nimiṣa - निमिष - Time what is made up of innumerable moments.

Nimitta - निमित्त - Purpose.

Nimitta doṣa - निमित्त दोष - obtaining food by means of palmistry prognostication etc.

Nimitta kāraṇa - निमित्तकारण - Instrumental cause, Secondary or auxiliary cause, Eternal causal agency, Field cause.

Nimitta karttā - निमित्त कर्त्ता - External cause.

Nimitta naimittika - निमित्त नैमित्तिक - cause and effect relationship.

Nindā - निन्दा - Self censure.

Ninhava - निह्नव - Concealment of knowledge.

Nirākṛta - निराकृत - Refuted.

Nirandhāra prāsāda - निरन्धार प्रासाद - Shrine without ambulatory.

Niranubandha yoga - निरनुबन्ध योग - Discontinuous yoga.

Niranvaya - निरन्वय - The unrelated or unmixed.

Nirarthaka - निरर्थक - Futile.

Nirarthakatā - निरर्थकता - Futility.

Nirartha khaṇḍana - निरर्थखण्डन - Rejoinder on the ground of meaninglessness.

Nirata - निरत - Attached.

Niratiśaya - निरतिशय - Ordinary.

Niravayavatva - निरवयवत्व - Indivisibility.

Nirbala - निर्बल - Flabby.

Nirbādhataḥ - निर्बाधतः - Irressitibly.

Nirākaraṇa - निराकरण - Refutation.

Nirākāra - निराकार - Indeterminate.

Nirākṛta - निराकृत - Precluded.

Nirdeśa - निर्देश - Description of kinds.

Nirdhana - निर्धन - Pauper.

Nirdhāraṇa - निर्धारण - Rendering.

Nirdiṣṭa - निर्दिष्ट - Specified.

Nirgrantha - निर्ग्रन्थ - Passionless saint, The saint in whom the rise of karmas is indistinct like the mark of the line made in water by a stick and who will attain perfect knowledge and faith after forty eight minutes. A monk without material possession.

Nirgrantha - निर्ग्रन्थ - Passionless saints. Pulāka, Bakuśa, kaśila, nirgrantha and snātaka are the passionless saints. The saint in whom the rise of karmas is indistinct like the mark of the line made in water by a stick and who will attain perfect knowledge and faith after forty-eight minutes, is called passionless saint. S-9/46.

Nirgranthaliṅga - निर्ग्रन्थलिङ्ग - Passionless sign.

Nirhetuka - निर्हेतुक - Destitute of a cause.

Nirhetukatva - निर्हेतुकत्व - Causelessness.

Nirjarā - निर्जरा - Dissociation of karmas, Eradication of karmas. Shedding of karmas, Wearing down of karmas, Exhaustion, Gradual dissociation, Dissociation.

Nirjarā - निर्जरा - That mighty personality which after closing the springs of karmas, good and evil and equipped with the faculty of pure thought, controls its life according to manifold forms of tapas will undoubtedly be able to rid itself of karmas manifold.

निर्जरा – Nirjarā means the falling away of karmic matter from the soul.

निर्जरा के भेद – Nirjarā is of two kinds. The natural maturing of a karma and its separation from the soul is called सविपाक निर्जरा – and inducing a karma to leave the soul before it gets ripened by means of ascetic practices is called Avipākā Nirjarā.

Nirlobhī - निर्लोभी - Uncovetous, Magnanimous, Faithless.

Nirmama - निर्मम - Devoid of attachment.

Nirmāṇa - निर्माण - Formation of the body, Formation.

Nirmāṇanāmakarma - निर्माणनामकर्म - That which causes the formation of the body with the several parts in their proper places, is the name karma of formation (Nirmāṇa). It is of two kinds, fixing the position and fixing the size. It determines the position and size of the eyes and soon in conformity with the class of beings. Formation is that which is formed by this name-karma of formation. S-8/11.

Nirmāṇasthala - निर्माणस्थल - Provenance.

Nirṇaya - निर्णय - Definite cognition. Ascertainment.

Nirṇītavipakṣavṛttika - निर्णीतविपक्षवृत्तिक - The fallacious reason of the doubtful class.

Nirodha - निरोध - Restraining.

Nirupalepa - निरुपलेप - Stainless, Uncontaminated.

Niruddha - निरुद्ध - Stopped.

Nirukti - निरुक्ति - Commentary, Explanation.

Nirākaraṇa - निराकरण - Preclude.

Nirākṛta - निराकृत - Rejected.

निर्विचिकित्सा — He who does not exhibit any abhorrence or disgust towards all the (obnoxious) qualities of things, is said to be the right believer without any abhorrence.

Nirvikalpa - निर्विकल्प - Without particulars, Pure undetermined sensation. Indeterminate perception.

Nirvikalpa jñāna - निर्विकल्प ज्ञान - Indeterminate knowledge.

Nirviṇṇa - निर्विण्ण - Disgusted.

Nirviśeṣatvavāda - निर्विशेषत्ववाद - The doctrine of differenceless identity.

Nirvṛtta - निर्वृत्त - The perfect souls that reach nirvāṇa are free from birth, death, oldage disease, grief, pain, hunger, thirst and worry. They have no bodies and do not sweat. Pure spirit by nature, They enjoy uninterruptedly and for ever, all those in comparably divine attributes and privileges which appertain to the simple substance of their being. It is impossible to enumerate all the virtues of even such common substances as silver and gold, and it is equally impossible to count or describe all the wonderful properties of soul - substance ! The Siddhas (Gods) enjoy omniscience, immortality and unsurpassed bliss; they see and hear all, as if they were present every where ! they have no loves and hatreds left in them, and do not grant boons to friends or show disfavour to foes. Their divine example, their teachings and their footprints are left for those who disgusted with the world, seek a way out of the cannibals (death's) cave ! Those who walk in their footsteps become in all respects like them as regards the innate divinity of the spirit substance, and speedily reach the holy siddha śila to sit by them.

Nirvyākṣepa - निर्व्याक्षेप - Undisturbed solitude.

Nirdeśa - निर्देश - Description of the true nature of anything. Instruction.

Nirdeśa-ādeśa ogha - निर्देश-आदेश ओघ- Instruction-Detailed - Brief.

Nirjarā - निर्जरा - Disintegration.

Nirjarā (Savipāka, Avipāka) Disintegration-Mature/premature.

Nirjarā - Dravya, bhāva - निर्जरा (द्रव्य, भाव) - Disintegration-fluent / Phase.

Nirmalatā - निर्मलता - Clearness.

Nirmāṇa - निर्माण - Growth.

Nirupabhoga - निरुपभोग - Devoid of enjoyment.

Nirvargaṇā Kāṇḍaka - निर्वगंणा काण्डक - Provariform split.

Nirvartanā - निर्वर्तना - Prosubsidence.

Niścaya ālocanā - निश्चय आलोचना - That soul which realises as evil all those psychic states of multifarious kinds which arise at present (in the consciousness) due to the operation of karmas is certainly the niścaya alocanā or real confession.

Niścaya cāritra - निश्चय चारित्र - Real right conduct.

Niścaya cāritra - निश्चय चारित्र - The self which is always engaged in the practice of these real repentance, renunciation and confession is certainly the niścaya cāritra or real right conduct.

Niścaya mokṣa mārga - निश्चय मोक्ष-मार्ग- Whatever soul through the threefold Jewel well established in itself neither perceives alien things as its own, nor gives up its own intrinsic nature, that soul is indeed called the absolute path to salvation.

Niṣadyā - निषद्या - Sitting posture, Jaina memorial pillar.

Niṣadyā - निषद्या - Sitting posture.

Vivikta śayyāsana - विविक्त शय्यासन - Lonely habitation - The ascetic has to make his abode in lonely places or houses, which are free from insect afflictions, in order to maintain without disturbance, celibacy, study, meditation and so on. S-9/19.

Niṣadyā pariṣaha - निषद्या परिषह - Discomfort of postures.

Niṣedikā, Niṣedhikā - निषेदिका, निषेधिका- Jaina memorial pillar.

Nisarga - निसर्ग - Urging.

निश्चय ध्यान – When a sādhu attaining concentration becomes void of conscious effort by meditating on anything whatever, that state is called real meditation. Dr. 55.

निश्चय नय – **(Niścaya naya)** - not this (neti) is its thesis and for this reason it is also a naya. Pañcā, verse 601. The subject matter for the niscaya naya is the negation of the vyavahāra, and it is the highest reality.

Ibid, verse 598.

Niścaya pratikramaṇa - निश्चय प्रतिक्रमण - Real repentance.

Niścaya pratikramaṇa - निश्चय प्रतिक्रमण - When a person turns his self away from his previous karmas good or bad and of multifarious kinds, then that self is certainly the niścaya pratikramaṇa.

Nisarga kriyā - निसर्ग क्रिया - is approval of injurious or unrighteous activities. S-6/4.

Niścaya pratyākhyāna - निश्चय प्रत्याख्यान- When a person keeps his self away from future bondage likely to be caused by impure psyhic states resulting from karmas good or bad. then that self is certainly the niścaya pratyākhyāna or real renunciation.

Niścitta - निश्चित्त - Non living objects.

Niṣkaṅkṣa - निष्कांक्ष - He who evinces no desire for pleasures resulting from karmas or for all qualities of things must be understood to be desire free right believer.

Niṣkuṭa kṣetra - निष्कुट क्षेत्र - Mobile channel.

Niṣedha - निषेध - Negation, Negative element.

Niṣedha pratiyogī - निषेध प्रतियोगी - Negative counterpart.

Niṣeka - निषेक - Nisus, Cell.

Niṣekāhāra - निषेकहार - Nisus divisor, Two geometric regression set.

Niṣpatti - निष्पत्ति - Consummation.

Niṣkampatā - निष्कम्पता - Steadiness of faith and austerity including self discipline and self control.

Niṣkriya - निष्क्रिय - Non active, Nonfunctional, Inactive, Inert.

Nişpratikrama - निष्प्रतिक्रम - Avoidance of physical care and medical treatment.

Nişprāṇa - निष्प्राण - Inanimate.

Nissvabhāvatā - निस्स्वभावता - Devoid of any intrinsic nature, Essencelessness.

Niṣṭhā - निष्ठा - Catholicity.

Niṣṭhāpaka - निष्ठापक - accomplisher.

Nitya - नित्य - Everlasting Imperishable, Eternal, Unchanging.

Nitya - नित्य (Permanence) - Permanence is indestructibility of the essential nature (quality) of the substance. S-5/31.

Niṣkuṭa kṣetra (निष्कुटक्षेत्र) - Niṣkuṭa kṣetra is locatèd in the topmost corner of the universe ontside the mobile channel (Trasa nādī).

Nitya dravya - नित्य द्रव्य - Ultimate entity. Primary or simple substances.

Nitya Nigoda - नित्य निगोद - One sensed souls with common bodies from eternity.

Nityasamā - नित्यसमा - Parity per eternality permanence Eternalism.

Nityatā vipāka - नित्यता विपाक - With unfailing fruition.

Nityatva - नित्यत्व - Permanence.

Nivartanā - निवर्तना - Production.

Nivāsī - निवासी - Dweller.

Nirvṛtyaparyāpta - निर्वृत्यपर्याप्त - Potentially developable.

Nivṛtti - निवृत्ति - Cessation of activities, Cessation, Denial, Annihilation, Removal, Abstinence from attachment to external objects, Renunciation, Ward off, Abstinence, Finish.

Niyama - नियम - Self control, One of the eight steps or accessories of yoga, A vow taken for a fixed period, Injunction.

Niyantā - नियन्ता - Regulator.

Niyantṛ - नियन्तृ - Controller.

Niyata - नियत - Determinate, Steady.

Niyata pradeśatva - नियत प्रदेशत्व - Fixed pointedness.

Niyativāda - नियतिवाद - Doctrine of determinism.

Niyoga - नियोग - Injunction.

Niyojita - नियोजित - Schematic.

Nību - नीबू - Citron.

Nīcagotra - नीचगोत्र - Low family surroundings, Ignoble inheritance.

Nīhārasthāna - नीहार स्थान - Lavatory.

Nīla - नील - Blue.

Nīti - नीति - Logic.

No āgama - नो आगम - Quasirevelation.

Noāgama bhāva jīva (नोआगम भाव जीव) The soul taking the mode of a living being or the mode of human being is noāgama bhāva jīva. S-1/5.

No āgama dravgy karma - नोआगम द्रव्य कर्म - Quasi attention privation aspect of karma.

No āgama dravya / bhāva nikṣepa - नो आगम द्रव्य / भावनिक्षेप - Quasirevelation fluent / Phase installation.

Noāgama karma - नो आगम कर्म - Quasi attention privation of karma.

No Indriya - नो इन्द्रिय - Quasisense, Not sense.

Noinriyāvaraṇa karma - नो इन्द्रियावरण कर्म - Quasi sense covering karmas.

No kaṣaya - नोकषाय - Quasi passions, minor passions, Quasi affection.

Nokarma vargaṇā - नोकर्मवर्गणा - Quasi karmic molecules, quasi functional varifrom.

No karma - नोकर्म - Quasi karmic matter.

No kṛti - नो कृति - Quasi figuration, Unity.

Nṛtya maṇḍapa - नृत्य मण्डप- Peoistylar assembly-hall, Same as rangamaṇḍapa.

Nukīlā - नुकीला - Pointed.

Nyagrodha parimaṇḍala - न्यग्रोध परिमण्डल - The upper part alone symmetrical.

Nyagrodha saṁsthāna - न्यग्रोध संस्थान- Banyan like structure.

Nyaya like structure.

Nyāya Tattva - न्याय तत्व - Verdict, Logic, Syllogism, Reasonable.

Nyāya and Vaiśeṣikas - न्याय तथा वैशेषिक- They believe that liberation means annihilation of happiness etc. the qualities of the soul.

Nyāsa - न्यास - Installation.

Nyāsāpahāra - न्यासापहार - Not returning in full a deposit made by another.

Nyūna - न्यून - Negative, Short of, Reminiscent.

Nyūnatā - न्यूनता - The defect of insufficiency.

प (P)

Pada - पद - Foot, Inflected words, Syllable.

Padabheda - पदभेद - A fall from the station of monastic discipline.

Pada-dhana - पद-धन - Number of terms, Sum of progression.

Padahīna - पदहीन - Omission of words.

Padaka - पदक - Medallious.

Pada samāsa - पद-समास - Foot class.

Pada tala - पद तल - Soles of feet.

Padārtha - पदार्थ - Category, Succour, Syllable, Gauge.

Padma - पद्म - Lotus hued.

Padma (पद्म) - There is a lake on the top of Himvan named Padma. The length of lake Padma from east to west is 1000 yojanas, its breadth from north to south is 500 yojanas. The bottom is composed of adamant. Its banks are made of gold studded with various jewels. Its depth is ten yojanas. In the middle of this first lake there is a lotus of size of one yojana. Yojana means of the extent of one yojana. Its petals are of the size of 1/4 yojana (One krośa) in length and pericarp is of size of 1/2 yojana (Two Krośas). Hence the lotus is one yojana long and one yojana broad. The lotus consists of a multitude of petals densely packed and it has a stalk of the height of 1/2 yojana (two krośas) from the surface of the water. S-3/14.

Padma bandha - पद्मबन्ध - Decorative band separating the south Indian pillarshaft from the capital.

Padma dala - पद्म-दल - Lotus petals.

Padma pīṭha - पद्म - पीठ - Lotus seats.

Padma vallarī - पद्म वल्लरी - Lotus scrolls.

Padma śilā - पद्म शिला - Elaborately-carved lotus shaped pendant of a ceiling Pendant.

Padmāsana - पद्मासन - Crossed legs.

पद्मासन - (Padmāsana) - The sitting posture with interlocked legs (the right one placed on the left thigh and the left on the right), the hands placed in the lap, with the palms facing upwards (the right one being on the top) and with attention fixed on the foremost point or part of the nose.

Pada sphota - पद स्फोट - पद स्फोट - Word explosion.

Paira - पैर - Forepaw.

Paiśūnya - पैशून्य - Back-biting.

Paiśūnya rūpa - पैशून्य रूप - Spitful.

Pakṣa - पक्ष - Proposition, Fortnight, Subject, Minor term, Thesis, Argument, Frame.

Pakṣābhāsa - पक्षाभास - Fallacy in argument.

Pakṣābhāsa - पक्षाभास - If that of which the major term or predicate (sādhya) is affirmed is opposed by evidence (Liṅga), the public understanding, one's own statement, etc. We have that which is known as the fallacy of the minor term or thesis (Pakṣābhāsa) of which there are many varieties.

The semblance or fallacy or the minor term or thesis (Pakṣābhāsa) arises when one predicates of the minor term (Pakṣa) that which is yet to be provd to the opponent or which is incapable of being proved or when it is opposed to perception and inference, or inconsistent with the public understanding or incongruous with oneś own statement: thus.

1. The Jar is corporeal (Paudgalika)- This is a conclusion which is yet to be proved to the opponent.

2. Everything is momentary - This is a saugata (Buddhist) doctrime which according to the Jainas, is incapable of being proved.

3. The general (Sāmānya) and the particualr (viśeṣa) things are without parts, are distinct from each other and are like themselves alone" - this is opposed to perception.

4. "There is no omniscient being" - this is according to Jainas, opposed to inference.

5. "The sister is to be taken as wife - this is inconsistent with the public understanding.

6. "All things are non-existent" - this is congruous with oneś own statement.
N. 21 (Page - 14-15).

Pakṣadharmatā - पक्ष धर्मता - Subsistence of the probans in the subject. Existence in the Pakṣa.

Pakṣaikadeśavṛttivyāpaka - पक्षैकदेशवृत्तिव्यापक - One which exists in a part of the subject, but in the whole heterologue.

Pakṣavipakṣaikadeśavṛtti - पक्षविपक्षैकदेशवृत्ति - One which exists only in a part of the subject and of the heterologue.

Pakṣa vipakṣa vyāpaka - पक्ष विपक्ष व्यापक - When the reason is includent of the subject and heterologue.

Pakṣavyāpaka aur vipakṣaikadeśavṛtti - पक्ष व्यापक और विपक्षैकदेशवृत्ति - One which covers the whole of the subject and a part of heterologue.

Panca-avayava - पंच अवयव - Five parts of syllogism.

Pallava - पल्लव - Foliage

Pallavikā - पल्लविका - Recess.

Palya - पल्य - Pit.

Palya (पल्य) - Palya is of three kinds, vyavahāra palya, Uddhāra palya and

Addhāpalya. These are significant terms. The first is called vyavahāra palya as it is the basis of the usage of the other two palyas. There is nothing which is measured by this. The second is uddhāra palya, as the continents and oceans are numbered by the bits of wool drawn out. The third is addhā palya. Addhā means duration of time. Now the first palya is described. Three pits of the extent of one yojana (Consisting of 2000 krośas) long, one yojana broad and one yojana deep, based on the measure of pramāṇāmgula, are dug out. These are packed with the smallest ends of the wool of rams from one to seven days old, the bits incapable of being further cut by scissors. This is called vyavahāra palya. Then the small bits of wool are taken out one by one once in every one hundred years. The time taken for emptying the pits in this manner is called Vyavahāra palyopama. Each bit is again cut into so many pieces as there are instants in innumerable crores of years. And (Imagine that) with such pits the bits are filled up. This is called uddhāra palya. Then these bits are taken out one by one every instant. The time taken for emptying the pits in this manner is called uddhār palyopama. Ten crores multiplied by one crore uddhārpalyas make up one Uddhāra sāgaropama. The continents and oceans are as numerous as the bits in two and a half Uddhāra sāgaropamas. The pits are filled with bits got from cutting each bit of uddhārpalya into the number of instants in one hundred years. This is addhāpalya. Then these bits are taken out one by one every instant. The time taken to empty the bits in this manner is called Addhāpalyopama. Ten crores multiplied by one crore addhāpalyas make one addhāsāgaropama. One descending cycle of time consists of ten crores multiplied by one crore addhāsāgaropamas. The asending cyle is of the same extent. The duration of karmas, the duration of particualr forms, the lifetime and the duration of the bodies of beings in the four states must be measured by addhāpalya. This has been said briefly in this verse.

"Vyavahāra, Uddhāra and addhā must be understood as the three palyas. Vyavahāra palya is the basis of enumeration. The enumeration of continents and oceans is by the second, the duration of Karmas is reckoned by the third addhāpalya. S-3/38.

Pankti - पंक्ति - Terrace, Tier.

Pañcajātyāh - पंचजात्या: Five varieties of reduction of fractions.

Pañcāyatana - पंचायतन - A temple surrounded by four minor shrines.

Paṇdita - पण्डित - A learned man, Scholar.

Pañcarāśika - पंचराशिक - Rule of five.

Palyopama - पल्योपम - An innumerable quantity of years.

Palyopama sat pṛthaktva - पल्योपम सत् पृथक्त्व - Pit simile set lying between 300-900.

Paṇṇathī - पण्णत्थी - 256 or 65536.

पञ्चमहाकल्याणरूपपूजा - (Pañca Mahā Kalyāṇa rūpa pūjā) - According to Jainism when an arhat is conceived, is born, is first engaged in penances, is in a state of attaining perfect knowledge

and is in the last stage of obtaining nirvāṇa, the gods Indra, etc, are said to worship him. These worshippings are technically known as Pañca - Mahākalyāṇa. Dr. page - 114.

पाँच प्रकार का परिवर्तन – Parivartana (Five kinds) - Mundane souls wander in 5 kinds of cycle of wandering - G.J. 281-282.

1. द्रव्य परिवर्तन – (Dravya Parivartana) Matter cycle - It is of two kinds, quasi karmic and karmic. No-karma, quasi-karmic cycle is the time which soul takes in the renewing exactly the same set of a particualr number and quality of molecules, as it took once. Karmic cycle is the time taken in-renewing exactly the same set of a particular number and quality of 8 karmas, as the soul took in once. The time taken in both of these is called one matter cycle or dravya or Pudgala Parivartana. For example a soul takes on a body today, with its quasi-karmic and karmic matter. It goes on changing both. When in the course of its changes, it again chances to take on a similar body with similar quasi-karmic and karmic matter, it is said to have completed one matter cycle.

2. क्षेत्रपरिवर्तन – (Kṣetra Parivartana) Space cycle - The time taken by one soul in going once : found every single point of space in the universe consecutively, beginning from the foot mount Meru.

3. काल परिवर्तन – (Kāla Parivartana) Time cycle - A soul is born in the first Samaya or instant of an Avasarpiṇī, then in the 2nd Samaya of another (next or any other) Avasarpiṇī, then in the third Samaya of a third and so on, till in the last Samaya it is born in the last Samaya of a new Avasarpiṇī. Similarly it must be born in utsarpiṇī. Then it must die in each Samaya of the two eras, like the above. The time taken to go through all this is a time cycle (Kāla - Parivartana.) G.J. 282.

4. भवपरिवर्तन – (Bhava Parivartana) - Incarnation cycle - a soul is born in hell with minimum age of 10000 years. He is reborn again (after other births) in hell with 10000 years ago. This goes on as many times as there are samayas in 10000 years. Then he is reborn there with an age of 10000 years, and one Samaya, then with an age of 10000 years and 2 Samayas and thus at every birth he adds one Samaya till he is born with the maximum age of 33 Sagaras. The time taken is called hellish cycle. Similarly with the celestial cycle; but there the minimum is 10000 years and the maximum is only 31 Sagaras, up to the 9th Graiveyaka. In the subhuman and human cycles the minimum is one Antar - muhūrta and the maximum is 3 Palyas. The procedure is the same as in the hellish and celestial cycles.

The time taken in all these four cycles is called one incarnation cycle.

भाव परिवर्तन – Thought-cycle. Innumerable units of soul's yoga - sthāna. Vibratory activity make one anubhāga-bandha-Adhyavasāya-sthāna or a degree of the passion which determines intensity of bondage. Innumerable X innumerable, Anubhāga-bandhas make one kaṣāyādhyavasāya sthāna, i.e, one degree of passion which determines the duration of bondage. Innumerable & Innumerable kaṣāya etc, make one

Jaghanya-sthiti-bandha, i.e., minimum duration of bondage in a rational wrong-believing person. This is Antah crore X crore sāgars. One sthiti needs that the soul should pass through everyone of the innumerable yoga - sthānas, to earn one Anubhāga - bandha and then so on, to earn one sthiti. Thus it should go up to the maximum duration of each one of the 8 Karmas, of course adding only one Samaya at each step onwards from the minimum duration. When it has thus gone through the 8 Karmas and their 148 divisions, it is said to have done one thought cycle.

पञ्चाग्निसाधक - (Pañcāgnisādhaka)- The true Pañcāgnisādhaka (one who performs austerities amid five fires) is he who has controlled the five fires : lust anger, pride, deceit and greed. Y.C.P. 411.

Paṅkaprabhā (पङ्कप्रभा) - That earth which has the colour of clay or mud is paṅkaprabhā.

Pañcayāmadharma - पञ्चयाम धर्म - The five fold law.

Pañcāstikāya - पञ्चास्तिकाय - Five existent corporeal.

Pañcendriya jāti - पञ्चेन्द्रिय जाति - Birth as a being with five senses, five sensed genus.

Parabhāva - परभाव - Alien quality.

Parabhūta - परभूत - Different.

Parabrahma - परब्रह्म - Homogeneous brahman.

Paracatuṣṭaya - परचतुष्टय - Other quaternion.

Paradātṛvyapadeśa - परदातृव्यपदेश - Delegation of host's duties.

Paradeśikatva - परदेशिकत्व - Enhancement of competence in attracting pupils to the right path.

Paradravya - परद्रव्य - Alien substance.

Paraghāta - परघात - Annihilation by others killing another being, Other destructive.

Paraghāta nāma karma - परघात नाम कर्म - That which causes destruction by means of other's weapons etc. is the name - karma of destruction by others (Paraghāta). S-8/11.

Parajugupsā kathā - परजुगुप्सा कथा - Contemptuous talk.

Para kāla - पर काल - Alien time.

Parā kāṣṭhā - परा काष्ठा - Swing.

Para Kṣetra - परक्षेत्र - The other world.

Parama - परम - Supreme

Parama āgama - परम आगम - Highest scripture.

परम ध्यान - (paramadhyāna) - Do not act, do not talk, do not think so that the soul may be attached to and fixed in itself. This only is excellent meditation. Dr. 56.

Parama guru - परमगुरु - Excellent preceptor.

परमहंस (Paramahaṁsa) - A Paramahaṁsa is not an ascetic who eats anything and everything like fire, but one who can (like a swan) distinguish between karma and the soul intermingled like water and milk. Y.C.P. 412.

Parama Jyoti - परम ज्योति - Unsurpassed splendour.

Parama Nyāya - परमन्याय - Conclusion.

Parama śānti - परम शान्ति - Unrivalled peace.

Paramānanda - परमानन्द - Supreme bliss.

Paramparā - परम्परा - Modulation.

Paramparāgata - परम्परागत - Hieratic, Stylized, Usual type, Precursor.

Paramātman - परमात्मन् - The transcendental self.

Paramātmā - परमात्मा - Paramātmā is described in the following terms for the corresponding reasons. He is said to be paramārtha because he is highest reality. He is samaya as he is self manifesting in pure qualities and modes. He is śuddha-the pure, as he is free from karmas, both material and Psychical. He is Kevalī because his nature of ommiscience is unaided by any extraneous means such as sense perception, He is muni (मुनि) because of the intuitive perception of reality; and he is Jñāna (ज्ञान) or knowledge. Though these are different names, they all refer to the same reality.

Paramātmā (God) - Jainas donot deny the existence of God (Parmātman). God is described in Jaina scriptures, But there is a difference between the description of God as given in these books and the description given in the religious books of other faiths. The chief difference is that while God is described in the books of some other faiths as being a creator and ruler, God is not so desribed in the Jaina books. God according to Jaina description is all-knowing and perfectly happy soul with infinite capacities of activity a pure and perfect soul without any material body, a being that can not perish or become degenerate.

To attribute creation to deity is not consistent with goodness, because with a perfectly good creator there would be no evil or impurity in his creation; no worldly ruler desires bad actions to be committed in his country, but wordly rulers are not omniscient and ommipotent, and they can not therefore prevent such action from being committed in their kingdoms, but deity is to be considered as perfectly powerful and benevolent as well as ommiscient, and therefore no evil deeds could be committed by deity the creator of the world, for he would not give his creatures the power of committing such deeds.

The same is the case in relation to sorrow, pain, disease and poverty. If it be said that pain and disease are the result of the evil deeds of those who suffer these things, then if deity is regarded as the creator who gave people the power of doing evil deeds and afterwards punished them for exerting that power. such a deity would leak the quality of goodness. for what would one think of even an earthly father who seeing his son about to commit some evil deed and being able to prevent him, took no action in the mater, but punished the son afterwards for his sin ?

With regard to the theory that God created the world out of nothing, is there any proof or argument that can be found to support this belief ? Apparenlty not; for nature does not show us that this world came into existence out of nothing; nature does not show us any single instance where something has come into existence out of nothing; everything that we see anything that goes into absolutely nothing. Physical science has proved that something does not come

out of nothing and that a thing can not be reduced to nothing. If God created the world out of nothing he could destroy it, and this implies that being can be converted into non being, so that those who worship the kind of God that we are now considering worship a being who has the potentiality of becoming non existent. "But being and non-being are contradictory terms and cannot be converted into each other. Non-being can not become being, nor vice-versa, which is obvious to common sense and to the intuition. Thus the theory that God has created the world out of nothing and can destroy it whenever he pleases is contrary to common sense, contrary to the intuitive faculty and contrary to scientific evidence and to natural law.

(Jainism : Not atheism)

Parāmāṇu - परमाणु - An indivisible particle.

Paramāṇu-Dravya / bhāva - परमाणु द्रव्य / भाव - Ultimate particle fluent / Phase.

Paramāṇu - परमाणु - Primary atoms, ultimate particle.

Paramāṇu - परमाणु - Whatever is the limit of all skandhas is primary atom (परमाणु). That same is eternal, unsounding (silent) occupying one space point and of corporeal form.

Whatever thing by its very name implies perceptual form is the essential cause of four elements, is characterised by unthinking mūrta nature and is unsounding, that is the atom.

That substance which has a single taste, colour and smell and two contacts, which is the cause of sound, itself unsounding which is different from skandhas though constituting them is paramāṇu.

Paramāṇu-kāraṇa/kārya - परमाणु - कारण / कार्य - Ultimate particle - Causal/Effectual.

Paramārtha - परमार्थ - Ultimate viewpoint transcendental.

Paramārtha sat - परमार्थसत् - Ultimate constituents, Transcendental realm of truth. The very true reality. Ultimately real.

Paramāvagāḍha - परमावगाढ़ - The conviction of a man possessing the three kinds of supernatural knowledge, viz. avadhi, manahparyaya and kevala.

Parameṣṭhī - परमेष्ठी - Enjoyer of the highest status. The five supreme souls-Arhanta, Siddha, Ācārya, Upādhyāya, Sādhu.

Paramukhodaya - sattva - nāśa - परमुखोदय सत्त्व / नाश - Other aspect rise state annihilation.

Paranindā - परनिन्दा - Censuring others.

Para Parivāda kathā - परपरिवाद कथा - Condemnatory talk.

Para pākhaṇḍa kathā - परपाखण्ड कथा - Wrong belief gossip.

Para pīḍā kathā - परपीड़ा कथा - Talk, Painful to others.

Paraprakāśakatva - पर प्रकाशकत्व - Hetero revelation.

Para samaya - परसमय - False believers, The impure one.

Parasamayī - परसमयी - The soul which is associated with accidental and unessential qualities and modes is called parasamaya. That jīva which through desire for outer things experiences plea-

surable or painful states loses his hold upon self and gets bewildered and led by outer things. He becomes the other determined.

Parasamaya sūtra - परसमय सूत्र - The sūtras concerned alien doctrines.

Parasaṃgrahanaya - परसंग्रहनय - Ultimate general standpoint.

Para sattva - पर सत्त्व - The nature of other things.

Paraspara vivikta dravya paryāyaikāntavāda - परस्पर विविक्त द्रव्य पर्यायैकान्तवाद - The composite view of identity and difference.

Parasparābhāva - परस्पराभाव - Mutual non-existence

Parasparānuviddha - परस्परानुविद्ध - The intigrated or the indissoluble.

Parasparopagraha - परस्परोपग्रह - It means rendering help to one another

Parāsta - परास्त - Vanquished

Parastrī sevana - परस्त्रीसेवन- adultery.

Parasparāśraya hetvābhāsa - परस्पराश्रय हेत्वाभास - Mutually dependent hypothetic fallacy.

Paratah - परत: By some other.

Parasthāna alpabahutva - परस्थान अल्पबहुत्व - Other station comparability. Paratattva - परतत्त्व - What is other than itself.

Paratva - परत्व - Priority, Proximity, Precedence.

Paravartī - परवर्ती - Successively, Subsequent.

Paravaśa - परवश - Dependent.

Paravādī - परवादी - Disputants.

Paravivāhakaraṇa - परविवाहकरण - Bringing about marriage, The marriage of others. Bringing about or effecting the marriage of persons who do not belong to one's family.

Paravyapadeśa - परव्यपदेश - Offering another host's food as if it were one's own.

Parābhūta - पराभूत - Assailed.

Parādhīna - पराधीन - Dependent.

Parāmarśa - परामर्श - Consideration.

Parāmarśa anumāna - परामर्श अनुमान - Syllogistic inference

Parārtha - परार्थ - Subservient to another.

Parārthaniyata - परार्थनियत - Intent of well being of others.

Parārtha śruta (परार्थ श्रुत) - The form of words constitute pramāṇa for others.

S-1/6

Parārthānumāna - परार्थानुमान - Inference for the sake of others, Syllogistic inference.

Parārthānumāna - परार्थानुमान - A statement expressive of the reason (i.e. mark or the middle term called hetu) which is inseparably connected with that which is to be proved (i.e.) the major term, called sādhya) having been composed of the minor term (called pakṣa, signifying a side or place etc. is called an inference for the sake of others. N. 13.

Parāsattva - परासत्त्व - The negation of the nature of other things.

Parasparāśrayatva - परस्पराश्रयत्व - Mutual dependence.

Paratantra - परतन्त्र - Conditional.

Paricaya cinha - परिचय चिह्न - Cognizance.

Paricchinna - परिच्छिन्न - What is already known.

Paridevana - परिदेवन - Lamentation.

Paridevana (परिदेवन) - Lamentation is the loud outcry (wailing) of an afflicted person by recalling the achievements of the departed and giving expression to those in order to evoke sympathy in others and secure help to oneself and others. S-6/11.

Paridhīya - परिधीय - Peripheral.

Paridhāna - परिधान - Apparel.

Paridhi - परिधि - Pellet, periphery.

Paridhi krama - परिधिक्रम - Peripheral series.

Parigraha - परिग्रह - Accumulation. Possessons. Attachment to belongings. Spirit of appropnation.

Parigraha kathā - परिग्रह कथा - Talk about worldly objects.

Parigraha parimāṇa - परिग्रहपरिमाण - To fix the size of acquisition.

Parigraha saṁjñā - परिग्रह संज्ञा - The acquisitive instinct.

Parigṛhītā - परिगृहीता a married woman.

Parihāra - परिहार - Rejecting the evil, Expulsion, Expiation, Repudiation.

Parihāra - परिहार - Expelling one from the order for a fortnight, a month etc. is expulsion which is another kind of expiation. S-9/22.

Parihāra viśuddhi - परिहारविशुद्धि - Conduct of pure and absolute injury, Refraining from hiṁsā, Purity of non injury.

Parihāraviśuddhi kalpa - परिहारविशुद्धिकल्प - The purificatory course.

Parihārika - परिहारिक - Enunciation.

Parikalpita - परिकल्पित - Constructed.

Parikarma - परिकर्म - First division of 12th aṅga. Mathematical operations, Kundakunda's commentary of ṣaṭakhaṇḍāgama.

Parikara - परिकर - Subsidiary figures of an image.

Parikarma bheda - परिकर्म भेद - Type of mathematial operations.

Parikarma bheda saṅkalana - परिकर्मभेद सङ्कलन - Types of mathematical operations - Addition.

Parikarma bheda vyavakalana guṇākāra - परिकर्म भेद व्यवकलन गुणाकार - Types of mathematical operations- Substraction, Multiplication.

Parikarma bheda bhāgahāra - परिकर्म भेद भागहार - Types of mathematical operations - division.

Parikarmabheda ghana - परिकर्म भेद घन - Types of mathematical operations. Cube.

Parikarma Bheda ghanamūla - परिकर्मभेद घनमूल - Types of mathematical operations - Cube Root.

Parikarma bheda varga - परिकर्म भेद वर्ग - Types of mathematical opeations-square.

Parikarma bheda vargamūla - परिकर्मभेद वर्गमूल - Types of mathematical operations - square root.

Parihāsa - परिहास - Ridicule.

Parimaṇḍala - परिमण्डल - Globe.

Parimāṇa - परिमाण - Magnitude.

Parokṣa parimāṇa - परोक्ष परिमाण - Indirect measure.

Parimāṇḍalya - परिमाण्डल्य - Exiguousphericity.

Pariṇamamāna - परिणममान - Manifesting.

Pariṇamana - परिणमन - Transformation, Fructification.

Pariṇamana Śubha Aśubha, Śuddha- परिणमन शुभ - अशुभ - शुद्ध - Transformation-merital, demerital, pure.

Pariṇata - परिणत - Terminated.

Pariṇati - परिणति - Modification.

Pariṇāma - परिणाम - Change of modification, Thought activity. Physical condition, Modification, Mode.

Pariṇama (परिणाम) - Mode - The condition (change) of a substance is a mode. S-5/37.

Anādi pariṇāma - अनादिपरिणाम - Abeterno transform.

Sādi pariṇāma - सादि परिणाम - Abinitio transform.

Pariṇāma - Aparivartamana, Parivartamāna - परिणाम - अपरिवर्तमान- परिवर्तमान - Cyclically unchangeable transform - Changeable transform.

Pariṇāma śuddhi - परिणाम शुद्धि - The purity of Psychic state.

Pariṇamī - परिणामी - Dynamic.

Pariṇāmī nitya - परिणामीनित्य - Dynamically constant.

Paripāṭī - परिपाटी - Trend.

Paripurṇendriya - परिपूर्णेन्द्रिय - With perfectly and fully developed sense organs.

Paripuṣṭa - परिपुष्ट - Stout.

Parirakṣaka yugala - परिरक्षक युगल - Tutelary couple.

Paritāpana - परितापन - Distress or mental suffering.

Pariṣaha - परिषह - Affliction.

Pariṣkṛta - परिष्कृत - Refined, Sophisticated.

Pariṣaha - परिषह - Afflictions, Hardships.

Pariṣahajaya - परिषहजय- To bear with the sufferings of hunger etc. for the sake of dissociation of karmas is endurance. Conquest by patient endurance is 'pari ṣahajaya.' S-9/2.

Pariṣahajaya - परिषहजय - Conquest by endurance or affliction, Conquest of hardships.

Parispanda - परिस्पन्द - Vibration.

Paristambhīya - परिस्तम्भीय - Peristylar.

Pariśuddha pratipatti - परिशुद्ध प्रतिपत्ति- Clear conviction.

Paritāpa - परिताप - Ailments.

Parityakta or Parityajana doṣa - परित्यक्त या परित्यजन दोष - Taking leaving or what has been thrown away or liquids when they can not be retained in the palm.

Parivarddhita - परिवर्द्धित - Elaborated.

Parivartana - परिवर्तन - Cycle of wandering, Vicissitude.

Parivartita - परिवर्तित - Erased, Transformed.

Parivāda - परिवाद - Spreading false doctrines.

Pariveṣṭita - परिवेष्टित - Enclosed.

Parikṣā - परीक्षा - Investigation, Examination.

Parīta - परीत - Periphoral.

Paritānanta - परीतानन्त - One kind of infinite.

Parokṣa - परोक्ष - Invisible, Imperceptible.

Parṇāvalī - पर्णावली - Foliage.

Paropakārapūrṇa - परोपकारपूर्ण - Philanthropic.

Paroparodhākaraṇa - परोपरोधाकरण - Causing no hindrance to others.

Parta - पर्त - Coat.

Parva - पर्व - Joint, Festival.

Parvatīya - पर्वतीय - Peripheral.

Parvatīya caṭṭāna - पर्वतीय चट्टान - Rocky cliff.

Parva - पर्व (8400000) yrs. portion, Joint, Festival.

Paryaṅk - पर्यङ्क - Bedstead.

Paryāpti - पर्याप्त - Completion, Developableness, Completely developed, Complete development of organs.

Parityāga - परित्याग - Abstain.

Paryāpti - पर्याप्ति - Kinds of capacity to develop, Development, Completion.

Paryāpta - पर्याप्ति - Developableness- The gaining of the capacity by the soul to develope the different kinds of molecules in to their resultant bodily characteristics is called Paryāpti. G.J. 84.

Paryāpti-Pūrṇa - Apurṇa - पर्याप्ति - पूर्ण - अपूर्ण - Development complete, incomplete.

Paryāpti nāma karma - पर्याप्ति नाम कर्म- Name Karma of completion.

Paryāpti nāma karma - पर्याप्ति नाम कर्म- That which causes the complete development of the organs and capacities is the name karma of completion. It is of six kinds-taking in of the molecules to form the body, development of the body, development of the sense organs, development of the respiratory organs, development of the vocal organ and development of the brain.

S-8/11.

Paryāptinivṛtti, Labdhi - पर्याप्ति निवृत्ति, लब्धि - Development finished, attained.

Paryāpti-Āhāra, Śarīra, Indriya, Śvāsocchvāsa, Bhaṣā, Mana - पर्याप्ति-आहार, शरीर, इन्द्रिय, श्वासोच्छ्वास। भाषा-मन - Development-Food, body, Senses, respiration, Language, Mind.

Paryāya - पर्याय - Mode, Category - पर्याय - (Paryāya - mode) - The variations of attributes are the modes.

Alāpa - P. 37.

Guṇa and Paryāya - गुण तथा पर्याय - Guṇa according to Kundkunda, a trait which is deeply embedded in the being of a Dravya and is therefore called - सहभावी, simultaneous or intrinsic.

पर्याय – is a relatively extrinsic feature appearing in a Dravya for a time and disappearing later giving place to another paryāya. It is therefore called 'Kramabhāvī - successive or extrinsic. विशेष - Specific.

पर्याय की अनिवार्यता – A dravya may be, at a particular moment, without this or that paryāya but it can never be without some पर्याय - going with it. In this sense पर्याय - is as essential an attribute in dravya, although the former is internal and the latter external. In modern parlance, guṇa and paryāya together constitute the "what" whereas dhrauvya constitutes the 'that' of a vastu.

गुण तथा पर्याय – In the view of umāsvāti : Substance is possessed of qualities and modifications (गुणपर्ययवद् द्रव्यम्). In contrast with siddhasena's view that पर्याय comprehends. and is another symbol (संज्ञान्तरम्) for, guṇa, he categorically declares that पर्याय is not merely different symbol, but also a distinct (भावान्तरम्) existing, along with गुण in the substance.

Akalaṁka, for instance, holds at once that Guṇas themselves are, or are identical with paryāyas. (ततो गुण एव पर्याया:) and that they (Guṇas) are also a distinct category from Paryāyas, a fact which is sanctioned, according to Akalaṁka, by scriptural authority (गुणाभावादयुक्तिरिति चेन्नार्हतप्रवचनहृदयादिषु गुणोपदेशात्).

Vādideva approaches the problem under consideration on the same lines as, but more consistently than : "The question may be asked, "he absverves," Why are guṇas and Paryāyas, which are presumably the same, differentiate ? the answer would be that while guṇas always (कालभेदापेक्षया) inhere in an entity, Paryāyas come one after another (कालविभेदापेक्षया). (Hence the two viz. guṇa and Paryāya, are different). It may, however, be observed that the difference between the two is not absolute (सर्वथा) because of the fact that they are partly identical, which is not at all an incompitable circumstance (with their difference). Surely the difference between the two is not (as great) as it is between a pillar and a Jar: nor is the identity (अभेद) between them (as indissolubly intimate) as it is between a thing and its nature. The difference consists in the peculiar nature of each and the identity in their (common) abode. A real has been observed in Jaina onto logy to be an enfoldment of the permanent and the changing elements within its being. Whether the changing element is comprehensive and unitary (अभेद) concept, designated by Divākara as Paryāya, or a dual (भेद) concept, designated by Divākara as Paryāya or a dual (भेद) concept consisting of two distinct elements known as guṇa and Paryāya, it does not impair the basic structure of the real in so far as it (the changing element) remains an inseparable complement of permanence. This approach has been envisaged by Vādideva who endeavours to combiine the two elements in his Bhedābhedavāda in which Bheda is represented severally by the peculiar nature (स्वरूपापेक्षया) of guṇa and of Paryāya and अभेद by a common residence (धर्म्यपेक्षया) of guṇa and Paryāya, in their inseparable togetherness in the Dharmī.

Paryāya - Dravya, bhāva - पर्याय – द्रव्य भाव – Event-Fluent, phase.

Paryāya - artha, Vyañjana - पर्याय - अर्थ, व्यञ्जन – Event Natural, Unnatural.

Paryāyāstikāya - पर्यायास्तिकाय – Group of attributes.

Paryāyāṇu - yojyopekṣaṇa - पर्यायाणुयोज्योपेक्षण – Admission of opinion overlooking the censurable.

Paryāyaikāntavāda - पर्यायैकान्तवाद - Pure difference view.

Paryāya - Kāraṇa / Kārya - पर्याय - कारण / कार्य - Event - causal / functional.

Paryāya - Svabhāvī /Kramabhāvī - पर्याय - स्वभावी / क्रमभावी - Event-co/ phased-order.

Paryāyamūḍha - पर्यायमूढ़ - Deluded by modification.

Paryāya - śakti - पर्यय शक्ति - Actual or active capacity.

Paryāyārthika - पर्यायार्थिक - Reality to modifications.

Paryāyārthikanaya - पर्यायार्थिक नय - Stand point of modifications, The aspect of change or development, Stand point of modes. The great unconditional time.

Paryāyārthika naya (पर्यायार्थिक नय) Standpoint of modes. It refers to the constantly changing conditions or modes of a substance.

Paryāya samāsa jñāna - पर्याय समास ज्ञान - Event collection knowledge.

Paryudāsa pratiṣedha - पर्युदास प्रतिषेध- Indirect negation.

Paścātādoṣa - पश्चात्‌दोष - obtaining food by means of posterior or subsequent praise.

Pascima skandha - पश्चिम स्कन्ध - Posterior particle multiple.

Paseva - पसेव - Sweating.

Paśutva vigama - पशुत्वविगम - Extinction of animality.

Paṭala - पटल - Layers, Bar.

Paṭalaka - पटलक - Baskets.

Pataṅga vīthikā - पतङ्गवीथिका - Grasshopper like.

Patni - पत्नी - Consort.

Patākāra - पटाकार - Scroll, Pattern.

Patita-ṣaṭa sthāna - पतित-षट्स्थान - Casade, six station.

Patra - पत्र - Epistles.

Patralatā - पत्रलता - A frieze depicting.

Patraśākhā - पत्र शाखा - Jamb of a doorway carved with foliage.

Paṭṭa - पट्ट - Plain or ornamental band.

Paṭṭaśālā - पट्टशाला - Main hall.

Paṭṭikā - पट्टिका - Slablike moulding, A top - moulding Ridge, Course.

Paṭṭi - पट्टी - Band, Panel.

Patrāvali - पत्रावली - Scroll, Foliage.

Patra-Puṣpa - पत्र-पुष्प - Floral.

Patra śākhā - पत्रशाखा - Leaf border.

Patthara - पत्थर - Basalt.

Paurāṇika - पौराणिक - Mythological, Mythical, Fabulous.

Parurvāparya - पौर्वापर्य - Consecutiveness.

Pavitra jñān nidhi - पवित्र ज्ञाननिधि - Sarced lore.

Pavitratā - पवित्रता - Chastity.

Pāda pīṭha - पादपीठ - Padestal.

Pākasālā - पाकशाला - Kitchen.

Pākhaṇḍa - पाखण्ड - Devilry.

Pākhaṇḍīliṅga - पाखण्डीलिङ्ग - Insignia of false ascetics.

Pālakī - पालकी - Palanquin.

Pālana - पालन - To cherish.

Pāna - पान - Water, Liquids.

Pāṇimuktāgati - पाणिमुक्तागति - Transmigratory motion.

Pāpa - पाप - demerit, Sin, Inauspicious.

Pāpa (पाप) - Sin - Bad will or evil thought is sin.

Pāpajīva - पाप-जीव - Demeritorious souls.

Pāpa nirodha - पाप निरोध - Cessation of sin.

पापास्रव - Inordinate taste for worldly things, impure emotions, hankering for and indulging in sensual pleasures causing anguish to fellow beings and slandering them openly or covertly: these constitute the springs of evil.

The different animal instincts, the different soul soiling emotions, the tempting senses, suffering and wrath, undesirable thought and corruption of the faculties of perception and will these constitute the springs of evil.

Pāpopadeśa - पापोदेश - Sinful advice.

Pāramparika - पारम्परिक - Classical.

Pārmārthika no - āgama dravya kṣetra - पारमार्थिक नो आगम द्रव्य क्षेत्र - Supreme gauged quasi revelation fluent quarter.

Pārmārthika pratyakṣa - पारमार्थिक प्रत्यक्ष - Supreme gauged direct perception, Transcendental.

Pārasparika sambandha - पारस्परिक सम्बन्ध - Inter connection.

Pārigrāhikī kriyā - पारिग्राहिकी क्रिया - is preserving in one's attachment to worldly objects. S-6/4.

Pāriṇamika - पारिणमिक - Inherent, Natural.

Pāriṇāmika - (पारिणामिक) - Inherent nature - The essential nature of the soul irrespective of Karmic matter is the capacity inherent in the soul.

S-2/1.

Pārśvastha - पार्श्वस्थ - Prone to laxity and the like.

Pāriṇāmika bhāva - पारिणामिक भाव- Inherent nature, Natural activity of the soul, Transforming phase, Naturally transforming phase, The manifestations depending upon the soulalone are natural.

पारिणामिकी बुद्धि - The pariṇāmikī is defined as the intellection which fulfils its purpose by means of inference, reasoning and analogy, which develops with the maturity of age, and which results in well being and salvation.

Anir. 942.

Pariṣada - परिषद - Courtiers.

Pariṣada (परिषद) - They are the friends and companions in court, that is courtiers. S-4/4.

Pārakhī - पारखी - Connoisseur.

Pārsva - पार्श्व - Twenty third Tīrthaṁkara of the jainas.

तीर्थंकर पार्श्वनाथ (Tīrthaṁkara Pārśvanātha) was the twenety third Tīrthaṁkara of this age according to Jaina tradition. Modern researches have now established with fair certainty the historicity of Pārśvanātha. He lived about 246 years before the nirvāṇa of Vardhamāna Mahāvīra and was a Jina. There is no doubt that Jainism prevailed even before Vardhamāna and Pārsvanātha the last two Tīrthaṁkaras. Vardhamāna was not so much the founder of Jainism, he carried the tradition of Jaimism as handed over by the earlier Tīrthaṁkaras. (बुद्ध तथा पार्श्वनाथ) Gautama, the Buddha is said to have practised the ascetic practices of the śramana tradition, like pulling the hair (Keśa Luñcana), and fasting. He begged

for food in the tradition of Jaina practices of asceticism prevailing at the time of Pārśva. The practices that the Buddha followed in the early stages of his ascetic career were this śramanic practices, prevailing in the Jaina codes of ascetic life from the pre-Mahāvīra times, at least from the times of Pārśva. Some scholars are of the opinion that for some time in the early stage of the self-denying career, the Buddha followed the tradition of pārśvanātha. The Buddha was influenced in his ascetic career by the teaching and methods of Pārśvanātha. In the Aṅguttara Nikāya, it is said that Buddha's uncle 'Bappa Śākya' was a nigganṭha śrāvaka', following the tradition of Pārsvā's teachings. It is therefore, clear that Pārsvā's tradition was known as was followed at the time of Buddha and Mahāvīra. It has also been said that Mahāvīra's parents followed the tradition of Pārsvā's teachings. The custom of Varṣāvāsa refered to in Mahāvagga must have been influenced by the Pārśva cult. Tīrthaṁkara Mahāvira is said to have mentioned that he was preaching what the earlier Tīrthaṁkara pārśva preached. Tīrthaṁkara Pārśvanātha was the predecessor of Mahāvīra and Pārśva tradition was prevailing at the time of Buddha and Mahāvīra.

Tir. 1-2.

पार्श्वनाथ – Pārśvanāth flourished towards the end of the ninth century B.C., i.e., 250 years before Mahāvīra. He was a religions teacher of great eminence and had a fight against the Brāhmanic tyranny of caste system and the preponderance of Hiṁsā (i.e. Killing) of animals in Vedic sacrifices which was gradually filtering into the east from the western part of India. He, therefore, threw open the doors of his religion to all persons without any distinction of caste, creed or sex. Both males and females could enter the order of Pārśvanātha on the basis of equality. He preached the four great vows i.e., Ahiṁsa (i.e. non injury), 'Satya' (i.e. truth), Asteya (i.e. abstinence from stealing) and 'Aparigraha' (i.e. non attachment to worldy things) and emphasised the necessity of observing strict asceticism as a means for the attainment of salvation. Moreover, Pārśvanātha divided the followers of Jaina religion into four categories according to sex and strictness with which the members practise the injunctions laid down by the jaina religion, viz. (i) yatis or Sadhus or Munis, i.e. male ascetics; (ii) Āryikas or Sādhvis, i.e., female ascetics; (iii) Śrāvakas, i.e., male laity and (iv) Śrāvikas, i.e. female leaders to look after and supervise the conduct of members comprising the order shows that there was a pretty good arrangement to govern and organise the jaina community from the earliest times. In fact, this is one of the important reasons put forward for the rervival of jainism in India as against its rival Buddhism.

J-47.

पार्श्वनाथ – Pārśvanātha is supposed to have attained nirvāṇa about 250 years before the nirvāṇa of the 24th Tīrthaṁkara Vardhamāna Mahāvira.

He was the prince and the son of Aśvasena, the king of Banaras. His mother was queen Varmālā or also called Vāmā. He renounced the world at the age of thirty and practised severe penance on the mount Sammedaśikhara. It is located in Bihar. The mount is even now called Pāraśvnātha hill. He preached his doctrine to the people for seventy years and after attaining the age of one hundred years in 777 B.C. attained the supreme state of nirvāṇa.

Tir. 2.

पार्श्वनाथ की शिक्षायें – (Teachings of Pārśvanātha) -Pārśvanātha formulated four vratas-1-abstinence from injury to living beings (Sarva prāṇ āti kramaṇa-viramaṇa, 2. Truth speaking (Mṛsāvāda viramaṇa) 3. Not accepting what is not given (adattādāna viramaṇa and 4. (Sarva Bahisthādāna viramaṇa) non-possession. The fifth vow brahmacarya was later included by Mahāvīra. The environ mental circumstances, like the laxity in general behaviour and also in the Saṅgha, must have caused Mahāvīra to include the fifth injuction for the sake of maintaining the social health and the discipline in the Saṅgha. It is said in the Mulācāra (7.36-38) that Tīrthaṁkaras prior to Mahāvīra also preached the need of Samāyika and Samyama. Mahāvīra brought about certain modifications in the practice of these codes of conduct.

Tīr. 9.

Pārśva bhāga - पार्श्वभाग - Lateral face.

Pārśvakoṇa - पार्श्वकोण - Side edge.

Pāritāpikī kriyā - पारितापिकी क्रिया - is causing pain to the living. S-6/4.

पार्वती – Consort of Śiva of the Hindu pantheon, mother Goddess.

Pāṣāṇa - पाषाण - Sandstone.

Pātimukhoddesa - पातिमुखोद्देस - Recitation of monastic code.

Pātra - पात्र - Recipients.

Pātra viśeṣa - पात्रविशेष - Superiority of the recipients.

Pāvāpura - (पावापुर) Lord Mahāvīra attained Nirvāṇa in a park, near pāvāpura, round about which there were many ponds or lakes. At present, the site of the nirvāṇa of Mahāvīra is accepted near Bihar Shariif in Paṭna District, where a magnificent Jaina temple stands in the centre of a big lake.

Pāyala - पायल - anklets.

Peṭaka - पेटक - Basket.

Pīchī - पीछी - A whisk of the softest peacock feathers, Bunch.

Pihita doṣa - पिहितदोष - Taking what is covered with green leaves and other such things or even with heavy thorugh prāsuka (pure) articles.

Piṇda - पिण्ड - Lump.

Piṇḍalī - पिण्डली - Shank.

Pipāsā - पिपासा - Thirst.

Piṣṭapeṣaṇa - पिष्टपेषण - The act of grinding what has already been ground to dust.

Pīta - पीत - Yellow.

Pīta leśyā - पीत लेश्या - Yellow complex.

Pītha - पीठ - Socle or Pedastal base, Podium, Basement, Terrace.

Poliśh - पालिश - Embelishment.

Pośāka - पोशाक - Outfits.

Prabhā - प्रभा - Lustre.

Prabhāmaṇḍala - प्रभा मण्डल - Nimbus.

Prabhāsvara - प्रभास्वर - Luminous.

Pīṭhikā - पीठिका - Entablature.

Prabhāvalī - प्रभावली - Nimbus round an image.

Pota - पोत - Unumbilical birth without any sac or shell covering.

Pota - पोत - In the case of young ones of certain animals, the limbs are developed without any covering and the young ones are able to move about from the moment of their birth.
S-2/33

Prabuddha - प्रबुद्ध - Staunch.

Prabhāva - प्रभाव - majesty, First term, Variant.

Prabhāvaśālī - प्रभावशाली - Virile, Glaring.

Prabhāvī - प्रभावी - Arbesques.

Prabhāvanā - प्रभावना - Propagation of teachings of jina Publishing the greatness of Jaina doctrines.

प्रभावना – The self which mounted on the chariot of knowledge roams about as it pleases (shedding the light of wisdom), is to be considered a right believer who is engaged in propounding the Jaina faith.

This emphasises the social aspect of religious faith. A person who is equipped with knowledge of reality and who is therefore engaged in self realisation should not be satisfied with his own personal acquisition of the sublime wisom. He must place the benefit of his achievement at the disposal of the other members of the society. There is no such thing as isolated personal salvation. He is bound to share the wisdom with others and he must take with him as many as are willing to walk the path with him. This necessarily implies that the englightened person should not be confined to any particular place. He must go about from place to place carrying the torch of light and wisdom thus spreading the true knowledge and true faith in all parts of the country. This roaming about from place to place, spreading hope, wisdom and charity for the benefit of the whole society called Dharma Prabhāvanā, one of the essential characteristics of the right believer. This characteristic was present at its maximum in the life.

Prabhutvakāla - प्रभुत्वकाल - Hegemony.

Pracalā - प्रचला - Drowsiness, sleep in sitting posture.

Pracalā-pracalā - प्रचला-प्रचला - Heavy drowsiness (Intense sleep in sitting posture)

Pracaṇḍana - प्रचण्डन - Anger which provokes anger in others.

Pracaya - प्रचय - Conglomeration, Common difference.

Pradakṣiṇā - प्रदक्षिणा - Circumbulation.

Pradakṣiṇāvarta - प्रदक्षिणावर्त - Schematic curls.

Pracura saṁkhyaka - प्रचुरसंख्यक - Prolific.

Pradakṣiṇāpatha - प्रदक्षिणापथ - Ambulatory passage.

Pradeśa - प्रदेश - Space points, The quantity of matter, Units, Particle, Event, Point.

Pradeśa - प्रदेश - Measuring the karmic molecules with the measure of the space-point is space. S-8/3

प्रदेश – That portion of Ākāśa which is obstructed by one indivisible atom is known as Pradeśa. Dr. page-29.

प्रदेश – Pradeśa is obstructed by one indivisible atom of Pudgala and can give space to all particles. Dr. 27

Pradeśa - प्रदेश - (Indivisible, inseprable parts) - The indivisible parts of a substance are called "Pradeśas". They are thought only in imagination. In any particular soul there are innurmerable pradeśas; and any particular dravya has many pradeśas (The atom has no pradeśas.) In every pradeśa there are infinite capacities of performing common action in innumerable ways of acting together. In innumerable ways. "Capacity refers to the future, capacities are future modifications.

Jainism not Atheism P. 25

Pradeśa - प्रदेश - Pradeśas are indivisible units, atoms.

Pradeśa bandha - प्रदेशबन्ध - Space bondage of separate spiritual shifting, Point bond, Particle bond.

Pradeśa bandha - प्रदेश बन्ध - Determining the quantity of karmas is space-bondage. S-8/3

प्रदेशबन्ध – That is, the number of karmic molecules which attach to the soul.

Pradeśatva - प्रदेशत्व - Pointedness.

Pradeśodaya - प्रदेशोदय - Non affecting rise, Point rise.

Pradeśa pracayatva - प्रदेश प्रचयत्व - Multitude of space points.

Pradoṣa - प्रदोष - When someone is giving an exposition of true knowledge, which is the means to the attainment of liberation, another person is spiteful and malignant in his attitude towards it. This is spite. S-6/10

Pradhānatā - प्रधानता - Pre eminence.

Pradīpta - प्रदीप्त - Glowing.

Pradhvaṁsābhāva - प्रध्वंसाभाव - Subsequent/post/posterior non existence.

Praphulla - प्रफुल्ल - Jubilant.

Pragaṇana anuyoga dvāra - प्रगणन अनुयोगद्वार - Mathematical measure study.

Prahīṇa - प्रहीण - Suppressed.

Prajñapti - प्रज्ञप्ति - Sum of opinion.

Prajñaptisat - प्रज्ञप्ति सत् - Subjective notions.

Prajñā - प्रज्ञा - Wisdom, Reasoning, Extra ordinary learning, Intuition.

Prajñāpanī - प्रज्ञापनी - Informatory.

Prajñāśramaṇa ṛddhi - प्रज्ञाश्रमण ऋद्धि - Intellect ascetic prodigy.

Prakaraṇa - प्रकरण - Discursive treatise, Expository treatise.

Prakaraṇa sama - प्रकरणसम - Countervalid.

Prakaraṇasamā - प्रकरण समा - Parity per neutralisation.

Prakaṭa - प्रकट - Emerged.

Prakaṭatā - प्रकटता - Manifestation.

Prakāraprakārī bhāva - प्रकार प्रकारी भाव - Substance attribute relation.

Prakāśa - प्रकाश - Illumination.

Prakāśa śakti - प्रकाश शक्ति - Light energy.

Prakāśa svabhāva - प्रकाश स्वभाव - Luminous nature.

Prakāśamāna - प्रकाशमान - Resplendent.

Prakāśapuñja - प्रकाशपुंज - Lighting flash.

Prakāśana - प्रकाशन - Exposure.

Prakāśya - प्रकाश्य - Liable to be revealed.

Prakīrṇaka - प्रकीर्णक - Prakīrṇakas are like citizens, such as townsfolk and peasants. S-4/4

Prakṛṣṭa - प्रकृष्ट - Abundance.

Prakṛṣṭārtha - प्रकृष्टार्थ - Ultimate meaning.

Prakṛti - प्रकृति - Primordial matter, Illustration.

Prakṛti - प्रकृति - Nature.

Prakṛti - प्रकृति - Physical existence.

Prakṛti-Anādi-sādi - प्रकृति-अनादि-सादि - Configuration ab a eterno / Ab initio.

Prakṛti bandha - प्रकृति बन्ध - That is nature of Karmic matter which has invested the soul.

Prakṛti sattva - प्रकृति सत्त्व - Configuration state.

Kṣetravipākī prākṛti - क्षेत्रविपाकी प्रकृति - Quarter ripening configuration.

Prakṛti-Puṇya / Pāpa - प्रकृति-पुण्य/पाप - Merital/Demerital configuration.

Jīva vipākī prakṛti - जीवविपाकी प्रकृति - Bios ripening Configuration.

Prakṛti bandha - प्रकृति बन्ध - Type bondage, Configuration bond.

Prakṛti bandhāpasaraṇa - प्रकृतिबन्धापसरण - Configration bond reduction, Configuration bond regression.

Prakṛti-Dhruva/Adhruva - प्रकृति ध्रुवअध्रुव - Configuration polar/Non Polar.

Prakṛti vibhāga - Mūla / Uttara - प्रकृति विभाग - मूल / उत्तर - Configuration type-primary/Secondary.

Prakṛti - Svodaya/Parodaya - प्रकृति-स्वोदय / परोदय - Configuration - Own aspect/other aspect rise.

Prakṛti-sattva yogya - प्रकृति-सत्त्व योग्य- Configuration able to state function.

Prakṛti-saṁkrama yogya - प्रकृति संक्रम योग्य - Configuration able to transit.

Prakṛti-Sapratipakṣī - प्रकृति सप्रतिपक्षी- Configuration with counterpart.

Prakryiā - प्रक्रिया - Process, Operation.

Pramāṇa - Gaṇanā, Laukika, Lokottara - प्रमाण-गणना-लौकिक / लोकोत्तर- Mathematical, universal, Post Universal measure.

Pramatta saṁyata - प्रमत्त संयत - Stage of imperfect vows. S-9/1

Pramāṇa - प्रमाण - Bodily stature.

Pramāṇa-Dravya, Kṣetra, Kāla - प्रमाण-द्रव्य, क्षेत्र, काल - Measure-Fluent, Quarter, Time.

Pramāṇa · Bhāva, Phase, Purport.

Pramāṇa-Phala, Icchā, Labdha, Rāśi - प्रमाण-फल, इच्छा, लब्ध । राशि - Measure- Fruition Required, acquisition.

Pramāṇa-Yojana/Rāśi/Vākya - प्रमाण-योजन, राशि, वाक्य - Measure yojan/ Set/Sentence.

Pramāṇa-Saptabhaṅgī - प्रमाण सप्तभङ्गी- Measure-Seven combinations.

Prameyatva guṇa - प्रमेयत्व गुण - Measurable control.

Prakṛti-Ghāti-Aghāti - प्रकृति घाति, अघाति - Configuration Destructive - Non destructive.

Prakṛti ramaṇīya - प्रकृति रमणीय - Picturesque.

Prakṛti-Sāntara-nirantara - प्रकृति-सान्तर / निरन्तर - Configuration Discontinuous / continuous.

Prakṛti-Ubhaya / Yugapat -प्रकृति-उभय, युगपत् - Configuration both, Simultaneous.

Pudgala vipākī prakṛti - पुद्गलविपाकी प्रकृति - Matter ripening configuration.

Bhāvavipākī prakṛti - भावविपाकी प्रकृति- Birth to death ripening configuration.

Prakṣepa - प्रक्षेप - Projection.

Prakṣepaka - प्रक्षेपक Projector.

Prakṣepabhāgahāra - प्रक्षेप भागहार - Proportionate divisor

Pramattasaṁyata - प्रमत्तसंयत - The Ascetic of sixth spiritual stage Those who perform their duties, but who are subject to fifteen faults Non vigilant, Imperfect self control Imperfectly regulated.

Pramatta yoga - प्रमत्त योग - Passionate vibrations.

Pramatta yoga - प्रमत्त योग - Pramatta connotes passion. The person actuated by passion is pramatta The activity of such a person is pramatta yoga.

S. 7/13

Pramattavirata - प्रमत्त विरत - Imperfect vow.

Pramāda - प्रमाद - negligence.

Pramāda - प्रमाद - Negligence, It is included in misinterpreting the injunctions and indifference to observe them. It is indifference to laudable activities.

S. 8/11

Pramāṇa - प्रमाण - That which knows rightly, that by which anything is known or knowledge alone is pramāṇa.

S. 1/10

Pramāṇa - Valid knowledge is the knowledge which illumines itself and other things without any obstruction.

N. 1

प्रमाण - **Pramāṇa** - A pramāṇa takes the whole of a real as its subject matter.

Sapta - P. 19

A total comprehension of reality is the knowledge of the Pramāṇa type.

Sapta - P. 19

प्रमाण - The knowledge of reality which enlightens the whole of it simultaneously is the Pramāṇa.

प्रमाण तथा नय ज्ञान में सम्बन्ध - Relation between the naya and Pramāṇa types of knowledge - A pramāṇa has a different taste (essence) from the aggregate of nayas. Pañcā, Verse 675.

Negation is preceded by affirmation and affirmation by negation. The knowledge which comprehends the union of the two is the Pramāṇa.

Pañcā - 665.

A naya is not admitted as an antithesis of a Pramāṇa because it embodies a type of knowledge. It is a part of the Pramāṇas. A naya is neither a Pramāṇa nor an antithesis of Pramāṇa, being free from contradiction.

(Naya - verse 10)

Nayas are the parts of the Pramāṇas.

Śloka 1.6.5.

प्रमाण की परिभाषा - In the Jaina tradition Siddhasena Divākara and Ācārya Samantabhadra define valid cognition by pointing out that it is its nature to

reveal itself as well as its object. Akalaṅka, although he accepts this as one of the defining characteristics of valid cognition, considers harmony or non-discrepancy (avisaṁvāda) to be the true mark of valid cognition. For him non-discrepancy (अविसंवाद) is to be true mark of valid cognition. For him non-discrepancy of cognition means its not being sublated by other valid cognitions as also its self-consistency. By non-discrepancy he also means the correspondence of cognition with the nature of its object. Sometimes he also means by non-discrepancy the coherence between the cognitive and conative activities. In addition to non-discrepancy, definiteness or determinateness is regarded by him as one of the essential characteristics of valid cognition. He observes that even non-discrepancy of cognition is impossible without its possessing a determinate nature. He has also introduced in his definition of valid cognition the adjectival phrase - 'grasping the hitherto ungrasped' in order to qualify valid cognition. The influence of Dharmakīrti is evident here. It might be said that for the Buddhists who are momentarists it is alright to consider valid cognition to be a cognition pertaining to quite a new object. But for the Jainas reality is relatively permanent. Hence it is not proper for Akalaṅka to insert the adjectival phrase 'pertaining to a novel object' in his definition of valid cognition. Akalaṅka replies that reality, since it is relatively permanent, possesses innumerable modes. Hence even if two or more cognitions could operate in relation to one and the same thing, they would always determine the mode or an aspect of it, not determined by the other. So, for us, says Aklaṅka, the phrase, grasping the-hitherto ungrasped means determining the hitherto-undetermined mode. Akalaṅka seems to relax this condition in the case of memory. Thus he is not serious about the condition in the case of memory. So, it ultimately-boils down to this that the essential characteristics of valid cognition, according to Akalaṅka, are its non-discrepancy, its ability to enable us to attain the object capable of purposive activity, and its determinate nature. It is interesting to note that to be consistent with the doctrine of non-absolutism Akalaṅka considers all empirical cognitions to be valid as well as invalid. No empirical cognition is absolutely valid or absolutely invalid. Yet we call a cognition valid, if it by far corresponds with the concerned external object and we call it invalid if it is mostly not in consonance with the form of the concerned external object. The realisation that the powers of the sense organs are limited seems to have led Akalaṅka to famulate such a view. But Akalaṅ ṅka would not deny the absolute validity of the highest transcendental perception called Kevala-Jñāna which requires not media or sense organs and mind to grasp its object. This suggests that the theory of non-absolutism is not to be applied without discrimination. For if it were so applied even the perfect knowledge of an omniscient being would have to be regarded as partly valid and partly invalid. But here the operation of non-absolutism ceases. Hence, it is said that even Anekānta itself is anekānta, that

is in certain spheres it operates and in certain others it does not.

प्रत्यक्ष के दो भेद – Akalaṅka, following his predecessors, divides perception into two categories : empirical (सांव्यवहारिक) and transcendental (मुख्य). The former requires the help of sense-organs and mind for its emergence, the latter does not. For, this latter is direcetly generating soul without the intervention of sense-organs and mind. The transcendental perception is again of three types - Avadhi Jñāna, Manah-paryāya Jñāna and Kevala-Jñāna.

सांव्यवहारिक प्रत्यक्ष – Empirical perception Sense perception - sense - organs are a condition of sense perception. Aklaṅka observes that the cognition which is generated by the senses and which is capable of avoiding the underisable and attaining the desirable (i.e. which enables one to avoid the undesirable and attain the desirable) is sense perception. At another place he defines sense-perception as a knowledge due to sense-organs and mind. The soul, the object etc. are here not mentioned as conditions of sense perception because they are not peculiar to sense perception. For this very reason it is possible to avoid, in the definition of sense-perception, the mention of mind as a condition of sense-perception. Akalaṅka has at times done even that.

इन्द्रिय प्रत्यक्ष के भेद – According to Akalaṅka and other Jaina logicians sense perception can be analysed into four stages - Avagraha, 'Īhā' avaya and Dhārṇā. These four stages are usually described as types of sense perception. But it would be more appropriate to treat them as four stages of sense perception because this is what they turn out to be when psychologically analysed. The correctness of this interpretation can be seen from the fact that Akalaṅka himself states that an earlier form develops into the next subsequent forms and that all of them are of the same essential nature.

Aklaṅaka defines avagraha as that determinate cognition of the distinctive nature of an object which follows in the wake of the indeterminate cognition of the pure existence of this object, an indeterminate cognition which in turn is consequent upon the contact of the sense organ with the object. On the contact of the sense organ with the object there arises the indeterminate cognition of pure existence (san-mātra-darśana). This indeterminate cognition then develops into the determinate cognition of the object. This is called avagraha. Īhā is defined by Akalaṅka as the striving for (the knowledge of) a specific characteristic of the object cognised by avagraha. This Īhā is different from doubt for the reason that it positively possesses the element of ascertainment. The definition of avāya given by him is as follows. Avāya means the ascertainment of the specific features of an object. In other words, avāya is the determinate cognition of a specific characteristic of an object. It arises from the exclusion of the wrong and ascertainment of the right. Akalaṅka defines Dhārṇa as the condition of recollection, a condition called Saṁskāra (trace). But this saṁskāra

or trace is not psychological in nature. It is a species of cognition. It is, we may say, of the nature of mental disposition. Upādhyāya Yashovijayaji seems to reserve the term Saṁskāra for psychological traces only; hence he states that saṁskāra or vāsanā should not be considered to be of the nature of cognition.

पारमार्थिक प्रत्यक्ष – Transcendental perception; The transcendental perceptions-which are due to the special capacity of a soul and which require no media in the form of sense-organs and mind - are of three types, viz. avadhi-jñāna, Manaḥparyaya-jñāna and Kevala jñāna. According to the Jainas, a soul is inherently capable of cognising all the things along with all their characteristics however remote in time and place any of these things might be. It is only because of the karmic veil that this capacity is obscured. But it is quite possible that though the veil of karma is not completely removed, the relevant knowledge-obscuring karma is removed. Such removal may be by degrees. And corresponding to the degree of the removal of karma, the degree of supernormal perception also varies. Omniscience arises when there is complete destruction of the obscuring veil. But when the destruction-and-subsidence of this veil is of a lower degree two other varieties of transcendental perception make their appearance.

अवधिज्ञान – In avadhi one perceives such things as have a form, that is, material objects. This faculty differs in scope and durability in different individuals on account of the different capacities developed by them through merit (spiritual discipline). Owing to the varying degrees of destruction and subsidence of the karmic veil, there is a corresponding variation in the degrees of remoteness-spatial and temporal-of the objects to be grasped by a type of avadhi-jñāna. The highest type of avadhi-jñāna can know a material thing that may be anywhere in the universe (Loka) and that might have taken place at any time in the past or might take place at any time in the future. It grasps a material thing lying anywhere in the universe but not beyond the universe because material things are not there beyond the universe, that is, in the space outside the universe (alokākāśa). It can not perceive all the modes of all the things material and otherwise not all the modes of all material things but only some modes of all the material things. The lowest type of avadhi-jñāna extends to a very small fraction of space and knows the material things that fall within that much space. As regards time it can penetrate only a short layer of it, second-rather less than a second. It can perceive only a few modes of the material thing that happens to be its object. On the whole avadhi-jñāna is divided into six types; for the details thereof one may refer to Rājvārtika 1.22.4.

मनः पर्ययज्ञान – Mind, according to Jainas, is a material substance. Its modes are its different changing states running parallel to the acts of thought. Every state of our mind is a particular mode of the mind substance. As our states of thought change, the mind also changes correspondingly. Thus every mode of thought is appropriately reflected in the

mind substance. The direct apprehension of the modes of mind is called manah-paryaya-jñāna in the Jaina philosophy. All this means the cognition of the states of thought is nothing but a direct perception of the modes of the stuff of which the mind is fashioned.

Although, there is, among the Jainas, a general agreement as to the nature of Manah-paryaya jñāna, they differ as to what constitutes its proper object. Jinabhadra rejects the possibility of a direct cognition of the external objects thought of by other persons. He is of the view that they are cognised through inference. Only the modes of the mind substance are here directly cognised. Pūjyapada widens the scope of this knowledge by granting the possibility of direct perception. of the external objects too that are thought of by other states of mind as only the media through which external objects are perceived. Umāsvāti too grants the possibility of a direct perception of the external things thought of by others.

Only human beings can acquire the capacity for this type of perception and this they do through a rigorous spiritual discipline. The Jainas recognise two varieties of manah-paryaya-Ṛjumati and Vipulmati. The former is less pure and sometimes falters. The latter is purer and lasts upto the rise of omniscience.

केवलज्ञान – Omniscience, for Akalaṅka means simultaneous knowledge of all the substances and all their modes, that is, their modes whether belonging to the past, present or future.

The possibility of omniscience is implied in the Jaina conception of soul. A soul in its pure form possesses knowledge infinite. It is omniscient. But this faculty of it is obscured by the veil of knowledge-obscuring karma. This veil can be removed totally by the practice of meditation and self control, just as the obscuration of the sun or the moon caused by cloud can be removed by a blast of wind. And it is when this veil is removed totally that omniscience dawns.

Akalaṅka proves the possibility of omniscience in the sense of an independent faculty that enables a soul to cognise everything. If supernormal perception is inadmissible, how can we have - as we certainly do-the not discrepant astrological divinations ? Hence it should be conceded that there is a faculty of direct knowledge which is super-normal and extrasensory and this faculty is nothing but omniscience. The very progressive gradation of knowledge necessarily implies the highest magnitude of knowledge attainable by man. If a person has no inherent capacityto know everything, he will not be able to know everything even by means of the Vedas. Again, the impossibility of omniscience can not be established without one having the knowledge of all the persons of all times and climes. That is to say, one who rejects omniscience in the case of all the persons of all times and climes, must himself be an omniscient person. After thus offering the positive arguments, Akalaṅka takes recourse to the negative argument that it is certain that there is no contradictory pramāṇa to reject the established omniscience. He substantiates this argument by examining the various so called contradictory

pramāṇas advanced in this connection.

निर्विकल्पक प्रत्यक्ष – Indeterminate sensory cognition or pure sensation.

निर्विकल्पक प्रत्यक्ष के विषय में जैन दृष्टिकोण – According to the Buddhist logicians, only pure sensations which are indeterminate cognition devoid of all thought element whatsoever are of the nature of perception. The Jaina logicians, on the other hand, declare that only determinate, thought-involving cognitions can be of the nature of perception (Pratyakṣa Pramāṇa). Logicians following other systems in the main maintain an intermediate position. For them both indeterminate and determinate cognitions could be of the nature of perception (प्रत्यक्ष प्रमाण) So their task is to counter the Buddhist view by showing that determinate cognitions also could be of the nature of perception. But the task of the Jaina logicians is two-fold. They have to prove on the one hand that indeterminate cognitions can never be counted as perception (प्रत्यक्ष प्रमाण) and on the other that only determinate cognitions can be so counted. Thus like the Nyāya Vaiśeṣikas, they establish the validityof the determinate cognitions generated by sense-object contact, but in addition they prove the invalidity of all indeterminate cognition. In their first task they are naturally assisted by the Nyaya-Vaisesikas and the Mīmaṁskas as this is their common concern. In the second task they are helped by the terms and conditions laid down by the Buddhist logicians themselves in their definition of valid cognition. viz. efficiency and non-discrepancy. The Jaina logicians too, following in the footsteps of these Buddhist logicians define valid cognition as efficient and non-discrepant. But they rightly observe that indeterminate cognition being never efficient and non-discrepant can never be regarded as valid.

सविकल्पक – Determinate.

अविभक्तआलोचन – Indeterminate perceptual cognition.

करण – Immediate cause.

बोधाबोध स्वभाव सामग्री – Aggregate of the conditions physical and cognitional.

वैशद्य – Vividness.

सविकल्पक ज्ञान का प्रामाण्य – Akalaṅka seems to have taken great pains to establish the validity (प्रामाण्य) of the determinate cognitions generated by sense object contact (This is the direct contrast to Buddhist position). The following are the main reasons adduced by him in this connection. The object of an indeterminate cognition and the corresponding valid determinate cognition is the same. The determinate cognition in question is not contradicted by a subsequent conative activity. It determines what is hitherto undetermined. It may co-exist with the thought or conception (that is, the determinate cognition) of another thing. It has vividness natural to it because it is generated by sense-object contact. Of course, it involves memory images but they are revived and controlled by the concerned sense object contact. There is here no unrestrained flight of imagination. The attention remains centred on the presented object itself. It does not move in the realm of pure idea (that is, idea unconnected with the object presented). The

recollection of convention or a name of the object could not deprive this determinate cognition of its perceptual character. Though we remember the conventional name of the object before the determinate perception takes place, yet the remembered name does not take away from forthcoming determinate cognition its perceptual character. The recollection of convention could not affect the perceptual character of the cognition in question. Certainly, this recollection can not render obscure the nature of the thing presented to the senses.

बौद्धों का त्रैरूप्य हेतु – The three conditions of a valid hetu, according to Buddhists are - (1) The Hetu or middle term must be present (and never absent) in the subject of inference i.e. minor term. (2) The middle term must be found only in things known to have the Sādhya or major term. (3) The middle term must be only absent (and never present) in things in which the major is known to be absent. The introduction of the practice "eva" in (2) and (3) at proper places implies that a hetu has a necessary connection with the sādhya. Thus as a hetu's necessary connection with the sādhya is covered by the conditions (2) and (3) they being a modification of corresponding conditions of the Nyaya Vaiśeṣika scheme - there remains no possibility of its being either counterbalanced by another hetu or contradicted by a non-inferential Pramāṇa. So, for the Buddhists the conditions (4) and (5) formulated by the Nyāya-Vaiśeṣika logicians become redundant. It is noteworthy that the Buddhist's insertion of the particle "eva" (एव) in his conditions (2) and (3) makes them say exactly the same thing. The usual criticism of the Buddhist doctrine is also based on this very fact. However the Buddhists in question say the same things, though of course, in different ways.

बौद्धों के त्रैरूप्य हेतु की अकलङ्क के द्वारा आलोचना – A valid hetu must have its 'Sapakṣas' and 'Vipakṣas'. This is quite wrong. There are cases of a valid hetu having no 'Sapakṣas' or 'vipakṣas' at all. These considerations are particularly applicable in the cases where the 'Pakṣa' is everything (Sarvaṁ). For a Sapakṣa must be something other than the Pakṣa (though known to possess Sādhya) but nothing can be other than everything; Similarly, a Vipakṣa must be something other than the Pakṣa (though known to lack sādhya) but nothing can be other than everything. So ultimately the essential conditions of a valid hetu would be (1) its presence in the Pakṣa and (2) its necessary connection with the Sādhya (and a connection with no reference to Sapakṣas or Vipakṣas). The Jainas go a step further, for according to them the first of these two is not an essential condition of valid hetu. A valid hetu may not even have a pakṣa. It is on this ground that Akalaṅka criticises the first condition of the Buddhist thesis of Hetu trairūpya and the Nyāya-Vaiśeṣika thesis of Hetu pañcarūpya. Akalaṅka asks the Buddhist logician to point out a pakṣa is Ākaśā or kāla. The inference takes the form. In this Ākasā the Rohiṇī constellation will appear in the next moment because at present there rises in

this Ākasā the Kṛttikā constellation at present. Akalaṅka objects to the habit of making cosmic substances the pakṣa in an inference because that would lead to over absurdity, that is, in that case no hetu valid or invalid would lead to overabsurdity, that is, in that case no hetu valid or invalid would be without a Pakṣa. Take the following example of obviously invalid inference; 'There is fire on the sea because there is smoke in the kitchen. On the Buddhist view even here the hetu - 'there is smoke in the kitchen' - should not be considered to be devoid of a pakṣa. It has the universe as its Pakṣa. We may state the inference in the form : "The universe has fire on the sea because it has smoke in the kitchen. So Akalaṅka concludes that it is better to admit that there are some valid hetus that have no Pakṣa than to posit cosmic substances as Pakṣa in the case of such hetus. Thus according to the Jaina logician there is only one essential condition of a valid hetu and that is its otherwise - unaccountability. By otherwise - unaccountability they mean its necessary universal connection with the Sādhya.

हेत्वाभास – Fallacies of reason (Hetvābhāsa)

हेत्वाभास के विषय में अकलङ्क की मान्यता–

Akalaṅka has tried to be consistent with his doctrine of 'one condition of a valid reason. Though he accepts all the fallacies of reason recognised traditionally, he observes that there is in fact only one fallacy of reason and that is called asiddha or akiñcitkara by him; all the other fallacies are mere species of this one fallacy. Asiddha or akiñcitkara, therefore, means that fallacy of reason which results when the sole condition of a valid hetu - the otherwise (i.e. in the absence of Sādhya) unaccountability of the hetu - is violated in different ways, there arise four fallacies of reason that constitute the species of a single fallacy. They are asiddha, sandigdha, viruddha and akiñcitkara. Asiddha and akiñcitkara are here understood by Akalaṅka in a restricted sense. The asiddha fallacy occurs when hetu does not reside in Pakṣa. But Akalaṅka and other Jaina logicians have not recognised the residence in Pakṣa to be an essential condition of a valid hetu. So how could they say that when hetu does not reside in Pakṣa there arises the fallacy of reason called asiddha ? By akiñcitkara Akalaṅka here means a fallacy of reason that results when the reason is adduced to prove a thesis that is either already proved or is contradicted by other valid cognitions. But then these two types of akiñcitkara can not really be treated as fallacies of reason. They are in fact fallacies of thesis.

आप्त के लिए आवश्यक बातें – There are four conditions that make a person an āpta. (1) He should know correctly the fact stated by him (2) He should have no desire to deceive others (3) He should have a desire to speak out the truth. (4) He should have his concerned sense organs in perfact order.

आप्त की पहिचान – Akalaṅka recognises the possilbility of the knowledge of the internal quility absence of narrow love and hatred which as we have already seen, makes a person an authority. He opines that a man's good and bad overt behaviour is governed by and caused by

the internal good and bad qualities respectively.

प्रमाण का फल – What is effected by the pramāṇa is its fruit.

प्रमाण के फल के दो भेद – It is of two sorts, viz., the direct and the indirect. As regards the direct fruit, the direct fruit of all the Pramāṇas is the annihilation of ignorance. As regards the indirect fruit, the indirect fruit of the pure knowledge is (a spirit of) indifference. The indirect fruit of the remaining pramāṇas is either a spirit of appropriation or a spirit of avoidance or a spirit of indifference. P.6/2-6

प्रमाण तथा फल का भिन्नाभिन्नत्व – As the fruit cannot otherwise be understood to be the fruit of the Pramāṇa it is in some respects both separate from and identical with the Pramāṇa. Otherwise there would be confusion between one's own knowledge and its fruit and those of another person.

P.6/4, 11

The effecct of Pramāṇa - प्रमाण का फल - The immediate effect of pramāṇa (valid knowledge) is the removal of ignorance, the mediate effect of the absolute knowledge is bliss and equanimity, while that of the ordinary practical knowledge is the facility to select or reject. N. 28

The object of pramāṇa - प्रमाण का विषय - is a thing having a nature which has many aspects, viz, the general and the particular and so on, because it is perceived to have a nature similar to that of some things (i.e., things of the same class) and a nature peculiar to itself; and because it is capable of producing effects by the modification of its nature which consists in its persistence through the going up of its old form and the assuming of a new form.

P. 5/1-2

प्रमाणाभास – A pramāṇa-fallacy is what is opposed to any of the other things regarding a pramāṇa, e.g., its nature etc. P. 6/23

True knowledge is to be attained. This however is possiblc through the avoidance of false or fallacious knowledge. Hence what is fallacious knowledge is also to be understood. Now fallacious knowledge is what is different from (viparīta) or opposed to the true knowledge. In the previous chapters, the Pramāṇa has been considered with reference to its nature, its member, its objects, its fruit. The four broad classes of the pramāṇa fallacy would accordingly be. (1) Fallacies, regarding the nature of the pramāṇa; (2) Fallacies regarding its number; (3) Fallacies, regarding its object and (4) Fallacies, regarding its fruit. P. 418-419

प्रमाण के स्वरूपाभास – The fallacies regarding the nature of the Pramāṇa (i.e. knowledge) are : the view that it is essentially unconscious; the view that it does not reveal the self; the view that it reveals the self only the theoryof the undetermined perception and the fallacy consisting in samāropa or ignorance. (It would be fallacious to regard as valid knowledge such phenomenon as) for instance; contact etc. knowledge unconscious of the self; knowledge, not revealing any not self; pure sensation; illusion; doubt and inattention. For they are not the sources of the certain knowledge about the self and the not self.

P. 6/24-26

सांव्यवहारिक प्रत्यक्षाभास – That which (falsely) appears as the practical - direct experience (सांव्यवहारिक प्रत्यक्ष) is a fallacy with respect to that. For instance; to take clouds for a Gandharva city or to feel misery as happiness.
P. 2/27-28

पारमार्थिक प्रत्यक्षाभास – That which (falsely) appears as transcendental direct experience (पारमार्थिक प्रत्यक्ष) is a fallacy with respect to that. For instance : The (false) cognition in the royal sage Śiva, of only seven islands and seven seas in the countless islands and seas.
P. 6/29-30

स्मरणाभास – Fallacious recollection consists in knowing a thing which was not previously perceived to be something which was previously perceived. For instance : to take a congregation of sages which was never seen before for one which was already experienced.

प्रत्यभिज्ञानाभास – To identify one thing with another which is only similar to it; and (conversely) to regard one and the same thing as two similar things; cases like these are examples of the fallacy regarding assimilation. As is the case of twin children. P. 6/33-34

तर्काभास – Induction fallacy consists in finding pervasion, where there is none such. For instance : In the argument 'He is dark - complexioned, as he is the son of Maitra, the (inductive) proposition (is fallcious) that 'whoever is maitra's son is dark-complexioned.
P. 6/35-36

अनुमानाभास – Cognition arising from a false knowledge about the abode etc., is to be known as inference fallacy.

पक्षाभास के तीन भेद –

(1) प्रतीति साध्यधर्मी विशेषण (2) निराकृत साध्य धर्म विशेषण अनभीसित साध्य धर्म विशेषण
Fallacies regarding the abode are of three kinds viz., that in, which the proven-phenomenon is 'known', that in which it is 'opposed'; and that in which it is 'undesirable'. P. 638

(1) प्रतीतिसाध्य धर्म विशेषण – One states to the thinkers of the Ārhata (Jaina) school such truths as that the soul exists etc. such a statement would be an instance of the fallacious abode in which the existence of the proven-phenomenon is already known. P. 6/39

(2) निराकृत साध्यधर्म विशेषण – The fallacious abode in which the existence of the proven-phenomenon is opposed is of many kinds, inasmuch as it may be 'opposed' to direct experience to inference, to authoritative truth, to popular understanding, to one's own statement etc. P. 6/40

(अ) प्रत्यक्ष निराकृत साध्य धर्म विशेषण – There is no soul, differing in nature from the material elements : This is an instance of the fallacious abode in which the existence of the proven-phenomenon is opposed to direct experience.
P. 6/41

(ब) अनुमान निराकृत साध्य धर्म विशेषण – There is no being who is omniscient or totally passionless, this is an instance of the fallacious abode in which the existence of the proven phenomenon is opposed to inference.

(स) आगमनिराकृत साध्य धर्म विशेषण – A Jaina should take meals at night. This is an instance of the fallacious abode, in which the existence of the proven phenomenon is opposed to authority.
P. 6/43

(द) लोकनिराकृत साध्यधर्म विशेषण – Knowledge and its object are not (transcendentally) real; this is an instance of the fallacious abode, in which the existence of the proven-phenomenon is opposed to popular understanding. P. 6/44.

(य) स्ववचन निराकृतसाध्य धर्म विशेषण– There is no pramāṇa (i.e., the instrument of knowledge); this is an instance of fallacious abode in which the existence of the proven-phenomena is opposed to one's own statement. P.6/45

(3) अनभीप्सित साध्यधर्म विशेषण – An unhholder of the theory of relativity i.e., Jaina says : 'A pitcher etc. are eternal or that they are non-eternal: this is an instance of the fallacious abode in which the existence of the proven phenomenon is undesired. P. 6/46

Pramātā - प्रमाता – The spirit (soul or Jīva) is the knower, doer and enjoyer, illumines self and others, undergoes changes of condition, is realised only in self-consciousness and is different from earth etc. N. 31

Pramāṇa - प्रमाण – Organs of knowledge, Valid Knowledge, Right Knowledge, Quantity of information, Measure.

Pramādācarita - प्रमादा–चरित – Careless dealings, Negligent activity, Intoxicated activity.

Pramāṇāṅgula - प्रमाणाङ्गुल – Measure finger.

Pramāṇa Nirṇaya - प्रमाण निर्णय – Fixing the size.

Pramāṇa-Pratyakṣa / Parokṣa - प्रमाण प्रत्यक्ष / परोक्ष – Right Knowledge direct/ Indirect.

Pratyakṣa - प्रत्यक्ष – That which is characterised as free from all obstructions and shines as the absolute is called (supreme or transcendental) perception; it uniterruptedly illumines the nature of all objects. N. 27

Pratyakṣa Jñāna - प्रत्यक्ष ज्ञान – Direct knowledge. Direct knowledge is the knowledge perceived directly by the soul in a vivid manner without the intermediary of the senses or the scriptures. This is of two kinds, direct knowledge of a part of reality and direct knowledge embracing the entire reality. Clairvoyance and telepathy belong to the first variety and perfect knowledge is of second variety of direct knowledge. S-1/20

Pratyakṣa - प्रत्यक्ष – The Jaina thinkers when they speak of Pratyakṣa, donot mean sense perception, which is the meaning given to the term by the other Indian systems. Sense-perception or Pratykṣa according to the ordinary meaning is called Parokṣa by the Jaina thinker because such knowledge is obtained through an intermediate instrument of sense organ and not directly by the self.

प्रत्यक्ष ज्ञान – That is Pratyakṣa knowledge which perceives (all) the non concrete (things), among the concrete those (atoms etc.) that are beyond the scope of senses, those that are hidden and all others that are related to substances and also that are not.

ऐन्द्रियिक ज्ञान प्रत्यक्ष नहीं है – The sense-qualities of touch, taste, smell, colour and sound have a reference to material objects, the sense-organs can never grasp them simultaneously. The sense organs are of foreign stuff, they can never be

said to form the nature of the soul. How then what is perceived by them can be direct (Pratyksha or immediate) for the soul ?

Parokṣajñāna - परोक्षज्ञान - Perception of things through a foreign agency is called Parokṣa-indirect or mediate, whatever is perceived by the soul alone is Pratyakṣa, direct or immediate.

Pramāṇa pada - प्रमाण पद - Measure foot.

Pramāṇa samuccayavāda - प्रमाण समुच्चयवाद - According to this vāda perception explicity gives diversity although unity is implicit in perceptual truth.

Pramāṇābhāsa - प्रमाणाभास - Shamsimulations of valid cognition, measure fallacy.

Pramāṇa-swārtha/Parārtha - प्रमाण स्वार्थ / परार्थ - Valid knowledge own gauge / other gauge.

Pramoda - प्रमोद - Joy.

Pramoda - प्रमोद - Fervent affection as well as veneration in the presence of virtuous is Joy (Pramoda). S-7/11

Pramukha - प्रमुख - Metropolitan.

Pramukhatā - प्रमुखता - Predominance.

Prarūpaṇā - प्ररूपणा - Presentation.

Pṛṣṭha bhitti - पृष्ठभित्ति - Hind wall.

Prasāra - प्रसार - Diffusion.

Praśama - प्रशम - Complete suppression, Calmlessness, Serenity, Tranquil.

प्रशमरति प्रकरण - Umāsvāti's famous work Praśaarati Prakaraṇa "Treatise on the Joys of peace of the soul" is a religious philosophical work also possessing literary merit. It briefly yet lucidly deals with, among other things, the duties of a householder and of a monk, the 12 Bhāvanas, Kṣapaka - Śreṇī, the six substances, the nine concepts of reality, Saptabhangī and the way to Mokṣa.

Praśaṁśanīya - प्रशंसनीय - Plausible.

Praśaṁsātmaka - प्रशंसात्मक - Eulogistic.

Prasaṅga (Ati) - अतिप्रसङ्ग - Reductio ad absurdom.

Praśasta - प्रशस्त - Graceful manner, Gracious.

Praśastagati - प्रशस्त गति - Graceful gait.

Praśaṁsā - प्रशंसा - Commendation.

Praśaṁsā - प्रशंसा - Admiration - Admiration is attributing knowledge and conduct to the wrong believer in one's own mind. S-7/23

Praśasta rāga - प्रशस्त राग - Love and devotion towards Arhanta, Siddha and Sadhūs, living according to the rules of conduct, householder and ascetic and faithfully following the masters, these are said to be the noble ideals.

Praśasta vihāyogati - प्रशस्त विहायोगति - Pleasant gait, Graceful movement.

Praśasti - प्रशस्ति - Colophon.

Prasravaṇa - प्रस्रवण - Urine.

Prastāra - प्रस्तार - Entablature of the south Indian vimāna, Dispersion, Spread, distribution.

Prastāra śayyā - प्रस्तार शय्या - Stone bed.

Prastha - प्रस्थ - Grain measure, Folio.

Prasthāpaka - प्रस्थापक - The initiator.

Pṛṣṭhabhāga - पृष्ठभाग - Obverse, Rear.

Pṛṣṭhabhitti - पृष्ठ भित्ति - Hind wall.

Prasupta daśā - प्रसुप्त दशा - Dormant state.

Pramāṇābhāsa-प्रमाणाभास - Pramāṇa-Fallacy.

Prasajya pratiṣedha - प्रसज्य प्रतिषेध - Direct negation.

Prasaṅgadoṣa - प्रसङ्ग दोष - Reductio ad absurdom fallacy in connected arguments.

Prasaṅgasamā - प्रसङ्ग समा - Parity · per interrogation.

Pratara - प्रतर - Oblong.

Pratara-Jaga / Rajju - प्रतर-जग / रज्जु- Area-Universe / Rope.

Pratarāṅgula - प्रतराङ्गुल - Square finger breadth, Finger squared Pointset.

Pratara samudghāta - प्रतर समुद्घात - Area extrication.

Pratarāvalī - प्रतरावली - Trail squared instant set.

Pratāḍanā - प्रताड़ना - Onslaught.

Pṛathaktva - पृथक्त्व - Separation.

Prathama kṣaṇa bhāvī - प्रथम क्षण भावी- Arising at the first moment.

Prathama saṁgraha kṛṣṭi - प्रथम संग्रह कृष्टि - First collection text.

Prathamānuyoga - प्रथमानुयोग - First study.

Prathamopaśama samyaktva - प्रथमोपशम सम्यक्त्व - First subsidential right belief, First subsidence serenity.

Pṛthvī jīva - पृथ्वी जीव - Life tending towards an earth body.

Pṛthvī kāya - पृथ्वीकाय - Earth body, Life in earth body, Earth creature.

Pratibaddha - प्रतिबद्ध - Tied.

Pratibandha - प्रतिबन्ध - Restraint, Impediment, Apprehension.

Praticcheda - प्रतिच्छेद - Corresponding section.

Pratibimbana - प्रतिबिम्बन - Reverberation.

Pratijñā - प्रतिज्ञा - Thesis, Vow, Promise, Proposition.

Pratijñā-Anantara-Vibhakti - प्रतिज्ञा-अन्तर / विभक्ति - Proposition-Shifting/ limitation.

Pratijñā virodha - प्रतिज्ञा विरोध - Opposing the proposition.

Pratijñā saṁnyāsa - प्रतिज्ञा संन्यास - Renouncing the proposition.

Pratijñā hāni - प्रतिज्ञाहानि - Hurting the proposition.

Pratikramaṇa - प्रतिक्रमण - Repentence. Expression of penitence by uttering; my deeds be condoned, is repentence.

S-9/22

प्रतिक्रमण – Pratikramaṇa - Recounting the unexpiated sins and repenting for them.

Pratikūlatā - प्रतिकूलता - Contrariety.

ग्यारह प्रतिमायें – The householder's life has been divided into eleven stages or Pratimās. These Pratimās form a series of duties and performances, the standard and duration of which rises periodically and which finally culminates in an attitude resembling monkhood. Thus the Pratimās rise by degrees and every stage includes all the virtues practised in those preceeding it. The con-

ception of eleven Pratimās appears to be the best way of exhibiting the rules of conduct prescribed for the Jaina laymen. The eleven Pratimas are as follows :-

(i) दर्शन प्रतिमा – Darśana Pratimā, i.e. Possessing the perfect, intelligent and well reasoned faith in Jainism, that is, having a sound knowledge of its doctrines and their applications in life.

(ii) व्रत प्रतिमा – Vrata Pratimā - i.e. keeping up the twelve vows and the extra vow of Sallekhanā.

(iii) सामायिक प्रतिमा – Sāmāyika Pratimā - i.e. worshipping regularly, in general for forty two minutes, three times daily; worship means self-contemplation and purifying one's ideas and emotions.

(iv) प्रोषधोपवास प्रतिमा - i.e. fasting regularly, as a rule, twice a fortnight in each lunar month.

(v) सचित्त त्याग प्रतिमा – i.e. Refraining from eating uncooked-vegetables, plucking fruits from a tree and the like.

(vi) रात्रिभुक्त त्याग प्रतिमा – i.e. abstaining from food after sunset.

(vii) ब्रह्मचर्य प्रतिमा – Maintaining sexual purity vow assuming the stricter aspect of celibacy and also not decorating one's person.

(viii) आरम्भत्याग प्रतिमा – Abandonment of merely worldly engagements and occupations.

(ix) परिग्रहत्याग प्रतिमा – Divesting oneself of wealth by dividing one's property among one's heirs and training oneself generally to bear the hardships incidental to a life of asceticism.

(x) अनुमति त्याग प्रतिमा – Increasing the rigour of living in the direction of asceticism and refraining even from giving advice on matters relating to family honour, business and the like.

(xi) उद्दिष्ट त्याग प्रतिमा – After renunciation of householder's life, retiring into forest and adopting the rules laid down for the guidance of ascetics.

J. 213

Pratipattika jñāna - प्रतिपत्तिक ज्ञान - Confirmed knowledge.

Pratipāta - प्रतिपात - Counterfall.

Pratipāta - प्रतिपात - Irrelevent talk.

Pratipāti-avadhi - प्रतिपाति अवधि - Counter falling clairvoyance.

Pratipāti manahparyaya - प्रतिपाति मनः पर्यय - Counterfalling telepathy.

Pratipādyamāna - प्रतिपाद्यमान - Proceding, present at first instant.

Pratipattika jñāna - प्रतिपत्तिक ज्ञान - Confirmed knowledge.

Pratiratha - प्रतिरथ - Projection coming between the bhadra and karaṇa.

Pratiṣṭhā - प्रतिष्ठा - Fixing.

Pratirūpaṇa - प्रतिरूपण - Modelling.

Pratiṣṭhita - प्रतिष्ठित - Enshrined, consecrated.

Prativādī - प्रतिवादी - Adversaries.

Pratīkāra - प्रतीकार - Palliative.

Pratyākhyānāvaraṇakaṣāya-प्रत्याख्यानावरण कषाय - Total vow preventing passions.

Pratyāgāla - प्रत्यागाल - Antigulp.

Pratyāvalī - प्रत्यावली - Second trail or anti trail.

Prātyāyikī Kriyā - प्रात्यायिकी क्रिया - is the invention of novel sense enjoyment. S-6/4

Prāṇa - प्राण - Vitalities. The Vitalities or life-principles are ten, namely the five senses, energy, respiration, life duration, the organ of speech and the mind. The one sensed lives possess four vitalities, the two sensed six, the three sensed seven, the four sensed eight, the irrational five sensed nine and the national five sensed all the ten.

Reality P. 196

Difference between paryāpti and prāṇa - पर्याप्ति तथा प्राण में अन्तर - Paryāpti is the attainment of the capacity of developing body, mind, speech and the five senses, while prāṇa is the activity of those functionaries.

Pṛthaktva - पृथक्त्व - Separation, Separateness.

Prathak vikriyā - प्रथक् विक्रिया - Separable transformation.

Pṛthvīkāya - पृथ्वीकाय - Earth bodied.

Pratibadhya pratibandhaka bhāva - प्रतिबध्य प्रतिबन्धक भाव - The obstructive opposition.

Pratibandhita - प्रतिबन्धित - Circumvented.

Pratibhāsa - प्रतिभास - Phenomena.

Pratibhāsita - प्रतिभासित - Envisaged.

Pratibuddha - प्रतिबुद्ध - One with discriminative knowledge.

Prati dṛṣṭāntasamā - प्रतिदृष्टान्तसमा - Parity per counter instance.

Pratijīvī - प्रतिजीवी - Negative.

Pratijñā - प्रतिज्ञा - Proposition.

Pratijñāhāni - प्रतिज्ञाहानि - Abandonment of the thesis.

Pratikramaṇa - प्रतिक्रमण - Repentence, Recounting the unexpiated sins and repenting for them.

Pratikṣaṇa Pariṇāma - प्रतिक्षण परिणाम- Momentary modification.

Pratikṣaṇa vināśī bhāva - प्रतिक्षण विनाशीभाव - Perishing moments.

Pratilomitva - प्रतिलोमित्व - Inversal.

Pratimā - प्रतिमा - Image, Idol, Icon, Colossi.

Pratimā sthāna - प्रतिमा स्थान - Postures.

Pratimā vijñāna - प्रतिमा विज्ञान - Iconography.

Pratimukhī - प्रतिमुखी - Opposing.

Protipakṣa - प्रतिपक्ष - Counterthesis.

Pratiniyata vācya vācaka bhāva - प्रतिनियत वाच्य-वाचक भाव - Every distinctive meaning needs a distinctive word.

Pratipatti - प्रतिपत्ति - Continued cognition.

Pratiphalana - प्रतिफलन - Conseqquentialities.

Pratipṛcchanā - प्रतिपृच्छना - Critical enquiry, Confirmation of permission or obtaining a fresh permission for what has once been refused.

Āvaśyaka Niryukti V. 697

Pratirūpa and Apratirūpa - प्रतिरूप तथा अप्रतिरूप - These are two lords of Bhūtas. S-4/6

Pratirūpaka vyavahāra - प्रतिरूपक व्यवहार - Adulteration.

Pratirūpaka Vyavahāra - प्रतिरूपक व्यवहार - Deceiving others with artificial or imitation goods.

Pratirūpaṇa - प्रतिरूपण - Modelling.

Pratiśalākā Kuṇd - प्रतिशलाका कुण्ड - Counter counting rod well.

Pratisandhi - प्रतिसन्धि - Birth, Co-ordinating cognition.

Pratisaṃkhyā - प्रतिसंख्या - Dircursive thought.

Pratisaraṇa - प्रतिसरण - Pursuit of the good.

Pratisevanā - प्रतिसेवना - Transgression.

Pratiṣedha - प्रतिषेध - Negation.

Pratiṣṭhā - प्रतिष्ठा - Fixing, Consecration.

Pratiṣṭhāpana - प्रतिष्ठापन - Installing, Placing things, Consecration.

Pratiṣṭhāpita - प्रतिष्ठापित - Enshrined, Consecrated.

Pratiṣṭhāpana samiti - प्रतिष्ठापन समिति - Discipline in depositing excreta.

Pratisthāpanā - प्रतिस्थापना - Counter demonstration.

Pratiṣṭhita - प्रतिष्ठित - Consecrated, Enshrined.

Pratiṣṭhita pratyeka - प्रतिष्ठित प्रत्येक - Individual with hostbodies, Common bodied individual.

प्रतिष्ठित प्रत्येक – Vegetables which grow from a root (Mūla), from the shoot (Agra), (of a plant), from a Joint (Parva), from a bulb, (Kānda), from Trunk (Skandha), from seed (Beeja) and vegetables which have no such seed as root etc. (सम्मूर्च्छिम) have been declared (to be) individual with host bodies (Pratiṣṭhita Pratyeka), or without them (non-host - अप्रतिष्ठित).

Pratiyogī - प्रतियोगी - Counterpart.

Prativādī - प्रतिवादी - Opponent.

Pratīka - प्रतीक - Pantheon, Emblem.

Pratīta - प्रतीत - Already known.

Pratitantra - प्रतितन्त्र - Counter dogmas.

Pratītyasamutpāda - प्रतीत्यसमुत्पाद - Dependent origination, Casually determined.

Praīcchaka - प्रतीच्छक - Guest monks.

Pratidṛṣtānta sama - प्रतिदृष्टान्तसम - Balancing counter example.

Pratīghāta - प्रतीघात - Obstruction.

Pratīghātarahita - प्रतीघातरहित - Without impediment.

Pratyabhijñāna - प्रत्यभिज्ञान - Recognition.

Pratyabhijñāna - प्रत्यभिज्ञान - Recognition - 'This is that only' is recognition. S-5/31

Pratyakṣa - प्रत्यक्ष - Direct knowledge, Perceptual, Visible.

Sakala Pratyakṣa - सकल प्रत्यक्ष - Complete direct knowledge.

Vikala pratyakṣa - विकल प्रत्यक्ष - Incomplete direct knowledge.

Pratyakṣa pramāṇa - प्रत्यक्ष प्रमाण - Direct or immediate way of knowing, Driect knowledge.

Pratyakṣa bādhita - प्रत्यक्ष बाधित - Refutable.

Pravacana bhakti - प्रवचन भक्ति - The worship of the scriptures. S-6/24

Pravacanavātsalya - प्रवचन वात्सल्य - Love and affection for one's brethren is similar to the tender love of the cow for her calf.

Pravīcāra - प्रवीचार - Sexual desire.

Pratyeka śarīra nāma karma - प्रत्येक शरीर नामकर्म - That which couses an individual body for the use of a single self, is the nāma-karma of individual body. S-8/11

Pratyaya - प्रत्यय - Knowledge, Cause, vision, Inter-relation Causal, Conditions, Karmic condition, Particle.

Pratyaya bheditva - प्रत्ययभेदित्व - Being variable with the variation of causal factors.

Pratyayānuyoga - प्रत्ययानुयोग - Re interrogation.

Pratyaya sarga - प्रत्यय सर्ग - Psychical creation.

Pratyaya vṛtti - प्रत्ययवृत्ति - Feeling of ascertainment.

Pratyāgāla - प्रत्यागाल - Anti gulp operation.

Pratyāhāra - प्रत्याहार - Withdrawl of the mind.

Pratyākhyāna - प्रत्याख्यान - Repulsion. The discriminative knowledge of the self leads to discarding all alien dispositions, Knowing then to be entirely foreign to the nature of the self. Therefore in reality, this discriminative knowledge of the self shall be known as pratyākhyāna.

Pratyākhyānāvaraṇa - प्रत्याख्याना-वरण- That which arrests complete abstinence of the ascetic, Confutation screen. Preventing complete self control, Passions hindering complete self discipline.

Pratyākhyāna parijñā - प्रत्याख्यान परिज्ञा- Cultivation of renunciation.

Pratyākhyānī - प्रत्याख्यानी - Renunciative.

Pratyāsatti - प्रत्यासत्ति - Peculiar faculty.

Pratyāvalī - प्रत्यावली - Anti trail.

Pratyāvartanatā - प्रत्यावर्तनता - Repeated determination, Peculiar connection.

Pratyāvartita - प्रत्यावर्तित - Reverted.

Pratyeka bodhita - प्रत्येक बोधित - Self-enlightenment.

Pratyeka buddha - प्रत्येक बुद्ध - Self-enlightened.

Pratyeka buddhi ṛddhi - प्रत्येक बुद्धि ऋद्धि - Every intelligence prodigy.

Pratyeka śarira - प्रत्येक शरीर - Individual body, Possession of individual body.

Pratyeka śarira vargaṇā - प्रत्येक शरीर वर्गणा - Individual body molecule.

Pratyupekṣaṇa - प्रत्युपेक्षण - Survey.

Pratyupekṣaka - प्रत्युपेक्षक - Inspection Party.

Pratyutpanna - प्रत्युत्पन्न - Multiplication.

Prauṣaddha - प्रौषध - A religious practice in which the lay follwoer spends a night like a monk. He keeps away from his life and normal family.

Pravacana bhakti - प्रवचन भक्ति - Devotion to scriptures.

Pravacana vātsalya - प्रवचन वात्सल्य - Affection for the congregation of saints.

Pravartamāna - प्रवर्तमान - A priori.

Pravartanā - प्रवर्तना - Origination.

Pravāhamaya - प्रवाहमय - Spontaneous.

Pravāla - प्रवाल - Coral.

Pravesa - प्रवेश - Penetration.

Pravesadvāra - प्रवेश द्वार - Approach vestibules.

Pravesa maṇḍapa - प्रवेश मण्डप - Edifice, Entrance vestibules porch.

Pravāha - प्रवाह - Current.

Pravibhakta pradesitva - प्रविभक्त प्रदेशित्व - Separated space points.

Pravrajyā - प्रव्रज्या - Initiation and ordination, Asceticism.

Pravrttacakra - प्रवृत्त चक्र - Engaged in yogic practices day and night.

Pravṛtti - प्रवृत्ति - Inclination, Earnest practice, Trend proponsity, Exertion, Tenents, Predilection.

Prayatnānantarīyakatva - प्रयत्नानन्तरीयकत्व - Being a consequent to exertion, The out come of exertion.

Prayoga - प्रयोग - Apt application, Usage, Employment proposition.

Prayoktā - प्रयोक्ता - Agent.

Prakṛti - प्रकृति - Nature.

Prābhṛta doṣa - प्राभृत दोष - The giving of food at an improper time, that is, at a time different from that previously determined upon in the mind.

Prācīnatā - प्राचीनता - Antiquity, Archaism.

Prācīra - प्राचीर - Vestibule.

Prācīra stambha - प्राचीर स्तम्भ - Pilasters.

Prācurya - प्राचुर्य - Exuberance.

Prādoṣikī kriyā - प्रादोषिकी क्रिया - is acting in anger. S-6/4

Prāduṣkāra doṣa - प्रादुष्कार दोष - Carrying the utensils containing food from one place to another, washing the pots and pans or lighting a lamp on the arrival of the saint.

Prāgabhāva - प्रागभाव - Antecedent non existance/Prior non-existence.

Prāggrīvā - प्राग्ग्रीवा - Porch projection, same as agra maṇḍapa.

Prājña - प्राज्ञ - Wise.

Prākāmya - प्राकाम्य - Power to act according the desire.

Prākāra - प्राकार - Enclosure - Wall of a temple.

Prākāmya ṛddhi - प्राकाम्य ऋद्धि - Free will prodigy.

Prākkālīna - प्राक्कालीन - Antiquarian.

Prāmāṇya - प्रामाण्य - Determination of validity.

Prāmṛṣya or ṛṇa doṣa - प्रामृष्य या ऋण दोष - Offering borrowed food.

Prāṇa - प्राण - Life essentials, Life principles, exhaled air, Vitalities, breaths.

Prāṇvāna rūpa - प्राणवान रूप - Animated form.

Prāṅgaṇa - प्राङ्गण - Courtyard.

Prāṇātipāta - प्राणातिपात - To desist from killing.

Prāṇātipātikī Kriya - प्राणातिपातिकी क्रिया- is injuring vitalities such as life, the sense-organs, energy and respiration. S-6/4

Prāṇāpāna - प्राणापान - Respiration. प्राणायाम — Breath control.

Prāṇī saṁyama - प्राणी संयम - Vitality control.

Prāpti - प्राप्ति - The power to touch a distant mountain top with one's finger.

Prāptisthāna - प्राप्ति स्थान - Findspot.

Prāptirddhi - प्राप्ति ऋद्धि - Approach prodigy.

Prārabdha - प्रारब्ध - In course of fruition.

Prārambha Kriyā - प्रारम्भ क्रिया - is indulgence in activities piercing, hewing, slaughtering and so on, or feeling delight when these are committed by others. S-6/4

Prāsād - प्रासाद - Edifice.

Prasphuṭita honā - प्रस्फुटित होना - Effloresce.

Prātibhāsika - प्रातिभासिक - Phenomenal, fictitious.

Prātihārya - प्रातिहार्य - Attending symbol.

Prātītika - प्रातीतिक - Mentalistic or epistemic.

Prāptisamā - प्राप्तिसमा - Parity per conduct.

Prāvarta doṣa - प्रावर्त दोष - Offering food obtained in exchange for other food.

Prāyaḥ - प्राय: - Almost.

Prāyścitta - प्रायश्चित्त - Expiation, Repentance of transgressions.

Prāyaścitta - प्रायश्चित्त - Expiation - The removal of sins committed by negligence or under the influence of passions is expiation. S-9/20

Prayogakriyā - प्रयोगक्रिया - is movement (going and returning) of the body etc. S-6/4

Prāyogika - प्रायोगिक - Causal, Contrived, Produced by the efforts of human beings.

Prāyogya labdhi - प्रायोग्य लब्धि - Competency attainment.

Prāyojaka - प्रायोजक - Experimental.

Prāyojaka ṛddhi - प्रायोजक ऋद्धि - Experimental attainment.

Prāyopagamana - प्रायोपगमन - Death by no service, Penitential death.

Pṛcchanā - पृच्छना - Questioning.

Pṛcchanā - पृच्छना - Putting questions to others with the object of clearing doubts or strengthening one's knowledge is questioning. S-9/25

Prekṣāmaṇḍapa - प्रेक्षामण्डप - Theatre.

Prekṣāgṛhamaṇḍapa - प्रेक्षागृह मण्डप - Assembly hall.

Preṣyaprayoga - प्रेष्य प्रयोग - Commanding someone there to do thus.

Preta - प्रेत - A demon.

Pretyabhāva - प्रेत्यभाव - Being after death.

Prauṣadha - The word prosadha refers to the holy days in the lunar month.

प्रौषध — A religeous practice in which the lay follower spends a night like a monk. He keeps away from his wife and normal family life.

Prauṣadhopavāsa - प्रौषधोपवास - Fasting at regular intervals.

Prauṣadhopavāsa - प्रोषधोपवास - Prauṣadhpavāsa is prosadhopavasa, that is fasting on the eighth and fourteenth days of the Lunar cycle. The fasting householder discards bodily adornments such as bath, perfume, garlands and ornaments and spends his time in a sacred place like the abode of a saint or a temple or in his lonely fasting apartment, contemplating on pure thoughts by listening to or making others listen to the scriptures and refraining from injury. S-7/21

Prathvī - पृथ्वी - Earth - That which has no consciousness and has the quality of hardness as its own nature is earth. S-2/13

Pṛthvī Jīva - पृथ्वी जीव - Earth soul. The earth soul is that which has acquired name karma of earth body. S-2/13

Pṛthvī Kāya - पृथ्वी काय - Earth body. The earth body is that which has been abandoned by the soul present in it, similar to the dead body of a man. S-2/13

Pṛthvī Kāyika - पृथ्वी कायिक - Earth creature. The earth creature is that which has earth for its body (Namely the soul that lives in an earth body). S-2/13

Pudgala - पुद्गल - Particles of matter, Matter, Substance.

Pudgala - पुद्गल - Matter. The forms of matter are characterized by touch, taste, smell and colour. T-5/23

Pudgala dravya - पुद्गल द्रव्य - Material substances, Substantive matter, Matter fluent.

Pudgala bandhādidaśa - पुद्गल बन्धादिदश - Sound, Bond, Fineness, Grossness, Form, Spliting, Darkness, Shaddow, Sun shine, Moonshine.

Pudgala dravya pradeśa - पुद्गल द्रव्य प्रदेश - Matter fluent particle.

Pudgala dravya viśeṣa guṇa - पुद्गल द्रव्य विशेष गुण - Matter fluent special property.

Pudgala dravya paryāya - पुद्गल द्रव्य पर्याय - Matter fluent event.

पुद्गल द्रव्य की पर्यायें - Sound, union, fineness, grossness, shape, division, darkness and image, with lustre and heat (are) modifications of the substance (known as) pudgala. Dr. 16

Subdivisions of matter - पुद्गल के उपभेद-

1. स्थूल स्थूल (Solids) - Earth, stone and the like are the solid forms of matter. This class is called Sthūla-Sthūla.

2. स्थूल - Liquids Butter, water, oil, milk and the like are the liquid forms of matter. They are known as sthūla.

3. स्थूल सूक्ष्म (Energy) - It manifests itself in the forms of heat, light, electricity and the like. It is called Sthūla-Sūkṣma.

4. सूक्ष्म स्थूल (Gases) - Air etc. are the forms of gases. This class is known as sūkṣma-sthūla.

5. सूक्ष्म (Fine matter) - It is responsible for thought activities and is beyond sense.

6. **Sūkṣma sūkṣma** - सूक्ष्म सूक्ष्म - Extra fine matter - The forms of single elementary particles are composed of extra fine matter.

Pudgalāṇu - पुद्गलाणु - Atomic matter.

Pudgala kāya - पुद्गल काय - Material bodies.

Pudgala kṣepa - पुद्गल क्षेप - Indicating one's intentions by throwing clod etc.

Pudgala parivartana kāla - पुद्गल परिवर्तन काल - Matter cyclic change period.

Pudgala-Svabhāva, Vibhāva - पुद्गल-स्वभाव, विभाव - Matter Natural, Unnatural.

Pudgal vipākī karma - पुद्गल विपाकी कर्म - The karmas whose fruition is effected in the material body of the jīva.

Pulāka - पुलाक - The shrivelled.

Pulāka - पुलाक - The saint whose mind is slothful regarding the practice of the secondary vows, and who sometimes lapses in perfect observance of even the primary vows is called pulāka on account of his resemblance to the empty or shrivelled grain. S-9/46

Punarjanma - पुनर्जन्म - Reincarnation.

Punaralaṅkṛta - पुनरलङ्कृत - Re-embellished.

Punahsajjā - पुन:सज्जा - Re-embellishment.

Punah pratiṣṭhita - पुन: प्रतिष्ठित - Re-enshrined.

Punarnirmāṇa - पुनर्निर्माण - Renovation.

Punarviśeṣa - पुनर्विशेष - Remains.

Punarujjīvana - पुनरुज्जीवन - Re-emergence.

Punarutthāna - पुनरुत्थान - Resurgence.

Punarukta - पुनरुक्त - Repeatation.

Punarukti - पुनरुक्ति - Reiteration, Tautology.

Puṇya - पुण्य - Merit.

Puṇya (पुण्य) - Good will or pure thought is righteousness.

Puṇya - पुण्य - The good variety of feeling producing karmas and the auspicious life, name and status-determining karmas constitute merit (Puṇya).

Puṇya-Dravya, Bhāva - पुण्य-द्रव्य, भाव - Merit-fluent, Phase.

पुण्य तथा पाप प्रकृतियाँ - Puṇya is sātāvedanīya, inauspicius life, name and class, while Pāpa is (exactly) the opposite (of these). Dr. 38

Puṇyahīna - पुण्यहीन - Wretched.

Puṇya jīva - पुण्य जीव - Meritorious souls.

पुण्य तथा पाप जीव - The Jīvas consist of puṇya and Pāpa surely having auspicious and inauspicious bhāvas (respectively). Dr. 38

Puṇyāsrava - पुण्यास्रव - Spring of virtue. Whatever Jīva has desire and noble thoughts, based on love and sympathy and in whose mind there are no evil impulses towards the same, the pure Karmic matter flow as conditioned by the above mentioned springs of righteousness.

Puraskāra - पुरस्कार - Giving the place of honour or offering welcome.

Purāṇa - पुराण - Sacred history, Written or oral ancient tradition.

Purālekha - पुरालेख - Epigraph.

Purātattva - पुरातत्त्व - Archaeology.

Purālipi - पुरालिपि - Palaeography.

Puruṣa - पुरुष - Spirit, A person of the male sex, Selves.

Puruṣa - पुरुष - Spiritual existence.

Puruṣaveda - पुरुष वेद - Male sex inclination.

Puruṣārtha - पुरुषार्थ - Effort, Presever ance, Vitality.

Puruṣārthasiddhyupāya - पुरुषार्थसिद्ध्युपाय - A book written by Amṛta Candra Sūri. This name is given to the treatise because it literally deals with the method of attaining the object of the soul. The object of the soul is the riddance of all imperfection, due to its contact with matters and the consequential evolution into ultimate perfection, the inherent quality of the soul.

The book is the result of firm conviction and deep research desired from an extensive study of the most sublime and all comprehensive Philosophy, the highest revelation made by the all knowing Arhat.

Puṣkariṇī - पुष्करिणी - Lotus pool.

Puṣpaguccha - पुष्प गुच्छ - Rosettes.

Puṣpahāra - पुष्पहार - Wreath.

Puṣpa sambandhī - पुष्प सम्बन्धी - Floral.

Pūrvakaraṇa - पूर्वकरण - Preparation.

Purvapakṣa - पूर्वपक्ष - Question.

Pūjā - पूजा - Reverence.

Pūjāsthala - पूजा स्थल - Chapel.

Pūjya - पूज्य - Revered, Worshipped.

Pūjanakāra - पूजनकार - Hymnist.

Pūjātiśaya - पूजातिशय - Worshipful esteem.

Pūraṇakaraṇa Kāla - पूरणकरणकाल- Completion/Supplementation period.

Pūraṇa and Vaśiṣṭha - (पूरण तथा वशिष्ठ)- These are two lords of Dvipakumāras. S-4/6

Pūrṇabhadra and Maṇibhadra (पूर्ण -भद्र तथा मणिभद्र) - These are two lords of Yakṣas. S-4/6

Pūrvaratānusmaraṇatyāga - पूर्वरता-नुस्मरणत्याग - Giving up recalling former sexual pleasure.

Pūrvacara - पूर्वचर - Prior.

पूर्वजन्म की स्मृति के उपाय – (The means of recalling the past life) - A man in recalling his past life through the instrumentality of practice of sex-control, a performance of penance, a study of the auspicious vedic (i.e. scriptural) texts, resort to appropriate magics and incantations, a journey to the auspicious pilgrimage centres, a dutiful offering of services to one's parents, a donation of medicines to those down with ailments, a tidying up of the deities (i.e. the places of diety worship) and the like.

Yoga - 57-58.

Pūrva sparddhaka - पूर्वस्पर्द्धक - Molecules as found in the soul before its entity into the 9th stage.

Pūrva stutti doṣa - पूर्व स्तुति दोष - Obtaining food by means of prior praise.

Pūrvavartī - पूर्ववर्ती - Foregoing.

Pūrvavat - पूर्ववत - Priori.

Pūrva vida - पूर्वविद - Well-versed in the pūrvas. S-9/37

Pūrvāpara - पूर्वापर - Antecedent and consequent.

Pūta - पूत - Purified.

Pūti doṣa - पूतिदोष - The mixing up of aprāsuka, e.g. fresh vegetables unsterilized water and the like with prāsuka (sterilized) food.

फ (Ph)

Phaṇa - फण - Hood.

Phala - फल - Resultant.

Phalaka - फलक - Abacus, Panel.

Phala-rāśi - फलराशि - Result set, fruit set.

Phāli - फालि - Frustule.

Phāli dravya - फालि द्रव्य - Frustule fluent.

Phālikā pāṭana kāla - फालिका पाटन काल - Frustule fall period.

Phānsanā - फांसना - Architectural term from western India for a super-structure of horizontal tiers (Pidhas) same as Orissan pidha deul)

ब (B)

Baddha - बद्ध - Embodied.

Baddhāyuṣka - बद्धायुष्क - Age bound.

Badha - बध - A blow is beating with a stick, a whip or a cane. It is not injury of vitalities. S-7/25

Baddhyamāṇa - बद्ध्यमाण - being bound.

Bahirātmā - बहिरात्मा - The outer self, The exterior self.

Bahirbhāga - बहिर्भाग - Exterior, External.

Bahirmukhī - बहिर्मुखी - Extroverted.

Bahirvyāpti - बहिर्व्याप्ति - External inseparable connection.

Bahirvyāpti - बहिर्व्याप्ति - External inseparable connection occurs when an example (dṛṣṭānta) from outside is introduced as the common link of the middle term (hetu) and the major term (Sādhya) to reassure the inseparable connection between them, thus :-

1. This hill is full of fire (Major term)
2. Because it is full of smoke.
3. Just as a kitchen (example)

Here the kitchen which forms no essential part of the inference, is introduced from outside as the common link of the fire and smoke, to reassure the inseparable connection between them (the fire and the smoke). N. page - 13-14

Bahu - बहु - More - Bahu must be understood to mean both number and bulk, as it is not particularized. The words denoting numbers are one, two, many etc. Those denoting bulk are much rise, much soup etc. S. 1/16

Bahuphaṇī - बहुफणी - Multiheaded.

Bahuśruta - बहुश्रुत - Preceptor, Of versatile study.

Bahuśruta bhakti - बहुश्रुत भक्ति - The worship of the preceptors. S-6/24

Bahutva - बहुत्व - Multitude.

Bahuvividhatā - बहुविविधता - Multiplication.

Bakuśa - बकुश - The saint who is not devoid of dependents and whose mind is stopped by infatuation, The spotted saint.

Bakuśa - बकुश - The saint who is turned towards passionlessness, who observes the vows perfectly, but who cares for the adornment of the bodyand the implements, who is not devoid of dependants and whose mind is spotted by infatuation is called Bakuśa, the spotted saint. S-9/46

Bala - बल - Strength.

Balabhadra - बलभद्र - The elder brother of Nārāyaṇa is called Baladeva or Balabhadra. In each cycle of time there are nine balabhadras.

(c) Strength of body (कायबल)

Balaprāṇa - बलप्राण - Strength which consists of (a) strength of mind (मनोबल) (b) Strength of speech (वाग्बल)

Bala prāṇa - बल प्राण - Every organism implies certain capacity for action is balaprāṇa or life potency.

Balidoṣa - बलिदोष - Offering the remnant of offerings.

Baliṣṭha - बलिष्ठ - Sturdy.

Bandanavāra - बन्दनवार - Festival hangings.

Bandha - बन्ध - Bondage, Tying up, Union, Comfinement, Bond.

Bandha - बन्ध - The individual self attracts particles of matter which are fit to turn into karma, as the self is actuated by passions. This is bondage.

S-8/2

Bandha - बन्ध - Fastening with cord or the like restrains movement from place to place as one desires. S-7/25

Bandha - बन्ध - Union - Union is of two kinds, natural and that produced by the efforts of human beings. The first kind of combination of matter is caused by the mixing of smooth and rough particles of matter (positive and negative electric charges) in lightning, meteoric showers, rainfall, fire, rainbow etc. Union produced by the efforts of human beings is twofold, union of non-living things and Union of living and the non-living. Instances of the union of non-living things are resin, wood and so on. The second kind of union consists of bondage of karma and nokarma (which aids the fruition of karmas.)

S-5/24

Bandha dravya - बन्ध द्रव्य - Bond fluent.

Bandha-Pramāda, Kaṣāya, Yoga, Dravya, Kṣetra, Kāla, Bhāva, Bhava- बन्ध, - प्रमाद, कषाय, योग, द्रव्य, क्षेत्र, काल, भव, भाव - Bond negligence, Affection, Volition, Fluent, Quarter, Time, Birth to death, Phase.

Bandha-Nāma, Sthāpanā - बन्ध-नाम, स्थापना - Bond-denomination, Installation.

Bandha-Puṇya, Pāpa - बन्ध-पुण्य पाप- Bond-Merit/Demerit.

Bandha-Dravya/Bhāva - बन्ध-द्रव्य / भाव - Bond-fluent/Phase.

Bandha-Vaisrasika/Prāyogika - बन्ध-वैस्रसिक / प्रायोगिक - Bond-Natural/Experimental.

Bandha-Jīva, Pudgala, Ubhaya - बन्ध-जीव, पुद्गल, उभय - Bond-bios, Matter, both.

Bandha-Anādi, Ananta - बन्ध-अनादि, अनन्त - Bond-Abaeterno, Infinite.

Bandha-Sānta - बन्ध-सान्त - Bond finite.

Bandha-Prakṛti, Sthiti, Anubhāga, Pradeśa - बन्ध-प्रकृति, स्थिति, अनुभाग, प्रदेश - Bond-Configuration, Life time, Energy, Particle.

Bandha-Mithyātva/Avirata - बन्ध-मिथ्यात्व / अविरत - Bond Illusion, Vowless.

Bandhana nāma karma - बन्धन नाम कर्म - The close union or consolidation of the particles of matter acquired on the rise of Physique-making Karma, is the nāma-karma of binding. It is of five kinds according to the five bodies - the union of particles of matter in the Physical body, in the subtle changeable body etc. S-8/11

Bandha paribandha - बन्ध-परिबन्ध Barter of commodities.

Barāmadā - बरामदा - Corrider.

Bāda - बाड़ - Hedge of thorny brambles.

Bādara - बादर - Gross, Gross body. Liquid, The one whose parts become one again when broken as water etc.

Bādaraekendriya Jīva - बादर एकेन्द्रिय जीव - The plants and trees of the whole botanical world.

Bādara kṛṣṭi - बादर कृष्टि - Gross, Frui-tion group of even a weaker de-gree.

Bādara kṛṣṭi - बादर कृष्टि - Bādarakṛṣṭi is fruition group of even a weaker degree and sūksma kṛṣṭi is weaker than bādar kṛṣṭi.

Bādara-Bādara - बादर-बादर - Solid, Gross-gross.

Bādara Sāmparāya - बादर साम्पराय - Ascetic with gross passion.

Bādar sūkṣma - बादर सूक्ष्म - Minute particles evident to the senses as taste, smell, colour etc. Gross fine.

Bādhaka - बाधक - Contradictory.

Bādāla - बादाल - $2^{2^{5}}$ = 4294967296

Bādhā - बाधा - Contradiction.

Bahuśruta bhakti - बहुश्रुत भक्ति - Devotion to preceptors.

Bāhya - बाह्य - Extrinsic.

Bāhya añcala - बाह्य अंचल - Out skirts.

Bāhya kakṣa - बाह्य कक्ष - Exterior cells.

Bāhya liṅga - बाह्य लिङ्ग - External emblem.

Bāhya pariṣada - बाह्य परिषद् - Court-iers from outside.

Bāhya prāṇa - बाह्य प्राण - External vitalities.

Bāhyārthavāda - बाह्यार्थवाद् - Doc-trine of external world validity.

Bājubanda - बाजूबन्द - Elbow-orna-ment.

Bāhya saṁracanā - बाह्य संरचना - Exterior structure.

Bāhya saṁyojanā - बाह्य संयोजना - Exterior fabric.

Bāja - बाज - Falcon.

बाहुबली का पौराणिक विवरण - (The Legendary account of Bāhubalī) - Bāhubalī, also known as Gommateśvara was the son of Ādinatha or Ṛsabhanātha, the first Tīrthaṅkra of the Jainas. Ṛsabhadeva, according to tradition, was a king, and had two wives, Nandā (some say Sumaṅgalā) and Sunandā. Nandā or Sumaṅgalā gave birth to the twins, Bharata and Brāhmī, a boy and a girl, the former of whom was placed on the throne of Ṛsabhadeva. when he retired to seek absolute knowledge. Bāhubalī and his sister Sundarī, were born of Sunandā, and the former ascended the throne of Takṣa-śilā (modern Taxila), when his father distributed his kingdom among his sons. Bharata had possession of a wonderful cakra (discus), which could not be withstood by any warior in fight. With the help of this cakra, Bharata conquered the earth and returned to his capital. But the discus would not enter the capital (or, according to another account, the armoury). Bharata then took this as a sign that there was still another territory on earth which had not been conquered by him and after reflection, came to the conclusion that there was only the kingdom of Takṣaśilā, ruled by his brother Bāhubalī, which had not been subdued by him. Bharata then

declared war on his brother Bāhubalī and in the terrible fight that followed, Bāhubali was victorious. Even the discus of Bharata could do no harm to Bāhubalī. But Bāhubalī, though victorious, suddenly became lost in meditation, thinking of the vanity of this world. Bharata made obeisance to Bāhubalī and returned to his place; but Bāhubalī went to the summit of Kailāśa mountain, remained standing there (or according to another account stood on the very field of battle) in a statuesque posture for one year and the creepers. wreathing round the boughs of the trees on the bank clung to his neck and crowned his head with their canopy and the blades of kuśa-grass grew between his feet, and he became in appearance like an aunt hill. Subsequently Bāhubalī obtained absolute knowledge and became one of the kevalīs.

Dr. Introduction - xxviii-xxix

Bāhya recanā - बाह्य रचना - External formation. The collection of matter, owing to the fruition of Physique-making karmas, in the particular shape in the space covered by the soul is external formation. S-2/17

Bāla - बाल - Novice.

Bāla tapa - बाल तप - Austerities accompanied by perverted faith.

Bāla tapa - बाल तप - Bāla tapa is the observance by a person of perverted faith of austerities involving unscientific and terrible affliction of the body and characterized by fraudulent conduct. S-6/20

बालतप तथा बालव्रत – If one performs austerities (tapas) or observes vows (vratas) without fixed contemplation on the supreme self, the all-knowing call all that childish austerity (bālatapa) and childish vow (bālavrata).

Jñāna is the ultimate cause of Mokṣa or liberation. Whatever is done without the background of right knowledge will not achieve its ends. Imitation is a characteristic of the child. Whatever is done through imitation is certainly lacking in the inner background of knowledge. Hence imitative behaviour in the child can not have the sense effect as in the case of an adult individual. Such an imitative behaviour may be an amusing play and can not have any real significance. Similarly the performance of tapas and observance of Vratas without the necessary background of current knowledge will be merely imitative behaviour on the part of an ignorant person; hence would not produce the desisred goal or ideal. In order to expose the futility of imitative behaviour without the background of correct knowledge, the author calls them Bāltapas and Bālvratas.

Bāndhanā - बांधना – A projected moulding dividing Jaṅghā into the upper and lower sections.

बसतिका सम्बन्धी दोष – If the saint spends his night in a Basatikā (a deserted or uninhabited place outside the inhabited area) he will look out for forty six kinds of faults which are similar in nature to the forty six faults that are to be avoided with reference to food and also the one termed अधःकर्म. Of these it is only necessary to enumerate the first sixteen

and the first ten out of the last fourteen, the rest differing in no way from the corresponding faults with reference to food and involving no difficulty in their application to a basatikā. They have been enumerated in connection with the taking of food.

1. उद्देश दोष – The uddeśadoṣa occurs when a basatikā is purposely built for the use of saints and pseudo saints.

2. अध्यधि दोष – The Adhyadhi doṣa signifies the erection of an extra room or place for the use of saints when one is building a house for one self.

3. पूति दोष – The pūti doṣa consists in the mixing up of the material for the erection of a basatikā for saints with a material with which one's own house is to be built.

4. मिश्र दोष – The miśra doṣa is the setting apart of a place originally intended for the use of the ordinary people and pseudo-saints.

5. स्थापित दोष – The sthāpita doṣa is the setting apart of a house after its building for the use of saints.

6. प्राभृतक दोष – The prābhṛtaka doṣa is the offering of the bastikā by first sweeping and dusting it on the arrival of the saint.

7. प्रादुष्कर दोष – The praduṣkarā doṣa is the making of make shift arrangements (opening up of the roof, making holes in the walls, the lighting of a lamp) to let in light.

8. सचित्तकृत दोष – The Sacittakṛta doṣa is the purchasing of the basatikā in exchange for live stock, for the use of saints.

9. अचित्तकृत दोष – The acittakṛta doṣa is purchasing it with grain, sugar and such other lifeless things, for the use of saints.

10. प्रामिश्र दोष – The prāmiśra doṣa is its acquisition for saints use by borrowing the money.

11. परिवर्तन दोष – The parivartana doṣa is taking the loan of a basatikā for the use of the saint by placing one's own house at the disposal of its owner temporarily.

12. अभिघात दोष – The abhighāta doṣa consists in using the material intended for the building of the walls etc. of one's own residence for the basatikā.

13. अनाचरित दोष – The anācarita doṣa occurs when the material is bought from a distant village for building a basatikā for saints.

14. स्थगित या उद्भिन्न दोष – The Sthagita or udbhinna doṣa is the offering of a place by opening up a bricked or walled passage or an otherwise closed door.

15. अच्छेद्यदोष – The acchedya doṣa is the securing of a basatikā belonging to another by putting him in fear of the displeasure of the king, the minister and the like.

16. अनिसृष्ट दोष – Anisṛṣṭa doṣa occurs when a basatika is offered by a minor or servant or by one not having authority over the place.

17. Dhātṛdoṣa - Obtaining food by teaching how to look after children.

18. Dūta doṣa - obtaining food by carrying messages.

19. Nimitta doṣa - obtaining food by means of palmistry, prognostication etc.

20. Ājīvikā doṣa -obtaing food by describing one's own high lineage, merit or occupations.

21. Vānīpaka doṣa - Obtaing food by means of speech agreeable to the giver.

22. Vaīdyaka doṣa - (by discouring on medicine.

23. Krodha doṣa - (by means of anger or angry threats)

24. Māna doṣa - (by means of pride)

25. Māyā doṣa - (by means of deceit)

26. Lobha doṣa - (by exciting avidity)

27. Pūrva stuti doṣa - (by means of prior praise)

28. Paścāta stuti doṣa (by means of posteior or subsequent praise)

29. Vidyā doṣa - (by imparting occult powers, orby promising to doso)

30. Mantrotpādana doṣa - (by imparting mantras (incvcatony formulas) for snake bite and thelike.

31. Cūrṇa yoga doṣa - by importingformulas for the preparation of beautifying powders etc.

32. Mūla karma doṣa - by imparting secrets for winning over the love of a person and the like.

33. शङ्कित दोष – The Sañkita doṣa lies in accepting the use of a basatikā when the mind is in doubt as to whether it is or is not free from any of the prescribed defects.

34. म्रक्षित दोष – The mrkshita doṣa arises when the place has been freshly painted or plastered over.

35. निक्षिप्त दोष – The nikṣipta doṣa occurs when it contains living being and organisms (green vegetables and the like) placed under blocks of wood etc.

36. पिहित दोष – The pihita doṣa arises when it has been offered after the removal of living things or organisms (green vegetables etc.).

37. व्यवहरण दोष – The vyavaharaṇa doṣa arises when it can be approached by treading on piles of wood, clothes brambles and the like.

38. दायक दोष – The dāyaka doṣa occurs when it is given by a person who is insane, possessed in mourning intoxicated, or a eunuch.

39. उन्मिश्र दोष – The unmiśra doṣa arises when it abounds in ants and the like.

40. अपरिणति दोष – The apariṇati doṣa occurs when it has not been in use for a long time, so that insects may have gathered about its passages.

41. लिप्त दोष – The lipta doṣa occurs when it is besmeared with such things as oil, sugar and the like.

42. परित्यजन दोष – The parityajana doṣa is caused when the place is too big for the use of a saint.

The description of the remaining faults in connection with the use of a basatikā will be faults pertaining to food.

S.D. 135-138

Bedaula - बेडौल - Cumbersome.

Belabūṭā - बेलबूटा - Vegetal scrolls.

Belabuṭedāra - बेलबूटेदार - Stencilled.

Belanākāra - बेलनाकार - Cylindrical.

Bīja - बीज - A clue to the understanding of all sections of the doctrine.

Bīja Koṣa - बीजकोष - Castor seed.

बिज्जल महान् – (Bijjala, the great) - Belonged to the kalachurī clan of kṣatriyas, who hailed from the Bundelkh-and province of northern India. In the 12th century A.D. a branch of the kalacuri kṣatriya came to rule over a portion of the district of Bījāpur in

Deccan. The kalacurī s which literally means 'the destroyers of the fleshy bodies' were great warriors and conquerors.

Bijjala was the commander-in-chief of the Calukyan army, but he crushing the feudatory and provincial rulers under the Cālukyan king Tailap III, set himself as the paramount monarch. He was indeed a great ruler whose reign lasted peacefully from 1156 to 1167 A.D. He was a Jaina and took keen interest in safeguarding Jainism. Chief among his generals was Basudhaika recimayyā, who obtained the seven fold wealth of empire to be enjoyed by the line of kings who succeeded the emperor. King Bijjala gave him the beautiful province of Nāgarkhand, which he ruled with exceeding glory. Like his masters Bijjala, his efforts for the propagation of Jainism were unending. A-83

Bodha - बोध – Comprehension.

Boddhā - बोद्धा – Knower.

Bodhi - बोधि – Enlightenment.

Bodhi durlabha - बोधि दुर्लभ – Rarity of enlightenment, Gain of self enlightenment, Discrimination power.

Bodhita buddha - बोधित बुद्ध - The precept enlightened, Enlightened by others.

Bodhya - बोध्य – The person to be edified.

Brahma - ब्रह्म - That which develops virtues such as non-injury is chastity (Brahma). S-7/16

ब्रह्मदेव – (Brahmadeva) - The commentary on Dravya saṁgraha is composed by 'Brahmadeva'. Portions of this commentary have been quoted by 'Subhachandra' in his commentary on a work entitled 'Svāmī Kartikeyānupreksā. There is therefore, no doubt that Brahmadeva must have lived before or at least was the contempoary of Śubhacandra. The commentary on Svāmi kartikeyānupreksā by Śubhacandra was finished on the 10th of Māgha, in the vikrama year 1613. Śubhacandra wrote another work named 'Pāndava Purāna, at the end of which it is mentioned that it was finished in the Vikrama year 1608.

Dr. (Introduction) - x/vi-x/vii

Brahmacarya - ब्रह्मचर्य - Celibacy, Continence, Celebate.

Brahmacarya - ब्रह्मचर्य - Perfect celibacy consists in not recalling pleasure enjoyed previously, not listening to stories of sexual passion (renouncing erotic literature) and renouncing bedding and seats used by woman. Continence (Brahmacarya) is residing in the abode of the teacher in order to abandon self-willed activity. S-6/9

ब्रह्मचारी – **(Brahmacārī)** - Celebate Born of filth, breeding filth and dropping filth, seeing such an impure stinking and dreadful body, he who abstains from lust is a celebate.

Samantabhadra.

ब्रह्मचारिन् – **(Brahmacārin)** - Knowledge is brahma, kindness is brahma and the destruction of lust is brahma: when the soul rests securely on these, a man is called Brahmacārin. Y.C.P. 412

ब्रह्मा – The Creator-God of the Hindu pantheon.

ब्राह्मण – **(Brāhmaṇa)** - A brāhmaṇa is not one who is blind with the pride of birth, but one who does not destroy life.

observes salutory vows, has knowledge, and is without desires and acquisition. Y.C.P. 411

Budha -बुध - Mercury.

Buddhi -बुद्धि - Intellect, Vivid determination, Intelligence.

भ (Bh)

Bhadra - भद्र - Central projection of a shrine.

Bhadrapītha - भद्रपीठ - A variety of south Indian moulded pedestal.

Bhadra prakṛti - भद्र प्रकृति - Gentle dispposition.

Bhagna - भग्न - Dilapidated.

Bhagnāvaśeṣa - भग्नावशेष - Fragments.

Bhaikṣa śuddhi - भैक्ष शुद्धि - Acceptance of clean food and not quarrelling with brother monks.

भैरादेवी - (**Bhairādevī**) - Queen Bhairādevī ruled over the kingdom of Gerosoppe in the 16th century A.D. in South India.

Bhakta - भक्त - A devotee.

Bhakta kathā - भक्त कथा - Stories pertaining to food and drinks.

Bhakta pratijñā - भक्त प्रतिज्ञा - Food renunciation.

Bhakta - भक्त - Devout.

Bhakti - भक्ति - Veneration, Adoring.

Bhakti mudrā - भक्ति मुद्रा - Adoration pose.

Bhāmaṇḍal - भामण्डल - Halo.

Bhaṅga - भङ्ग - State, Modes.

Bhaṅgimā - भङ्गिमा - Graces.

Bharṇī - भरणी - Pillar capital.

Bhāratvarṣa - भारतवर्ष - It is the country bounded by the mountain chain of Himvān on the north and the three oceans on the other sides. It is in the shape of a bow. It is divided into six continents by the mountain chain Vijayārdha and the two rivers, the Ganga and the Sindhu. Bharat is $526\frac{6}{19}$ yojana in width.

Bhavasāgar - भवसागर - The ocean of Saṁsāra.

Bhavanavāsī deva - भवनवासी देव - Residential devas.

Bhavyatva - भव्यत्व - Capacity for salvation.

Bhaṇḍāra - भण्डार - Hoard.

Bhaṇḍa Kathā - भण्ड कथा - Gest.

Bhaṭṭāraka - भट्टारक - Pontiff.

Bhaṭṭāraka pīṭha - भट्टारक पीठ - Pontifical seat.

Bhavana - भवन - Edifice.

भवाभिनन्दी - (**Bhavābhinandī**) - The welcomer of the worldly existence). The welcomer of the worldly existence is petty, profit-hungry, miserable, Jealous, fear-stricken, cunning, ingnorant and busy doing futile things. Yoga-87

Bhavya - भव्य - A self with capacity for liberation, Potential souls, Liberableness, capacity of attaining liberation from Karmic bondage, Vigorous, Robust, Elaborate, Majestic.

Bhava Parivartana - भव परिवर्तन - Cycle of incarnation.

Bhavya and abhavya - भव्य तथा अभव्य - The souls whose liberation is to take

स्टेशन पर हाहाकार

प्रवीणकुमार जब स्टेशन पर उतरा, तब सावन के मेघ आकाश पर घिर जाने से वह काली रात और भी काली हो उठी। बादलों की भयंकर गड़गड़ाहट से धरती तल कंपित हो रहा था। बिजलियों की असह्य चमक-दमक से आंखें चकाचौंध हो रही थीं, रिमझिम-रिमझिम पानी बरस रहा था और सामने की काली सड़क बिल्कुल निर्जन होने से पिशाच की भांति डरावनी लग रही थी ऐसे विकराल समय में शहर जाना प्रवीण के लिए चिन्ता का विषय बन गया। वह मन ही मन सोचने लगा—"इस भीषण रात्रि में घर जाना बुद्धिमत्ता नहीं है। क्योंकि मेरे पास तीस हजार रुपये हैं। इतनी बड़ी रकम लेकर अकेला कैसे जाऊं, साथ किसी का मिल नहीं रहा है। कहावत भी है—'डर काया को नहीं माया को है।' रात भर स्टेशन पर ही विश्राम करना अच्छा है।"

प्रवीण स्टेशन मास्टर के पास पहुंचा, नमस्कार करते हुए बोला—"बाबूजी ! मैं परदेश से इस गाड़ी से आया हूं। शहर यहां से दूर है। रात बहुत खराब हो गई। हाथ से हाथ भी नहीं दीखता है। इस समय घर जाने के लिए दिल मनाही कर रहा है, क्योंकि मेरे पास तीस हजार रुपयों की जोखिम है, अतः रात्रि विश्राम यहीं लेना चाहता हूं। कृपा करके कोई ऐसा सुरक्षित स्थान बताइये, जहां मैं आराम से निश्चित होकर नींद ले सकूं।"

तीस हजार का नाम सुनते ही बाबूजी का दिल ललचा गया, प्रवीण को आत्मीयता दिखाते हुए (कुर्सी की ओर इशारा करके) बोले—"विराजिये ! आपको किसी भी तरह से चिन्ता करने की जरूरत नहीं है। आपकी सहज मधुर बोली एवं शीतल स्वभाव से ऐसा अनुमान किया जा सकता है कि आप बड़े सज्जन पुरुष हैं, अवश्य लीजिए यहां रात भर विश्राम। ऐसी अंधेरी निशा में इतनी रकम लेकर जाना ही नहीं चाहिए क्योंकि आजकल शहर में छुटपुट चोरी-चकारी होती रहती है। यह पास वाला वेटिंग रूम (कमरा) खाली पड़ा है, आराम से सो जाइये, भय की कोई आवश्यकता नहीं है, और भी मेरे लिए कोई काम हो तो फरमाइये।"

प्रवीणकुमार वेटिंग-रूम में जाकर आनन्द से सो गया। मुसाफिरी से थका होने के कारण सहसा वह निद्रा देवी का अतिथि बन गया।

इधर स्टेशन-मास्टर की आंखों के सामने वह तीस हजार रुपये नर्तकी की तरह नाचने लगे। उसकी भावना बदल गई, विचारों में विकृति समा गई। वह मन ही मन सोचने लगा—'आज तो बहुत ही अच्छा मौका मिला है। वह तो अकेला ही निद्रित पड़ा है। किसी को भी उसकी रकम की जानकारी नहीं है। इन

रुपयों को शीघ्र ही हस्तान्तरित कर लेना चाहिए। ऐसा सुन्दर समय बार-बार नहीं मिला करता।' आखिर स्टेशन मास्टर अपने कमरे में पहुंचे और पानी भरने वाले एक हरिजन (चाण्डाल) को बुलाकर कहा—"आज मैंने तुझे एक प्राइवेट काम के लिए बुलाया है। क्या दिल से करेगा?"

हरिजन—"बाबूजी! आप यह क्या फरमा रहे हैं? मैं आपके चरणों की रज हूं। आप जो हुक्म करें उसके लिए आधी रात को तैयार हूं।

बाबू—"देख, मैं तुझे विश्वासपात्र समझकर कहता हूं, किसी को कहना मत।"

हरिजन—"मैं भगवान् की साक्षी से कहता हूं कि किसी के आगे बात नहीं करूंगा।"

बाबू—(उसके कुछ निकट होकर) "आज एक पूंजीपति मुसाफिर आया है, वेटिंग रूम में सोया पड़ा है। उसके पास तीस हजार कैश है। रात को एक-दो बजे तुम वहां जाकर उसके गले पर छुरा भोंक देना। जिससे वह मर जायेगा। बस यही काम है।"

हरिजन—(चौंककर) "बाबूजी! अगर किसी को पता लग जायेगा, तो मुझे नर-हत्या के अपराध में भयंकर दण्ड भुगतना पड़ेगा। फिर मुझे कौन छुड़ाएगा।"

बाबू—"घबड़ा मत, काम निपुणता से करना। किसी को भी पता नहीं लगेगा। इस काम की बधाई में मैं तुझे एक हजार रुपये का इनाम दूंगा।"

लोभानल की प्रज्वलित चिनगारियों से सद्‌गुण रूपी उपवन जल-जलकर भस्म हो जाता है। इन्सान लोभ के चक्रजाल में फंसकर बड़े से बड़े अकृत्य कार्य भी करने को तैयार हो जाता है। मानवीय आचार को त्यागकर दानवीय आचार पर आरूढ़ हो जाता है। हजार रुपये का नाम सुनते ही उस हरिजन का भी दिल फिसल गया। मुंह में पानी की धार बह चली। चेहरे पर खुशहाली छा गई धीरे से वह बोला—"अच्छा बाबूजी! आपके आदेश का पालन तो करना ही पड़ेगा। अब मैं जाता हूं। नमस्ते।"

पार्श्वस्थ क्वाटर में रहने वाले पेटवाल को इस गुप-चुप अर्थात् गुप्त रहस्य का पता लग गया। वह वृद्ध होने के साथ-साथ बड़ा अनुभवी एवं सज्जन था। उसने सोचा—'बाबूजी की बुद्धि तो नष्ट हो गई है। लोभांध होकर बहुत बड़ा अन्याय करा रहे हैं। किन्तु मुझे अपने कर्तव्य का पालन करना चाहिए।' बरसते हुए पानी में वह दौड़ा-दौड़ा प्रवीणकुमार के पास पहुंचा। उसे जगाकर धीरे से बोला—"सेठ साहब! यहां पर आपको खतरा है। यदि आपको अपना जीवन प्रिय है तो कृपा करके मेरे क्वाटर में पधार जाइए।" प्रवीण चमका, आंखें खुलीं, झट उठा—"अरे भाई! ऐसी क्या बात है? बताओ तो सही, वस्तुस्थिति क्या है?"

पेटवान बोला—"सेठ जी अभी यहां अधिक समय लगाने में लाभ नहीं है; मेरे यहां चलिये। वहां पर विस्तारपूर्वक आपको समग्र घटनाचक्र से अवगत करा दूंगा।" प्रवीणकुमार बिना किसी ननु-नच के उसके क्वार्टर में चला गया।

इधर उसी स्टेशन मास्टर का सुपुत्र रश्मिकुमार (जिसकी शादी कुछ ही दिनों पूर्व हुई थी) सिनेमा देखकर एक बजे स्टेशन पर आया। वहां बिल्कुल सुनसान था। निजी क्वाटर का दरवाजा बन्द होने के कारण रश्मि ने सोचा—'यह वेटिंग रूम खुला पड़ा है। अभी यहीं पर सो जाना अच्छा है। घर वालों को जगाकर क्या करूंगा। पिताजी प्रत्युत गुस्सा करेंगे।' इसी विचार से वह वहीं सो गया।

कुछ ही देर बाद वह हरिजन योजनापूर्वक पिशाच की तरह विकराल रूप धारण किए, हाथ में छुरा लेकर उस वेटिंग रूम में जा पहुंचा। रुपयों के लोभ में वह अन्धा तो बना ही था, उस सोये हुए व्यक्ति पर टूट पड़ा और गले में छुरा भोंक दिया। रश्मिकुमार का सिर और धड़ अलग-अलग होकर धरती पर गिर पड़े।

हरिजन की खुशी का पार नहीं रहा। हजार रुपये रह-रहकर उसकी आंखों के सामने नाच रहे थे। वह दौड़ा-दौड़ा स्टेशन मास्टर के कमरे में आकर धीरे से बोला—"भैया! ध्यान रखना इस बात का किसी को पता न लग जाए।"

अब तीस हजार रुपये पर कब्जा करने के लिए स्टेशन मास्टर ने वेटिंग रूम में ज्योंही पैर रखा, त्योंही अपने पुत्र रश्मिकुमार का शव देख हक्का-बक्का हो गया और धड़ाम से धरती पर गिर पड़ा। करुण क्रन्दन तथा भयंकर विलाप करता हुआ अपने आपको धिक्कारने लगा—'हाय! यदि मैं तीस हजार रुपयों के लोभ में नहीं फंसता तो मेरा नौजवान पुत्र क्यों मरता? मेरे जैसा पापी मनुष्य इस दुनिया में कोई नहीं है। मैंने बहुत अन्याय किया अब मैं दूसरों को मुंह कैसे दिखाऊंगा? ऊंचा मुंह करके कैसे बोलूंगा?' मानस-वारिधि में तरह-तरह की लहरें उठने लगी। 'हाय! अब भण्डाफोड़ होते ही मुझे कारागृह का अतिथि बनना पड़ेगा। न जाने किन-किन मुसीबतों का शिकार बनना पड़ेगा। खैर! हुआ सो हुआ, अब स्वयं का बचाव करने के लिए तो कुछ योजना गढ़नी ही पड़ेगी।' मानव के मस्तिष्क में जब स्व: का प्रश्न नृत्य करने लग जाता है तब दूसरे सब गौण हो जाते हैं। स्व-रक्षा के सम्मुख पर-रक्षा आंखों से ओझल हो जाती है। बाबूजी के आदेशानुसार उस लाश को बोरे में डालकर नदी में उसे बहाने के लिए एक आदमी चल पड़ा। मार्गस्थ चुंगी-कर लेने वालों ने उसे रोक लिया और पूछा—"इस बोरे में क्या माल है?" सही हकीकत बताने में वह बिल्कुल दिग्मूढ़-सा हो रहा था, किन्तु आखिर गुप्त रहस्य का उद्घाटन होते ही स्टेशन पर हाहाकार मच गया।

तुच्छ स्वार्थ हित नीच जन, कर देते संहार।
स्टेशन पर अब मच रहा, भीषण हाहाकार॥

समाज का अभिशाप

"मनोरमा! क्यों अपने आपको कब तक चिन्ताग्रस्त बनाए रखोगी, सोचो तो जरा। विवाह-शादी कोई साधारण कार्य तो है नहीं, तिस पर भी हम तो लड़की वाले हैं। हमें ही उपयुक्त वर की खोज करनी होगी, जो हमारी सरला को सुखी रख सके। फिक्र मत करो, मैं सरला के लिए शीघ्र ही अच्छे वर की तलाश करूंगा।"

कुछ दिन पश्चात् रामलाल ने कहा—"लाला श्यामलाल बड़े धनाढ्य व्यक्ति हैं, खानदान भी अच्छा है; व्यापार भी लाखों का चलता है। उनका पुत्र रमेश, गोल चेहरा, लम्बा कद, आंखों में तेज सुकुमार शरीर, एक स्वस्थ युवक है। उसने इसी वर्ष एम० ए० किया है। मुझे वह सुशील एवं सर्व-गुण-सम्पन्न प्रतीत होता है। क्या ही अच्छा हो अगर सरला की शादी उससे हो जाए। मगर…?"
मनोरमा "पतिदेव! अगर लड़का सर्व-गुण-सम्पन्न है, तो फिर मगर क्या है?"
रामलाल—"तुम्हें क्या पता नहीं, समाज के रीति-रिवाजों का? लड़कियों के सौदों के दिन तो अब नहीं रहे मगर लड़कों का सौदा आज के सभ्य कहे जाने वाले समाज में भी खुल्लमखुल्ला होने लगा है। लड़के वाले इतना दहेज मांगते हैं जैसे उनके घर किसी लड़की ने जन्म लिया ही न हो!"

मनोरमा—"पतिदेव! आप इस चिन्ता से पागल क्यों होते जा रहे हैं? लाला श्यामलाल तो वैभवशाली व्यक्ति हैं, क्या वे भी दहेज की मांग करेंगे, क्या वे भी अपने लड़के की कीमत चाहेंगे?"

रामलाल—"और रोना ही किस बात का है, कुछ ही दिनों पूर्व उनसे बात-चीत हुई थी। उन्होंने कहा कि रमेश मेरा इकलौता पुत्र है, उसकी शादी मैं बड़े ठाठ-बाट से करना चाहता हूं। अतः बारात में भी करीब ५०० व्यक्ति होंगे तथा दहेज भी कम से कम बीस हजार का देना होगा।"

यह सुनकर मनोरमा अवाक् रह गई और आश्चर्य के महासिन्धु में डुबकियां लगाने लगी। वह कहने लगी—"समाज के ये धनाढ्य व्यक्ति कर्णधार माने जाते हैं, वे समाज प्रतिपालक कहे जाते हैं। उनका नाम बड़े-बड़े समाज-सुधारकों में आता है, मगर ये व्यक्ति प्रतिपालन के स्थान पर समाज को कुचलना चाहते हैं। सुधार का ढिंढोरा पीटनेवाले ये स्वयं रूढ़िग्रस्त होते जा रहे हैं। नैतिकता व प्रेम के स्थान पर इनमें ईर्ष्या व घमण्ड की चिनगारियां प्रज्वलित होने लग गई हैं। मगर ये सब अवगुण होते हुए भी पूजनीय माने जाते हैं क्योंकि इनके पास लक्ष्मी का बोलबाला है। खैर! कुछ भी हो, लड़का तो सुशील एवं सुन्दर है। होशियार है, तो कर लीजिए सम्बन्ध।"

रामलाल—"म···श···र, इतना दहेज कहां से आएगा ? अगर इतना दहेज न दे सका, तो सरला के भावी जीवन का क्या होगा ?"

मनोरमा—"क्या होगा ? सरला का भावी जीवन नवीन कलियों की तरह आनन्द-दायक होगा। शशि के समान शीतल होगा। सूर्य के समान देदीप्यमान होगा। आप चिन्ता न करें, रुपयों का प्रबन्ध मैं करूंगी, आप देखते जाइये।"

सम्बन्ध निश्चित होते ही विवाह की तैयारियां होने लग गईं। मंगल गीतों से घर का वातावरण अद्वितीय प्रतीत हो रहा था। पांचों पकवानों का परिमल परितः फैल रही थी। सबकी आकृतियों पर उल्लास की रेखाएं अंकित हो रही थीं।

बारात का आगमन हुआ। सरला का विवाह शुभ मुहूर्त में रमेश के साथ सम्पन्न हुआ। मनोरमा अपने दामाद को देखकर मन ही मन में कमल की भांति खिलने लगी।

दहेज की साज-सज्जा से दर्शकों का मन आकर्षित हो रहा था। दहेज देखने के लिए लोग उमड़ रहे थे।

दहेज-प्रदर्शनी समाप्त होने को थी कि मनोरमा की सहेली सत्या आ गई। मनोरमा सत्या को बहुत चाहती थी; उसके दिल में उसके प्रति प्रेम था, श्रद्धा थी, उसने सत्या को दहेज का सामान दिखाना शुरू किया। सत्या की दृष्टि दहेज पर पड़ी तो सहसा अपने अतीत की बातें स्मृति पटल पर आने लगीं।

उसके सामने अपनी लड़की की शादी का दृश्य नृत्य करने लग गया क्योंकि उसने अपनी लड़की की शादी पर सारा जेवर व घर आदि बेचकर बड़ी मुश्किल से ५००० का दहेज दिया था, पर आज उसका जीवन कष्टों के गहरे गर्त में गिर रहा है। उदर-पोषण भी एक पहेली बन रही है। मकान मालिक किराये के लिए तंग करता है। काश ! मैं इतना दहेज न देती तो मेरे घर की यह दशा क्यों होती ?

सत्या के मुख को अवसादभरा देखकर मनोरमा ने कहा—"आज किस चिन्ता-सागर में डूब रही हो ?"

सत्या ने कहा—"देख मनोरमा ! मैं तुमसे कोई बात छिपाना नहीं चाहती, चाहे वह गोपनीय ही क्यों न हो ? मगर पहले तुम यह बताओ, तुमने इतना दिखावा क्यों और कैसे किया ?"

मनोरमा—"समाज में रहते हुए, समाज की सभी प्रथाओं का पालन करना अनिवार्य होता है, चाहे वे अच्छी हों या बुरी। अपनी मान-प्रतिष्ठा रखने के लिए, समाज में इज्जत पाने के लिए हमें सब रीति-रिवाजों का पालन करना पड़ता है। आज यह समाज दहेज-प्रथा की भयंकर बीमारी से संत्रस्त है; बस इसी के लिए

Bhedābheda vāda - भेदाभेदवाद - Or **Dvaitādvaitavāda** - या द्वैताद्वैतवाद - A doctrine of identity in difference or of Unity in diversity.

Bheda-cūrṇikā, Pratara, Aṇucaṭana - भेद-चूर्णिका प्रतर, अणुचटन- Splitting layered, Particle splitting.

Bheda-Curṇa/Utkara - भेद-चूर्ण-उत्कर- Splitting-Powder, piece.

Bheda - भेद - Division or separation is of six kinds, sawing a piece of wood, grinding, Barley, wheat etc. into four threshing out black gram, green gram etc., dividing mica into many layers and emitting sparks of fire by hammering a red hot ball of iron etc. S-5/24

Bheda jñāna - भेद ज्ञान - Discriminating science.

Bhedaikānta - भेदैकान्त - Exclusive momentariness.

Bherī - भेरी- Kettle drum.

Bhikṣācaryā - भिक्षाचर्या - Going out on begging tour.

Bhikṣāśuddhi - भिक्षाशुद्धि - Purification of obtaining of food.

Bhīma and Mahābhīma - भीम तथा महाभीम - These are two lords of Rākśasas. S-4/6

Bhinna - भिन्न - Fraction, Divergent.

Bhinnābhinnavāda - भिन्नाभिन्नवाद - The doctrine of identity in difference.

Bhinnamuhūrta or antarmuhūrta - भिन्नमुहूर्त या अन्तर्मुहूर्त - One muhūrta) minus one samaya (i.e. minus 2 or more instants till the result is one āvalī or one samaya) is bhinna or (Antara) muhūrta. Muhūrta reduced by an instant.

Bhinna parikarma aṣṭaka - भिन्न परिकर्म अष्टक - Fraction eight operation.

Bhinna viṣayatva - भिन्न विषयत्व - Conversant with different objects.

Bhiṭṭā - भिट्टा - Sub-base of a temple.

Bhitti - भित्ति - Graffiti.

Bhitti citra - भित्ति चित्र - Stucco embellishment.

Bhitti kalā - भित्ति कला - Mural art.

Bhitti stambha - भित्ति स्तम्भ - Pilasters.

Bhirutva - भीरुत्व - Fearfulness.

Bhoktā - भोक्ता - Enjoyer.

Bhoktṛtva - भोक्तृत्व - Enjoyment, sensual pleasures, gratification, Indulgence in the object of nose, Eyes and ear senses.

Bhogabhūmi - भोगभूमि - Enjoyment region.

भोगभूमि – The term Bhogabhūmi is a compound of Bhoga (enjoyment) and Bhūmi (Land), and signifies the region where, like heavens, the residents have not to earn their bread by sweating in any sense. The regions where men have to work for their livelihood are termed karmabhūmi (Lands of action). Only those who have performed highly meritorious deeds are born in Bhog bhūmis. The true Bhogabhūmis are, no doubt, heavens alone, where the conditions of life are the most pleasant, and which yield the utmost of satisfaction to the senses. The Bhogabhūmis come after the heavens and are the superior to our earth, in respect of the pleasures that the people enjoy there.

भोगभूमिज का जन्म – The birth of Bhogabhūmija is in the manner of the flesh in so far as a conception does take

place there. It, however, differs from the ordinary manner of being born for humanity in so far as the full development of adolescence is attained only within a period of forty nine days from the day of birth. But the parents are never destined to have the pleasure of beholding the faces of their Progeny. They die the same instant that the children are born, the mother dying of a sneeze and the father of a yawn. The bhogabhūmijas are born twins - a male and a female together. When they grow up they become husband and wife. They do not have to waste any part of their life in sleep; they do not perspire; and excrements are not formed in their bodies. Their eyes are always kept open, and they take food after three days. The quantity taken is never more than the weight of a plum, though it may be less in some places. The female Bhogabhūmija conceives but once, and that only at the end of her life !

कल्पवृक्ष – There are ten kinds of special tree like things with which the lucky residents of Bhogabhūmis satisfy their wants. Food, drinks, clothes (from their silky barks), plates and cups, ornaments (flowery decorations), flowers, perfumes, musical instruments (flutes and the like) are all supplied in abundance by these Vṛkshas (Trees). There are trees also that radiate powerful Phosphorescence all round, and the illumination is strong enough to outshine the light of the sun and the moon, if it does penetrate into regions of the Bhogabhūmis. These trees also supply residences and Pavilions for the use of the lucky residents. Probably their hollow trunks have to do duty for rooms and if a certain number of them grow together so as to constitute a compound in the centre, the systematical lines of the hollow niches in their trunks would very naturally look like rows of rooms in a mansion.

भोगभूमियों का जीवन – (Life of Bhogabhūmijas) - There is no sense of property or appropriation known in the Bhogabhūmis. Nature is too lavishly abundant for that to be necessary. Crimes, too, are not committed by the Bhogabhūmijas. All the three principal causes of crime - namely woman, land and gold - are wanting there. The two last-named are to be had in such abundance that nobody cares to be burdened with the worry that is implied in putting oneself in proprietary relationship with them. And woman is not an inducement to crime inasmuch as strong pre-natal attachment of the twins for each other is a guarantee against moral laxity of every kind. The Bhogabhūmijas, as a rule, are intelligent and virtuous. They know the arts of singing and dancing and are proficient in other accomplishments. R. Page-30-33

Bhogabhūmi - भोगभूमि - The regions of enjoyment, as the objects of enjoyment are provided by ten kinds of desire - fulfilling trees.

Bhogya - भोग्य - Enjoyable.

Bhogānarthakya - भोगानर्थक्य - Misuse of articles of use.

Bhojana kathā - भोजन कथा - Food gossip.

Bhṛṅgāra - भृंगार - Jars.

Bhojanśhālā - भोजन शाला - Dining room.

Bhraṣṭa - भ्रष्ट - Deviated.

Bhrānta - भ्रान्त - Invalid, Incorrect.

Bhrānti - भ्रान्ति - Lapse of memory, Illusions.

Bhujagāra / Bhujakāra bandha - भुजगार / भुजकार बन्ध - Armlike bond.

Bhujyamānaāyu - भुज्यमान आयु - Serviceable age.

Bhuja bandha - भुजबन्ध - Armlet.

Bhūmi - भूमि - Stage.

Bhūmitala - भूमितल - Ground floor.

Bhūta - भूत - Elements, Phanter or demon.

Bhūta naigama naya - भूत नैगम नय - Past figurative purport.

Bhūta śarira - भूत शरीर - Past body.

Bhūta vigama - भूत विगम - Detachment. from the elements.

भूवलय - **(Bhūvalaya)** - The most remarkable kannada work called "Bhūvalaya", the first part of which has been published by Sarvārtha Siddhi Saṅgha of Bangalore, is attributed to Digambara saint Kumudendu. There can be little doubt that Kumudendu was a disciple of Vīrasena and contemporary of Jina-sena and Amogha-Varsa of Mānyakheṭa. The Bhūvalaya is composed in the form of mathematical tables assigning the numbers 1-64 to the 64 letters of our Alphabet. Kumudendu mentions Jaya Dhavala, Vijaya Dhavala, Atisaya Dhavala, Mahā Dhavala and Jaya Sila Dhavala (Aine Dhavalas) in Ch. 10, 209-212. These became the titles of Amogha-Varṣa also (Ch. 9, 169-172). Amogha varṣa Nṛpatungās Kannada work Kavirajāmārga' gives him the title 'Atiśaya Dhavala. Kumudendu by the Aṅkākṣara method claims that the work Bhūvalaya can be read in 718 languages, and includes 363 Philosophical systems, 64 kālas and infact all arts and sciences in the world. The work contains 6 Lakhs of verses according to the poet, nearly six times, the size of the Mahābhārata. It is not merely a freak or curiosity like a cross word Puzzle or an acrostic but a veritable compendium of Indian culture in general and of Jainism in particular. Kumudendu, though a Digambara mentions the Aṅgas, Aṅgabahira, the works of Bhūtabalī, Kundakunda, Umāsvāti, Samanta bhadra, Pūjyapāda, Cūḍāmuṇi etc. Many of them now lost, but included in his Bhūvalaya. Similarly he gives the real Rāmāyaṇa of Vālmīki, the Jayā-Khyāna of Vyāsa (the nucleus of the present Mahābhā-rata) and the Bhagvad Gīta in five different languages. For a critical study of the Mahābhārata and Gīta Bhūvalaya seems to be indispensable. It is necessary therefore to examine the authenticity of the Parampara of Kumudendu. He gives the list of Sena Gaṇa. Puṣpagaccha down to prabhavasena, Dharasena and Bhūtabalī, then in the Sanskrit Bandha. भूतबलि, गुणधर, आर्यमंक्षु, नागहस्ति, यतिवृषभ, वीरसेनाख्याम्, विरचितम् श्री श्रोतार: सावधानतया शृण्वन्तु ।

As in the Jaya Dhvalā ṭīkā of Jina-sena, Kumudendu was the disciple of Vīrasena. A. 108-109.

म् (M)

Mada - मद - Pride, Arrogance, haughtiness.

Madhura - मधुर - Sweet.

Madhya-Anantānanta - मध्य अनन्तानन्त - Middle-infinite infinite.

Madhya khaṇḍa dravya - मध्य खण्ड द्रव्य - Middle piece fluent.

Madhya guṇākāra - मध्य गुणाकार - Middle multiplier.

Madhya loka - मध्य लोक - Middle universe, The central or middle region of the universe.

Madhya loka - मध्य लोक - The centre of the universe there is mount Meru. It is surrounded on all sides by Jambu Dvīpa, a continent having a diameter of 100000 large yojans. Jambū Dvīpa is encircled by the ocean Lavaṇodadhi, 200000 large yojanas in diameter. This is encircled by the continent Dhatukī khaṇḍa 400000 large yojans in diameter; encircled by the ocean Kālodadhi 800000 large yojanas in diameter. This is encircled by the continent Puṣkaravara dvīpa 1600000 large yojanas in diameter Puṣkarāvara dvīpa is bisected throughout by the mountain Mānusottara, so called because no human being can exist beyond this mountain. Beyond Puṣkaravara dvīpa there are innumerable oceans and continents, the diameter of each one being double of that of its predecessor. The last continent is Svayambhūramaṇa and the last ocean is also called Svayam- bhūramaṇa. The last continent is divided in its middle by the mountain Svayamprabhā. The first 21/2 continents and the first 2 oceans have both karma and Bhoga Bhūmis. The last ocean and half of the last continent next to the ocean have got only karma bhūmi. The rest of the oceans and continents have only Bhoga-Bhūmi.

Madhura vacana - मधुर वचन - Sweet and attractive diction.

Madhya bandha - मध्य बन्ध - Bond with a relief on frieze at the middle of a member such as jaṅghā or pillar.

Madhyama - मध्यम - Middle, Intermediate.

Madhya-pada - मध्य-पद - Middle syllable, Middle foot.

मद्यपान के दोष – (The defects of drinking) - Those who are stupefied with drink have no sense of shame or propriety of conduct nor knowledge of sacred lore nor commendable activities, they are as ghosts owing to the loss of the power of discernment. Yas. 321

मद्य निषेध – (Madyaniṣedha- Prohibition of drinking) - Drinking is condemned by saying that it is the root of all evils, since it completely deludes the mind and is therefore the greatest of all sins. Owing to the loss of the power of discrimination men commit all kinds of sins, which lead to their wandering in the wilderness of worldly existence. It is well known that wine was the cause of ruin of the Yādavas, Just as gambling was the cause of that of the Pāṇḍavas. Somadeva records also a curious belief that some persons after a long succession of births and rebirths, are in the course of time transformed into wine to

delude the minds of men. The number of sentient beings transformed into a single drop of wine is large enough to fill the universe.

Ys. 262

Madya virati - मद्य विरति - Abstinence from alcoholic drinks.

Magadha - मगध - The territory south of the Ganges was called Magadha.

Magna - मग्न - Immersed.

Mahārāva - महाराव - Arch.

Maharddhi - महर्द्धि - Excellent wealth.

Mahattara - महत्तर - Chamberlain.

Mahattarī - महत्तरी - Lady chamberlain.

Mahattā - महत्ता - Greatness.

Mahattvapūrṇa - महत्त्वपूर्ण - Significant, fascinating.

Mahāhiṁsā - महाहिंसा - Grievous hiṁsā.

Mahāhimvān - महाहिमवान् - The height of Mahāhimvān dividing Haimvat and Hari is two hundred yojanas. It is of white colour. S-3/11

Mahā maṇḍapa - महामण्डप - Central pillared hall of a medieval temple with opening on the lateral sides.

महामेघवाहन खारवेल -

Mahāmeghavāhana Khāravela - In the modern province of Orissa in India there once ruled Mahāmeghavāhanas. Among them Khārvela was a famous monarch. He was born in 207 B.C. in the great city of Kaliṅga.

In the eighth year of his reign Khārvaela invaded Magadha. The fame of his valour and prowess travelling before him made the Greek king Demetrius evacuate Mathura without a fight, which was considered a remarkable deed of national emancipation at the time.

Khārvela was declared an emperor after his victories over Puṣyamitra, who was a powerful orthodox monarch on the imperial throne of Magadha. From there he got rich trophies including the statue of Rsabha which had been carried away by king Nanda.

From Orissa to N.W. India and to Magadha and again back to Orissa in the same year, Khārvela moved with rapidity. He covered thousands of miles and maintained his huge army thousands of miles away from his kingdom. For his victories he is called the Indian Nepolian.

Satisfied with the extension of his empire he devoted his energies to the welfare of his soul. On the Kumar i Parvata he raised various pillars and prepared caves for the Jaina ascetics in its vicinity. He was known as the king of peace, prosperity and Dharma. In the Hathigumphā inscription Khārvela is styled as a king of saints. A-75-76

Mahāpadma - महापद्म - A lake. It is double the size of Padma, that is twice the length, breadth and depth of Padma. S-3/14

Mahāprastāra - महाप्रस्तार - Superstructure.

Mahāsattva - महासत्त्व - Total existence.

Mahāskandha - महास्कन्ध - Maximum, molecule, Biggest molecule of matter.

Mahāskandha vargaṇā - महास्कन्ध वर्गणा - Great molecule.

Mahātamahprabhā - महातमः प्रभा - That which is like thick darkness is Mahātamahprabhā. S-3/1

Mahātaporddhi - महातपोऋद्धि - The acquisition of the power to undertake the greatest forms of asceticism.

Mahāskandha vargaṇā - महास्कन्ध वर्गणा- Grand molecular variform.

Mahāsthaṇḍila - महास्थण्डिल - The selection of cemetery.

Mahātapa ṛddhi - महातप ऋद्धि - Grand austerity prodigy.

Mahātmā - महात्मा - A great or pious soul.

Mahāvīra - महावीर - Twenty fourth Tīrthaṁkara of the jainas, a senior contemporary of Gautama Buddha.

महावीर के गणधर - The apostles of Mahāvīra - Ganadharas interpreted the principles of Bhagawāna Mahāvīra after he had started preaching his gospel on attaining omniscience. The first scholar to do this work was Indrabhūti Gautama. He was a brahmin well-versed in vedic-lore. He entertained some doubts about the interpretation of some metaphysical principles. On hearing of the omniscient lord, he went to him to know what was meant by the six dravyas, the five astikāyas and the seven principles etc. He was fully satisfied with the interpretation of those principles by the Tīrthaṁkara. Mahāvīra preached what life was, what the meaning of karma was and how karma was responsible for different births and rebirths. Indrabhūti felt enlightened and became a convert along with his five hundred disciples to the religion of Śramaṇa. After this the two brothers of Indrabhūti, viz., Agnibhūti and Vāyubhūti, were also erudite scholars of Vedic faith and they too had their doubts clarified.

Besides these three brothers, there were eight other Brahmin and Kṣatriya scholars who were similarly attracted by the preachings of Mahāvīra and they too became converts to his faith along with their disciples. They are Suddharmā, Mauryaputra, Maundryaputra, Maitreya, Akampana, Aulaka and Prabhava. Of these Gaṇadharas, Indrabhūti, Gautama was the wisest and possessed sound powers of exposition. He therefore, became the first Gaṇadhara who not only interpreted the sermons of Mahāvīra but also reduced them to writing.

Of the eleven Gaṇadharas only two of them, Gautama and Sudharmā, survived Mahāvīra while the rest of them adopted the vow of Sallekhanā at different times at Rājagṛha and attained salvation.

Com 45-46

महावीर निर्वाण के बाद - After Nirvāṇa of Mahāvīra, Indrabhūti Gautama lived for about 12 years and attained omniscience. Sudharmā then assumed the spiritual leadership and he too attained omniscience. He was followed by Jambūsvāmī who was the last to attain omniscience.

After Jambūsvāmī had attained salvation in 403 B.C. Prabhava continued the leadership of Jaina thought and died in 397 B.C. It was during his time that the two sects of Osvāla Jaina and Śrimāla Jaina arose. It may be noted

that upto Jambūsvāmī, there is unanimity between Digambara and Śvetāmbaratraditions. Thereafter, the śvetambara tradition gives the name of Prabhava, Svayambhava, Sambhūtivijaya and Bhadrabāhu while the Digambara tradition mentions the names of Viṣṇu, Nandi, Aparājita, Govardhana and Bhadrabāhu. These are called the Śruta Kevalins who did not attain omniscience like their three predecessors.

It is an outstanding event of history that it was this Bhadrabāhu who was the Guru of Candragupta of the Maurya dynasty who migrated to the south along with his 12000 disciples as he sensed a famine of terrible severity. Candragupta also accompanied his Guru and the inscriptions at Śravaṇabelgolā and elsewhere bear ample testimony to this great event in the spread of Jainism in southern parts of India. Candragupta became a Jaina ascetic after abdicating his throne in 297 B.C. and died twelve years later at Śravaṇabelgolā after adopting the vow of Sallekhanā.

महावीर का संघ – After Pārśvanātha, Mahāvīra became the leader of the Jaina Church. The religion preached by Mahāvīra was substantially the same as preached by his predecessor Pārśvanātha. It is said that Mahāvīra added Brahmacarya (i.e., Chastity, perhaps already included in Aparigraha) as the fifth great vow to the four great vows already preached by Pārśvanātha. Mahāvīra continued further the practice fourfold division of the community and it is stated that at the time of his death there were 14000 yatis, 36000 Sādhvis, 159000 Śrāvakas and 318000 Śrāvikas. Mahāvīra had in all eleven Gaṇadharas. They were all religious teachers well versed in Jaina scriptures.

After the nirvāṇa of Mahāvīra, the fifth Gaṇadhara Sudharman became the head of the Jaina Church, others either having attained Salvation or Kevalinship (i.e. omniscience) before the death of Mahāvīra. Sudharman is said to have narrated the Jaina canon to his disciple Jambūsvāmi in the manner he had heard from his master. The Nirgrantha Sramaṇas of the present time are all spiritual descendants of the monk Ārya Sudharman, the rest of the Gaṇadharas having left no descendents. J - 47-48

During the lifetime of Mahāvīra the spread of Jainism was limited and Jainism did not seem generally to have crossed the boundaries of the kingdoms of Aṅga and Magadha, comprising modern Bihār, Orissā and Western Bengāl, where the teacher mainly lived and concentrated his attention, but after the nirvāna of Mahāvīra, his successors and followers succeeded to a large extent in popularising the faith throughout the length and breadth of India, so that it did not fail to enlist for a long period the support of kings as well as of commoners. As the number of adherents to the Jaina religion fast increased and as they were scattered practically in all parts of the country, the Gaṇadharas and religious pontiffs must have found it very difficult to look after and organise

their followers. Naturally, different conditions, customs, manners and ways of life prevailing in different parts of the country in different periods might have influenced in giving rise to various religious practices which might have ultimately resulted in creating factions among the followers of Jainism. The religious doctrines, principles and tenets as they were enunciated and taught by Mahāvīra were not committed to writing during the lifetime of Mahāvīra or immediately after his death. The religious teachings of Mahāvīra were memorised by his immediate successors and they were thus handed down from one generation to another till they canonised at the council of Pāṭaliputra in the early part of 3rd century B.C. By this time much water had flown down the Ganges and what was cononised was not acceptable to all, who vigorously maintained that the canon did not contain the actual teachings of Mahāvīra. Again there was the question of interpreting what had been canonised. As time passed on, differences of opinion regarding the interpretation of many doctrines arose and those who differed established a separate school of thought and formed themselves into a sect or subsect. Sects and subsects arise as a direct result of the revolt against the actions and policy of ruling priests or heads of the church. Those who are at the helm of religious affairs are likely to swerve from their prescribed path and debase themselves or they are likely to be too strict in maintaining and preserving the religious practices in a manner they think it proper, without taking into account the needs of the changing conditions. In both the cases natural indignation is bound to occur on the part of the thinking population and there should not be any surprise if his accumulated indignation and discontent take a turn in formulating and organising a separate sect.

J - 48-49

जैन संघ में एकता का प्रयास – Attempts of reconciliation - From the above discussion it will be seen that the Jaina Church which was one and undivided at the time of Mahāvīra has now been split up into sects, sub-sects, Saṁghas, Gaṇas, Gachas, etc. Apart from the religious divisions existing at present there might have been other divisions in the past. Such divisions must have flourished in the past, but it appears that they could not survive upto the present day for a want of followers or some other reasons. As an instance the name of 'Yāpanīya' or 'Yapya' saṁgha can be cited. This Saṁgha was established by Sri Kalaśa Ācārya at Kalyāṇa town in Gulbarga district in Karnātaka. Like Śvetāmbaras, it recognised the existence of sacred books and believed that women could attain salvation and saints could take food after attaining omniscience; but at the same time it was, like Digambaras, against using clothes and it followed the rules and regulations of Digambara ascetics. Neither its literature nor any of its followers is existing today. It appears that this Saṁgha was a connecting link between the Digambaras and Śvetāmbaras or probably it was a solution to iron out the

differences between the two sects. But this solution was not, it seems accepted by the people and as such it had to remain as a separate Saṁgha and vanish within a short period for want of following. Afterwards no attempt worth the name was made in the long history of the Jaina Church to cement the outstanding differences between the sects and among the sub-sects within a sect. On the countrary it is a pity that more importance was attached to small differences of practice and this ultimately gave rise to various Saṁghas, Gacchhas, etc. The main difference between the Mūla Saṁgha and Kāsthā Saṁgha of Digambaras lies in the fact that while the ascetics of the former use the bunch of peacock feathers for warding off insects, those of the latter use a tuft of cow's tails hair. There was a third section which did away with the use of a bunch or tuft and hence it was called 'Nihpichaika saṁgha.' even though the differences were meagre, the Mūla Saṁgha declared the other two Saṁghas as Jainābhāsa, i.e. false jaina Saṁghas. Exactly on the same lines various Gacchhas like Kharatara, Añcala, paurṇimīyaka, kaṭuka, etc. arose among the Śvetāmbaras due to little differences and there was practically constant rivalry among them. Books like Kupakṣakauśikasahasrakiraṇa, Tapomatakuṭṭana, Añchalamat- ādolana, indicate this spirit of rivalry. Thus it will be found that there is nothing like unity in the Jaina Church but on the contrary there is a vivid tendency to magnify the differences and to split up the Jaina Church into small sections spread all over India. Moreover there was not during the last 2000 years even a single powerful personality in the Jaina community who could iron out the differences between the two main sects which insist more on their mutual differences. It goes out without saying that this unusually large number of religious secitons or divisions in a small Jaina community can hardly serve as an incepntive for unity in that community.

Jaina castes - The important Jaina castes are mainly found in the northern India, including Gujarat, Kāthiawar and upper districts of Madhya Pradesh. These castes nowadays are found in the Deccan and south India, but they have migrated there from the north for the commercial purposes. The Jaina castes in Decan differ in many respects from those in the north. In the first place, there are only four main castes in the Deccan viz. Saitavāla, Caturtha, Pañcama and Bogarā and three small castes viz, upādhyāya, Kambhoja and Haradā. In the north we find a large number of big and small castes. Among the small castes a mention may be made of Golapūrba, Golalare, Asāṭhi, Ajudhyābasī, Nemā, Narasīpuri, Jaisavāla, Lohiyā, Pallivāla etc. Secondly, many castes in the north have their counterparts in other communities. Thus Agravālas, Osavālas, Srimālīs, etc. are found among the Hindus also. But in Deccan the names of the Jaina castes are not found in other communities. There are no Saitvālas, Caturthas or

Pañcamas among the Hindus. Thirdly, while in the north in some Jaina castes Digambara and Śvetāmbara divisions are found, in the Deccan there are no such divisions as the members of the Jaina castes in the Deccan belong to the Digambara sect only. We find that Osavālas, Srimālis, Poravādas etc. are in Digambaras as well as in Śvetāmbaras but there are no Saitvālas, Caturthas or Pañcamas in Śvetāmbaras. Fourthly, we have seen that a large number of Northern castes have been divided into vīsas and Dassās and sometimes further into Pañcas and Adhaiyas, but it will be noticed that in the Deccan Castes there are no such divisions. It will be remembered that the vīsa and Dassā divisions arose mainly on the point of widow remarriage; and those who practised widow remarriage were relegated to the Dassā section. No necessity of dividing the castes on the basis of allowing or not of widow re-marriage was felt in the Deccan. This is the main point of difference between the northern and the Deccan Jaina Castes. Fifthly, it can be mentioned that while Jainas in the north are rich and follow commercial activities on a big scale, those in the Deccan are comparatively poor and are mostly agriculturists and petty traders. Sixthly, Jaina castes in the Deccan have their own Jaina priests and they do not employ the Hindu Brahmins for casremonial purposes as is done by many Jaina castes in the North. Seventhly, each of the four castes in the Deccan has its own Bhaṭṭāraka or religious head or Svāmi who has final power to fine or excommunicate any caste member. J - 92-94

प्रमुख जैन उप–सम्प्रदाय – The Major sub-sects - The division of the Jaina church into two sects - Digambara and Śvetāmbara was only the beginning to splitting the religion into various sects. Each of the two great divisions again got sub-divided into different major and minor sub-sects according to the difference in acknowledging or interpreting the religious texts. These major and minor sub-sects according to the difference is acknowledging or interpreting the religious texts. These major and minor sub-sects gradually sprang up for the most part on account of different interpretations the pontiffs put on the canonical texts from time to time.

The Digambaras are divided into following sub-sects :

(a) Major sub-sects :

(i)) Bīsapanthī.

(ii) Terāpanthī

(iii) Taraṇpanthī or Samaiyā panthī.

(b) Minor sub-sects :

(i) Gumānpanthī.

(ii) Totāpanthī.

बीसपन्थ – The bīsapanthīs worship the idols with flowers, fruits and sweetmeats. In their temples they keep the idols of kṣhetrapāla, Bhairava and other deities along with the idols of Tīrthaṅkaras. They perform 'Ārati' (i.e., weaving lights over the idol) and offer sweetmeats (i.e. Prasāda) in the temple even at night. While worshipping they sit and do not stand. They

consider Bhaṭṭārakas (i.e., ascetic below the order of yatis or monks) as their religious teachers (i.e., Dharma-gurus) and heads of the religion (i.e. Āchāryas).

तेरापन्थ – Terāpanthis worship the idols not with flowers, fruits and other green vegetables (known as Sacitta things), but with sacred rice called 'Akṣata', cloves, sandal, almond, dry cocoanuts, dates etc. In their temples they do not maintain the idols of kṣetrapāla, Bhairava and other deities. They neither perform 'Ārati' nor offer sweetmeats in the temple. While worshipping they stand and do not sit. They do not treat Bhaṭṭārkas as their riligious teachers or heads. The last characteristic of Terāpanthis i.e., non recognition of Bhaṭṭārka system, is the main and important difference from Bīspanthis. From this it is clear that the Terāpanthis appear to be reformers. They oppose various religious practices, as according to them these are not real Jaina religious practices. Digambar Terāpanthis have no connection with Śvetāmbara Terāpanthis. Bīspanthis are more in Rajasthan and Gujarat and Terā-panthis in Rajasthan, U. P. and M. P. Terāpantha arose in 1683 V. S. as a revolt against the loose conduct of Bhaṭṭārkas and now it claims practically two-third members of the Digambara sect as its followers. Terāpantha had performed a valuable task of rescuing Digambara sect from the clutches of Bhaṭṭārkas and hence the Terāpanthis occupy a peculiar position in the Digambara Jaina community.

तारण पन्थ – The sub-sect Tāraṇpantha is known after its founder Taraṇasvāmī or Tāraṇa Taraṇasvāmī. This sub-sect is also called Samaiyāpantha because its followers worship Samaya, i.e., sacred books. Tāraṇapanthis are mainly found in Bundelkhand, Madhya Pradeśa, former central Indian states and some parts of Khāndeśa district. Members from the following six castes, viz, Parvāra, Asāṭi, Golalare, Charnā-gare, Ajudhyābasi and Dośakhe, Parvara are the followers of this subsect. Taraṇasvāmī (1505-1552 V.S.) founded the sub-sect in the latter part of the 16th century of the Vikrama era. He died at Malharagarh, in former Gwalior state, and this is central place of pilgrimage of Tāraṇpanthis. They do not worship the idols but they do worship their sacred books. Even though at present there are six castes among the Tāraṇa-panthis, they were really against the caste distinctions. Taraṇasvāmī was looking with equanimity towards all persons and in fact he threw open the doors of his sub-sect to Muslims and low caste people. Ruiramana, one of the main disciples of Taraṇasvāmī, was a Muslim. Further Tāraṇapanthis gave more importance to spiritual values and the study of sacred literature. That is why we find a complete absence of outward religious practices among them. These three main traits of Tāraṇapanthis, viz, hatred of

idol-worship, ban on caste distinctions and removal of outward religious practices were evolved as a revolt against the religious practices and beliefs then prevailing in the Digambara Jain Church and it appears that Tāraṇasvāmī might have formulated these principles under the direct influence of Islamic doctrines and teachings of Lokāśaha, the founder of non-idolatrous sub-sect among the Śvetāmbaras.

गुमानपन्थी तथा तोतापन्थी – Gumānpanthis and Totāpanthis are not so important and very little is known about them. Gumānapantha flourished of late in the 18th century A.D. and was so called from the name of its founder Gumāna Rāma.

श्वेताम्बर सम्प्रदाय – Like Digambaras, the Śvetāmbaras are also split up into following sub-sects.

(i) Pujerā or Murtipūjaka or Derāvāsi or Mandirmargi

(ii) Dhūndiyā or Bīstolā or Sthānakavāsi or Sadhumargi

(iii) Terāpanthi.

The original stock is now known as mūrtipūjaka-Śvetāmbaras as they are the thorough worshippers of idols. They offer fruits, flowers and saffron etc. to their idols and adorn them with rich clothes and ornaments. Their ascetics cover their mouth with strip of cloth while speaking, otherwise they keep them in their hands. Again their ascetics have no objection to wearing yellow clothes.

The Sthānakavāsīs do not believe in idol-worship at all. Their ascetics cover their mouths with strips of cloth for all the time and they do not use the cloth of yellow or any other colour (of course, except white). The Sthānakavāsīs arose not directly from the Śvetāmbaras but as reformers of an older reforming sect, viz, Lonkā sect. The Lonkā sect was founded in about 1474 A.D. by Lonkāśaha, a rich and well read merchant of Ahmedābād, and the main principle of this sect was not to practise idol-worship. Later on, some of the members of the Lonkā sect disapproved of the lives of their ascetics, declaring that they lived less strictly than Mahāvīra would have wished. A Lonkā sect layman Vīraji of Sūrat, received initiation as a yati and won great admiration on account of the strictness of his life. Many people of the Lonkā sect Joined this reformer and they took the name of Sthānākavasi (i.e. those who do not live in temples but in upāsarā) whilst their enemies called them Dhūndiyā (i.e. searchers. This title has grown to be quite an honourable one). Except on the crucial point of idol worship, Sthānakavāsis do not differ much from other Śvetāmbara Jainas and nowadays they invariably call themselves as Śvetāmbara Sthānakavāsis.

तेरापन्थी – The foundation of Terāpanthī sub-sect was laid by Svāmi Bhikkhanji Mahārāja in V.S. 1817. He was formerly a Sthānakavāsī and when he perceived some difference in the religious practices of Sthānakavāsi ascetics, he began to convert the people

to his own views. As he laid stress on the thirteen religious principles, viz. five Mahāvratas, five Samitis and three Guptis, his sub-sect was known as the Terāpanthī sub-sect. About 150 male ascetics, 300 female ascetics and one lakh ordinary laymen are the followers of Terāpanthī sub-sect. Terāpanthis are non-idolàtrous and are very finely organised by their Ācārya (i.e. religious head) and every year on the 7th day of the bright half of the month of Māgha a festival known as 'Maryāda Mahotsava' is celebrated when all ascetics and lay disciples male female, meet together and discuss the various problems of Terāpanthis. The penance of Terāpanthis is considered to be very severe.

The Terāpantha is known for its disciplined organisation characterised by one Ācārya (i.e., religious head), one code of conduct and one line of thought. The Terāpanthis are considered reformists as they emphasise simplicity in religion. For example, the Terāpanthis do not even construct monsteries for their monks, who inhabit a part of the house which the householders build for themselves. Their religious head, Ācārya Tulsī, started the Aṇuvrata movement which attempts to utilise the spiritual doctrines of the Jainas for moral uplift of the masses. J - 51-56

जैन सम्प्रदायों के भेद–प्रभेद – Rise of sections and sub-sections - Apart from the splitting of the Jaina Church into various sects and sub-sects, we find that every main sect was further divided into several sections and subsections like Saṁgha, Gaṇa, Gaccha and Śākhā. In the Digambara sect, there arose a number of Saṁghas, viz, Mūla (i.e., original) Saṁgha and others like Dravida Saṁgha, Kāṣṭhā Saṁgha, Māthura Saṁgha, etc. The Mūla Saṁgha was further split up into four small Saṁghas for very trivial reasons. On this subject the following stanzas occur in the Nītisāra', a work of Indranandin :

अर्हद्बली गुरुश्चक्रे संघसंघट्टनं परम् ।।6।।
सिंहसंघो नंदिसंघः सेनसंघो महाप्रभः ।
देवसंघ इति स्पष्टं स्थानस्थितिविशेषतः ।।7।।

The Guru Arhadbalin effected the excellent organisation of Saṁghas : the Siṁha Saṁgha, the Naṁdī Saṁgha, the famous sena Saṁgha and the Deva Saṁgha were well-known as they were distinguished by the places of their establishment. Thus those who used to keep their rainy seasons retreat in the den of a lion formed into a Siṁha Saṁgha, those in the lower part of a tree of the Naṁdī species Naṁdī Saṁgha, those under the bushes, Sena Saṁgha and those in the house of a courtesan named Devadatta, Deva Saṁgha. Further, in the Saṁghas there were small sections like Gaṇa's and Gacchas, e.g., the Namdi Saṁgha had Balātkāra Gaṇa and Pārijāta Gaccha.

Even though there were sections and sub-sections among the Digambaras, really there was no difference in them regarding religious practices and be-

liefs and it should be remembered that this fact was impressed on lay disciples. In this connection Nītisāra obsevres that:

गणगच्छादयस्तेभ्यो जातास्ते परसौख्यदा: ।
न तंत्र भेद: कोऽप्यस्ति प्रव्रज्यादिषु कर्मसु ॥8॥
चतु: संघे नरो यस्तु कुरुते भेदभावनाम् ।
स सम्यग्दर्शनातीत: संसारे संचरत्यरम् ॥12॥
न तत्र प्रतिमाभेदो न प्रायश्चित्तकर्मण: ।
नाचारवाचनापद्यवाचनासु विशेषत: ॥13॥

The Gaṇas, Gacchas and others that have arisen from them, are the grantors of eternal bliss. There is between them no difference whatever in their monastic and other practices. If a man imagines any difference in the four Saṁghas, he has travelled beyond the truth and is gone completely into the world. In them there is no difference of images nor of potential observances, nor is there any distinction in their rules and readings. A number of Gacchas came into being in the Śvetāmbara sect also. They originated from the different Jaina teachers, who assumed themselves as heads of their own Gacchas, alleging differences in religious practices and holding different interpretations of the texts of the sūtras, i.e., holy scriptures. The literature of Śvetāmbara sect has preserved the list of sūris or hierarchs, right from Ārya Sudharman, Mahāvīra's successor as head of Jaina Church, noting down the important events during their time, Therein, we find that after Udyotanasūri, his eighty four disciples started eighty four Gacchas as well of them were created Acāryas by him. This happened in 937 A.D. at a place named Teli near the famous Mount-Ābu. The following is a list of the names of the Gacchas commonly found and most of them have become now extinct.

1. Āgama
2. Aṁcala
3. Anpuri
4. Baghervāla
5. Baherhā
6. Bāpanā
7. Barhgaccha
8. Barodiyā
9. Belia
10. Bharuyachha
11. Bhaṭanerā
12. Bahavaharsha
13. Bhaveṁdra
14. Bhavarāja
15. Bhīmapalli
16. Bhīmasena
17. Bhinmāla
18. Vidyādhara
19. Vijaya
20. Birejivāla
21. Boresiṁgha
22. Brāhmaṇa
23. Chittorhā
24. Chitrāvala
25. Dashiya
26. Dekacharha
27. Dhaṁdhusha
28. Dharmaghosha
29. Dobaṁdanika
30. Gachchhapāla
31. Gaṇadhara
32. Gaṁgesara
33. Ghaṁghodharā

34. Ghogherā
35. Ghoshavāla
36. Gubela
37. Guptaubā
38. Haṁsaraka
39. Jalori
40. Jaṁgorhā
41. Jovāharaka
42. Jheraṁtiyā
43. Jīrāvalā
44. Chhapara
45. Kachhela
46. Kamalakalaśa
47. Kaṁboja
48. Kaṁdoliya
49. Kapurasiṁgha
50. Kattakapura
51. Kavala
52. Khaṁbhyata
53. Khartara
54. Koramtavāla
55. Koshipura
56. Kṛṣnarshi
57. Kuchorā
58. Kuṭubapura
59. Luṁpāka
60. Madhukara
61. Maṁdaliya
62. Mandharaṇa
63. Mandovara
64. Manghosha
65. Maladhora
66. Masena
67. Māthura
68. Muhasorarha
69. Muramdavāla
70. Nadola
71. Nagadraha
72. Nagarakaṭa
73. Nāgarvāla
74. Nāgeṁdra
75. Nagori
76. Nāgapura
77. Nanvāla
78. Narhiya
79. Jithara
80. Nigama
81. Pālanapura
82. Paltikiya
83. Pallivāla
84. Pañchabahali
85. Pārsvacandra
86. Pippalaka
87. Pūrnatalla
88. Pūrina
89. Ramasena
90. Raṅgavijaya
91. Revatī
92. Rudrapalliya
93. Sāgara
94. Sañchara
95. Saṁderaka
96. Sañjāta
97. Sarasvati
98. Saravāla
99. Sārdhapunamiya
100. Troṅgaliyā
101. Sevantara
102. Siddhāṁta
103. Siddhapura
104. Soraṭha
104. Surāṇā
105. Tanāvāla
106. Tapā
108. Thaṁbhana
109. Usakesa

110. Uptavāla
111. Utabiya
112. Dokarha
113. Tirbhariya

Like Mūrtipujaka Svetambaras, the Śthānakavāsi Śvetāmbaras also have been sub-divided into 32 Gacchas.

J - 56-58

Mahāvīra nirvāṇa - महावीर-निर्वाण- There is clear cut ancient Jaina literary and historical tradition that the nirvāṇa of Mahāvīra took place 470 (Four hundred seventy) years before the Śaka era. The succession of the historical events of this tradition stands thus. That very night when Mahāvīra attained Nirvāṇa, King Pālaka of Ujjaina was coronated. Pālaka ruled for 60 years. After him the Nanda kings ruled for 155 years; Mauryas for 108 years. Puṣyamitra for 30 years, Balmitra and Bhānumitra for 60 years. Nahapana (Narvahana) for 40 years. Gardhabhilla for 13 years. Another king rule for 4 years, and it is after this, the Vikrama era started. Thus the period between the Nirvāṇa of Mahāvīra and the beginning of the Vikrama era stands thus 60 + 155 + 108 + 30 + 60 + 40 + 13 + 4 = 470 years.

Mahāvrata - महाव्रत - Great vows, Conduct observed by saints.

Mahāvratī - महाव्रती - Naked or possessionless saint observing five great vows.

Mahimā - महिमा - Becoming very big or large like a mountain, Majesty, Self esteem.

Mahimā ṛddhi - महिमा ऋद्धि - Grandeur prodigy.

Maithuna saṃjñā - मैथुन संज्ञा - Coition animate feeling, The sexual instinct.

Maithuna viramaṇa - मैथुनविरमण - To desist from sex behaviour.

Maitrī - मैत्री - Benevolence.

Maitrī - मैत्री - The desires that others should be free from suffering and pain is benevolence (मैत्री). S-7/11

Mahāvīra - Mahāvīra was born in a royal family of Kṣarias. His father was Siddhārtha and his mother Priyakariṇī or Triśalādevi. Siddhārtha's Gotra was Kaśyapa and the parental Gotra of Triśalā too is mentioned as Vaśiṣtha. Triśalā was the eldest daughter (and according to another tradition, Sister) of king Ceṭaka of Vaiśalī. Among his sports of boyhood, there is even a traditional story that he brought under control a terrific serpent. Consequently and symbolic of this feat of bravery, he got the title Mahāvīra and Vīranātha.

Mahāvīra accepted renunciation at the age of thirty. It means that he left home, retired to the park Jñātṛkhanḍavana, close to Kundalpura, and relinquished his ornaments and clothes. He pulled out his hair byhis hands, observed fast for three days and then plunged himself into meditation. After some time he started touring various parts of the country. He lived in Gardens and parks, but as required by the rules of his vows and fasts, he entered a town or a village once in a day and accepted the food offered to him. In a standing or squatting posture, and with his eyes fixed on the tip

of nose, he spent his time in meditation and in reflecting on the Ātman and in cultivating the attitude of equenimity towards one and all. His routine involved not even a trace of violence to living beings, not to deprive others of even a blade of grass belonging to them not to speak lie even remotely, not to entertain any sex appetite, even in mind. and not to have any possession to worldly goods. These were his five great vows. Along with the practice of these negative vows or restraints, he got himself habituated to endure with peace and patience all such physical and mental tortures known as pariṣaha, like hunger, thirst, cold, heat, mosquito-fly bites etc.

Mahāvīra spent twelve years as an ascetic, practising these various austeritics. One day, while he was seated, plunged in meditation, close to the village Jṛmbhika by name, on the bank of river Ṛjukūla, omniscience or all knowledge (which has no limitations of time and space) dawned on him. In simple terms it means that he got satisfactory solutions for all those problems and questions connected with the life and the universe, which occur to any inquisitive soul. He fully comprehended six substances (Dravyas) and seven principles (Tattvas) whereby gets explained the nature of all objects and activities.

After attaining omniscience, lord Mahāvīra came to Rājgṛha, the Capital of Magadha, and took a worthy seat on the mount Vipulācala. The audience hall and Pandāl were constructed and the royalty and the subjects flocked to him to hear his religious sermons. He propounded to the audience the principles noted above and also the Aṇuvatas for the laity and Mahāvratas for the monks whereby the blissful ideal of life can be reached. Lord Mahāvīra had eleven chief disciples such as Indrabhūti Gautama, Sudharma, Jambū etc; and they were known as Gaṇadharas. They have incorportated all his teachings in twelve Aṅgas.

Mahāvīra was born in Kunḍapura. This Kunḍapura was located in the territory of Videha, in the Bhāratavarṣa. In more than one place Mahāvīra is called Veśāliya = Vaisalika in the Āradha māgadhi canon. It means that he was the citizen of Vaiśālī.

After attaining Kevalajñāna Mahāvīra reached Rājgṛha and his Samavasaraṇa was organised on the mount Vipulācala nearby. There his Divya-Dhvani, or voice divine flowed out and that was on the first day of the black half of the month of Śravaṇa. Mahāvīra gave his first sermon when 66 days had passed after his attainment of Kevalajñāna.

Having attained omniscience (Kevala Jñāna) on the bank of Ṛjukūla and after preaching the principles of Jainism through his divine voice, lord Mahāvīra toured over different areas of the country and propounded the religious doctrines. Afterwards he reached Pāvāpura and seated himself on a clean or pure slab of stone in a park studded with many ponds. He did not move out for two days and plunged in pure medi-

tation (Sukla dhyāna). He quitted the mortal coil and became a Siddha in the last quarter of the night of the 14th day of the black half of the month of Kārtika. At present, the site of the Nirvāṇa of Mahāvīra is accepted near Bihar Sharif in Patnā District, where a magnificient Jaina temple stands in the centre of a big lake. Both the sects Digambaras and Śvetāmbaras have voluntarily accepted this place as the spot of Nirvāṇa of Mahāvīra.

Dr. A. N. Upadhye
General Editorial of
Vira Jininda cariu.

Makara śīrṣa - मकर शीर्ष - Makara-Heads.

Makara toraṇa - मकर तोरण - Entrance decoration festoon issuing from the mouths of crocodiles.

Mana, Dravya, bhāva - मन, द्रव्य, भाव - Mind-Fluent, phase.

Makara vāhana - मकर वाहन - Crocodile.

Mala - मल - Dirt.

Malauṣadhi ṛddhi - मलौषधि ऋद्धि - Where the exudations from the mouth, the ears and the nose have creative properties.

Malla - मल्ल - Athlete.

Mamatva - ममत्व - The sense of I and mine, Ownership, Mineness.

Mana-Anindriya, Antahkaraṇa - मन - अनिन्द्रिय, अन्तःकरण - Mind-Parasense, Brain, Conscience.

Manah paryāpti - मन: पर्याप्ति - Development of brain.

Manthana - मंथन - Churning.

Manahparyaya Jñāna - मन:पर्ययज्ञान - Telepathy, Mental Knowledge.

Manahparyaya - मन: पर्यय - Telepathy- The object located in the thought of another is called mana (mind) due to association with the mind. Ascertaing it is telepathy. S-1/9

मन: पर्यय ज्ञान – Manah paryaya jñāna-Telepathy - The term manah means the object which is in the other's mind. What is that entity which is in other's mind? it is the subjective (knowledge) form of the pot etc. The knowledge obtained by approaching such an object from all sides and effected by the purity of the self is manah paryaya or telepathy. Raja. P 44

Manahparyaya Jñanā Ṛju, Vipulamati - मन:पर्ययज्ञान ऋजु, विपुलमति- Telepathic knowledge - Simple/Complete.

Manana - मनन - Reflection.

Mañca - मञ्च - A variety of south Indian adhiṣṭhāna.

Mañcikā - मञ्चिका - Mañctikā - Like top moulding.

Manda - मन्द - Mild, Dormant, Feeble.

Manda Bhāva - मन्दभाव - Feebleness.

Manda kaṣāyī jīva - मंदकषायी जीव- Low passioned soul being having dormant or low passions.

Maṇḍala - मण्डल - Disc.

Maṇḍalī - मण्डली - Retinue.

Maṇḍapa - मण्डप - Generic term for a hall which may be open or closed, Pillared or astylar, Open hall.

Maṇḍapa gavākṣa - मण्डप गवाक्ष - Balconied window.

Maṇḍapa - मण्डप - Pavilion, Porch, Canopy.

Maṅgala cinha - मङ्गल चिन्ह - Auspicious symbol.

Maṅgala maya - मङ्गलमय - Propitious.

Mañjūṣā - मञ्जूषा - Box.

Manda rāga - मन्दराग - Mild attachment.

Mandatā - मन्दता - Reduced intensity, Mildness.

Mandira - मन्दिर - Sanctury, Edifice, Shrine.

Mandārka - मन्दारक - Ornamental doorsill.

Mandira mārgī - मन्दिर मार्गी - A sect of idol worshippers.

Mandovara - मन्डोवर - Architectural term of western India comprising the pīṭha, Vedībanda and Janghā.

Maṅgala - मङ्गल - Mars, Benedictory.

Maṅgala sūtra - मङ्गलसूत्र - Sacred thread.

Maṅgalācaraṇa - मङ्गलाचरण - Invocation of blessings.

Maṇi - मणि - Bead.

Maṇibha alaṅkaraṇa - मणिभ अलङ्करण - Beaded moulding.

Maṇi daṇḍa - मणिदण्ड - Gemmy staffs.

Maṇimālā - मणिमाला - String of gems.

Maṇipīṭhikā - मणिपीठिका - Jewelled platform.

Mano aṇutva vāda - मनो अणुत्ववाद - Atomicity of mind.

Manobala prāṇa - मनोबलप्राण - Mixed power vitalities.

Maṅgala dravya - मङ्गलद्रव्य - Auspicious symbol.

Manobhāva - मनोभाव - Psychic emotion.

Manodurpraṇidhāna - मनोदुष्प्रणिधान - Vicious mental activity.

Manogupti - मनोगुप्ति - control of thought.

Manohara - मनोहर - Conspicuous.

Manohārī - मनोहारी - Sweeping.

Manojña - मनोज्ञ - Hearty, Delicious, saint of high reputation, Agreeable.

Manojña - मनोज्ञ - is a saint of high reputiation. When there are subject to illness, afflictions or perverted faith, rendering help to them with bodily activity or other materials is respectful service. This is done for attaining equanimity or concentration for overcoming the feeling of disgust and for proclaiming affections to the members of the order of saints. S - 9/24

Manojñarāgadveṣavarjana - मनोज्ञरागद्वेष वर्जन - Giving up attachment and aversin for agreeable objects of the five senses.

Manomugdhakārī - मनोमुग्धकारी - Enchanting.

Mano nimittaka - मनोनिमित्तक - Conditioned by the mind.

Mano vargaṇā - मनोवर्गणा - Mind matter, Organ of mind, Mind molecule, Brain variform.

Mano Vijñāna - मनोविज्ञान - Mental perception/Psychology.

Mano yoga - Satya, Asatya - मनो योग - सत्य, असत्य - Mental volition - True, False.

Manoyoga - Aśubha, Śubha - मनोयोग - अशुभ, शुभ - Mental volition - Inauspicious, Auspicious.

Manoyoga - Ubhaya, Anubhaya - मनोयोग- उभय, अनुभय - Mental volition-both, Non both.

Mantra - मन्त्र - Magical formula.

Mantrotpādan doṣa - मन्त्रोत्पादन दोष - Obtained food by imparting mantra (Invocatory formulas) for snake bite and the like.

Manuṣya gati - मनुष्यगति - Human form, The human form of existence.

Manuṣyagatiprāyogyānupūrvī - मनुष्यगतिप्रायोग्यानुपूर्वी - Tendency towards the human state of existence.

Manuṣya loka - मनुष्य लोक - Human universe.

Maraṇāśaṁsā - मरणाशंसा - A desire to die, wishings for death.

Maraṇoparānta - मरणोपरान्त - Posthumous.

Marumarīcikā - मरुमरीचिका - Miragein the desert.

Masūrākāra - मसूराकार - Lenticular.

Maṭhavāsī - मठवासी - Inhabitants of reclusory.

Mati - मति - Sensory congnition, Memory, Intellect, Induction, Deduction, Perceptive Knowledge.

Matijñāna - मतिज्ञान - Sensory cognition, Sensory Knowledge, Perceptual cognition.

Kinds of Matijñāna - मतिज्ञान के भेद-

अवग्रह के पर्यायवाची शब्द - (The synonyms of avagraha) The Nandī sūtra gives these as the synonyms of avagraha - avagrahanatā (Receiving), upadhāranatā (holding), śravaṇatā (hearing), Avalambanatā (grasping) and medhā (gradual awareness).
N Sū 30

Umasvāti gives the following synonyms. avagraha (receiving), graha, grahaṇa, ālocana (intuition) and avadharaṇā (holding). N sū 36

Avagraha is indeterminate intuitional cognition of their respective objects by the sense organs. T Su Oh. I/15

Avagraha is first cognition after the instant of the contact of the object and the sense organ. S Si 1/15

व्यञ्जन (vyañjana) - What reveals an object even as a Pamp reveals a jar is vyañjana. It is relation of the physical sense organ with the substance transformed into its sense data such as sound (atoms). Vi Bh 194

अवग्रह - (Avagraha) - Avagraha is determinate cognition of the distinctive nature of an object, following in the wake of intuitional cognition of pure existence, consequent upon the contact of the sense organ with the object. On the contact of the sense organ with the object, there arises an intuitional cognition of pure existence. This intuitional cognition then develops into determinate cognition of the object. This is called avagraha. L.T., 5

Avagraha is the cognition of the individuality of a thing following in the wake of the cognition of thing in general form of the contact of the sense organ and the object. P. 219

Avagraha is the cognition of an object, which follows in the wake of indeterminate intuition due to the contact of the sense organ with the object.

P Mi. 1.1.26

ईहा के पर्यायवाची शब्द - (The synonyms of Īhā) - The Nandisūtra gives these fiveas the synonymsof īha: ābhoganatā

(Leaning towards), mārgaṇatā (searching), gavesaṇatā (fathoming), cintā (discursive thought and vimarśa (enquiry). Umāsvāti, however, gives quite different synonyms which are : īhā (speculation), ūha (reasoning), tarka (reasoning), parīkṣā (investigation), vicāraṇā (thinking) and jijñāsā (enquiry). SJ.P. 40

ईहा – (Īhā) The striving for a specific characteristic of the object cognized by avagraha is īhā. S Si - 1/15

Īhā means enquiry for the distinctive feature. ViBh. 180

Vyanjanāvargraha (contact awareness) is the beginning of awareness, arthāvagraha (object perception) is the dawning of awareness and īhā is determinate tendency towards the ascertainment of the particular nature of the object. Though īhā is a kind of speculation, it is to be distinguished from Saṁśaya (doubt). The mental state which relates to many (mutually contradictory) objects, which is stupefied owing to its incapacity for exclusion (of the false) and which seems to retire into a perfectly supine conditon, is non cognition (ājñāna) of the nature of doubt and the mental state which strives for the ascertainment of the truth by means of reason and logic, which is destined to the sucessful and which tends towards the acceptance of the true and avoidance of the untrue is called īhā. SJ.P.41.

अपाय या अवाय – (Apāya or Avāya)- Apāya is ascertaimment of the right and exclusion of the wrong.
T. Su Bh. 1/15

The āvaśyakaniryukti defines apāya as determinate cognition. S.J.P. 41

Apāya is cogniton of the true nature on acount of the cognition of the particular characteristics. S. Si. 1/15

अपाय के पर्यायवाची शब्द – (The synonyms of apāya) : Apagama, apanoda, apavyādha, apeta, apagata, apaviddha, apanutta are the synonyms of apāya according to Umāsvāti. The Nandī sūtra gives these as the synonyms : āvartanatā (limited determination), pratyavartanatā (repeated determination), avāya (determination) buddhi (vivid determination), Vijñāna (determinate cognition). S.J.P. 42

धारणा – (Dhāraṇā) - Dhāraṇā means retention of the perceptual judgement for a number of instants, Saṁkhyeya (countable) or asaṁkhyeya (countless).

धारणा के पर्यायवाची शब्द - (The synonyms of dhāraṇā) - The Nandi sūtra gives the following synonyms of dhāraṇā : Dhāraṇā (retention), Dhāraṇā (holding), Sthāpanā (Placing), pratiṣṭhā (fixing) and koṣṭha (firmly grasping).

Umāsvāti gives the following synonyms of Dhāraṇā : Pratipatti (Continued cognition) avadhāraṇā (memory), avasthna (retention), niścaya (continued cognition), avagama (retention) and avbodha (cognition). S.J.P. 42

धारणा – (Dhārṇā) - Dhāraṇā is the final determination of the object, retention of the (resultant) cognition and recognition (of the object on future occasions). T Sū Bh. 1/15

The Āvaśyakniryukti defines dhāraṇā as retention. Gatha 179

Jinabhadra says that dhāraṇā means absence of lapse of the perceptual judgement. This Dhāraṇā is threefold according to him. The absence of lapse (avi cyuti) of the cognition of the object, the (resultant) emergence of mental trace (vāsanā) and the recollection (anusmaraṇa) of it again in future - all these which follow in the wake of that (viz. perceptual judgement) constitute dhāraṇā. Thus avicyuti (absence of lapse) vāsanā (mental trace) and smṛti (recollection) these three are included in the conception of Dhāraṇā.

S.J.P. 43

Dhāraṇā is the conditon of non-oblivion in future of what has been cognized by avāya (perceptual judgement). S Si. 1/15

Dhāraṇā is the conditon of recollection which is called Saṁskāra (trace).

T.T. 6 (Svopajña vivṛtti).

Matsara - मत्सर - Jealousy.

Matāvalambī - मतावलम्बी - Persuation.

Matyajñāna - मत्यज्ञान - Wrong sensory knowledge.

Maukharya - मौखर्य - prattling away in a senseless manner.

Manuja - मौज - Cord.

Mayūra - मयूर - Peacocks.

Mādhyama - माध्यम - Instrumentality.

Mādhyamika - माध्यमिक - Nihilists.

Mādhyastha - माध्यस्थ - Tolerance or unconcern is freedom from attachment and repulsion based on desire and aversion. S. 7/11

Māhendra - माहेन्द्र - Māhendra is the natural name of the lord. The kalpa which is his habitation is Māhendra. By association with it the lord also is called Māhendra. Similarly it must be understood with regard to the rest.

S. 4/19

Mālārohaṇa doṣa - मालारोहण दोष - Offering at a place where the saint can only reach by mounting a ladder or a (long) flight of steps.

Māhātmya - माहात्म्य - Glory.

Mālya pāśa - माल्य पाश - Garland loops.

Mālā - माला - String.

Māṁsala - मांसल - Muscular.

Māṁsavirati - मांसविरति - Abstinence from non-vegetarian.

Māna - मान - Iconometry, Pride, Haughtiness.

Māna - Laukika, Lokottara - मान - लौकिक - लोकोत्तर - Measure - Universal/Post univerral.

Māna doṣa - मानदोष - Obtaining food by means of pride.

Māna kaṣāya - मान कषाय - Pride affection.

Mānasa pratykṣa - मानस प्रत्यक्ष - Mental intuition, Introspection, Conceptual intuition, Mental perception.

Māna saṁjvalana - मान संज्वलन - Gleaming pride.

Mānasa vikalpa - मानस विकल्प - Mental construction.

Māna stambha - मानस्तम्भ - Free standing pillar standard crowned by Jina images.

Mānayukta - मानयुक्त - Eleted.

Māṇḍalika - माण्डलिक - Feudatory.

Mānopaśamana addhā - मानोपशमन अद्धा - Pride-Subsidence period.

मांसभक्षण का निषेध – (Prohibition of meat eating) - Somadeva wonders how people who seek their own welfare hope to increase their own flesh with the flesh of others. Just as one's own life is dear to one, similarly the life of another is dear to him and one should therefore refrain from destroying animal life. The objection to honey is based on the ground that it is pressed out of the young eggs in the womb of bees, and resembles the embryo in the first stage of its growth. It is forbidden to eat or drink in the house of those who take wine, meat and honey and even to use any utensils belonging to them. Further, one who observes the Mūlaguṇas should always avoid water brought in water skins, oil kept in leather flasks and women who are not in a fit state for vows.

In connection with the taboo on meat, we are told that some object even to the eating of beans and pulses, as there, too, according to them, are flesh, being endowed with life like the bodies of camels, sheep and other animals. Somadeva, however, rejects this view, and cites a verse to the effect that flesh may constitute the body of an animate object, but the body of any animate object is not necessarily composed of flesh, just as the Neem is a tree, but any tree is not Neem. Y.C. P 330, 331

Mānuṣagati - मानुषगति – Human state.

Mānyatā - मान्यता – Credence.

Mārdava - मार्दव – Modesty (humility) is the absense of arrogance or egotism on acount of high birth, rank and so on.
S. 9/6

Maraṇānta - मरणान्त – That which has death at the end is maraṇānta. S. 7/22

Maraṇāśaṃsā - मरणाशंसा – Desire for death is to long for speedy death in order to escape from pain and suffering.

Māraṇāntika samudghāta - मारणान्तिक समुद्घात - Death bed emanation is emanation in some cases of the soul spatial units shortly before death to the place where it is next going to incarnate. These soul units after touching their destination contract back to their former size and thereafter the soul leaves the body. If any mobile sould in the mobile channel is to take its next birth as an immobile outside the channel and if before its death it performs the death-bed emanation, it naturally goes outside the mobile channel being a mobile.

पाँच प्रकार के मरण – There are five kinds of death namely -

(1) पण्डितपण्डित मरण - Paṇḍita - Paṇḍita (literary, wise wise, hence the master's) death leads to the immediate realization of the coveted supreme status. It is no death at all, in reality, being simply a translation to the abode of Gods, the pure perfect souls in nirvāna.
S.D. 121-122.

(2) पण्डित मरण - Paṇḍita Maraṇa (the wise man's death) - The Paṇḍita death leads to the highest heavens, where the saint enjoys great felicity and pleasure for very very long periods of time, whence descending he is reborn in due course, in auspicious and desirable surroundings amongst men. Here he soon finds himself surrounded by all sorts of felicitics and facilities and inducements for the acquisition and practising of the right faith. S.D. 123.

(3) बाल पण्डित मरण – (literally, child panditā's death) - The bāla Pandita is

the death of the self controlled, partly disciplined householder, whose interior is illumined with right faith. S.D. 122

(4) बाल मरण - Bāla (Literally, child)- The Bāla form of death is the death of the uncontrolled true believer.

S.D. 122

(5) बाल बाल मरण - (literally, child - child, hence the fool's death). The bāla-bāla signifies the mode of dying of the soul that is steeped in ignorance and wrong living. The difference between the bāla and the bāla-bāla death lies in the fact that the former is the death of a faithful but undisciplined being, while the latter is the death of the very worst type, implying ignorance and want of self control. S.D. 122

सल्लेखना – The death the saint aspires to attain to is termed samādhi maraṇa or Sallekhanā, that is to say the death of self control. Even advanced householders aspire for this auspicious form of death. The saint does not like to die like a fool, as a rat in a trap, so to speak, He selects his own time and conditions for death. He perfects himself for it through a long course of training, so that he should not flinch or be deterred in his resolution at the moment of the supreme test. The course recommended extends over a period of twelve years which is to be divided into six unequal parts and devoted to the performance of desire - eradicating asceticism. The first four years he should devote to the special form of tapas known as kāyakleśa (bodily afflictions) to be followed by a similar period characterized by the avoidance of the six rasas, namely (1) milk (2) curds (3) ghee (clarified butter) (4) oils (5) sugar and (6) salt. Of the remaining four years, two are to be spent in reducing the quantity of food and the avoidance of the rasas, then a year in living on reduced "rations", after which six months should be spent in performing some sort of less trying asceticism. and the last six months, in practising some of its severe forms. Thus disciplined the saint may hope to be able to control his inner conditions and future destiny both at the moment of death. S.D. 126

पण्डितमरण के 3 भेद – There are three kinds of the Paṇḍita death which the saint aspires to attain. These are :-

S.D. 129

(1) प्रायोपगमन - The Prāyopagamana, which precludes attending to bodily needs and comforts altogether.

(2) इङ्गिनीमरण - The iṅginī maraṇa, that admits of one's attending on one's self, but forbids receiving help or assistance from another and

(3) भक्त प्रतिज्ञा - The Bhakta pratijñā that permits attendance and service of both kinds.

Māraṇāntikī -मारणान्तिकी - That which has death as its object is māraṇāntikī.

मारसिंह द्वितीय - (Mārasiṁha II) - In Ganga dynasty there was a king named Mārasiṁha II, mentioned in the inscriptions as Dharma Mahārājādhirāja Satyavākya konguṇivarma-parmānaḍi Mārasiṁha. The reign of this king was conspicuous by great and decisive victories over the Cheras, the Cholas, the Pāndyas and the Pallavas of Nolambādi country. The most notable success of Mārasimha II

against his enemies was that against Vajjala - deva and his most terrible fights were fought at Gonur and Unccaṅgī. Faithful to the doctrins of Jainsim, this great king after a glorious reign, abdicated his throne and gave up his life by a three days fast in the prsence of his spiritual preceptor, the great Ajitasena at bānkāpur, in the Dharwar district. Dr. Introduction * *

Mārga - मार्ग - The investigation of the three Jewels of right faith, right knowledge and right conduct.

Mārgadeśikatva - मार्गदेशिकत्व - Enhancement of competence in attracting pupils to the right path.

Mārgaṇatā - मार्गणता - Searching

Mārgaṇā - मार्गणा - Soul quest, Wayward station.

चौदह मार्गणायें – 1. Condition of existence (गति) 2. sense (इन्द्रिय) 3. Embodiment (काय) 4. Vibratory activity (योग) 5. Sex inclination (वेद), 6. Passion (कषाय) 7. Knowledge (ज्ञान) 8. Control (संयम) 9. Conation (दर्शन) 10. Thought paint (Leśyā), 11. Liberableness (Capacity of) attaining liberation from karmic bondage (भव्यत्व) 12. Right belief (सम्यक्त्व) 13. Rationalily (संज्ञित्व) and 14. Assimilation of matter (आहार)।

G.J. 96. (Gatha) 142

Mārgaṇā sthāna - मार्गणा स्थान - Wayward station, Observable station.

Mārgaṇā sthāna - मार्गणा स्थान - An inquiry into the nature of Jīva is based upon the method of classification according to various principles which are fourteen in number, such as gati, Indriya etc. These different principles of classification are distinctly material since they pertain to the nature of the organic bodies, and hence they are not of the soul.

Mārgaṇā-Saṁjñī - मार्गणा - संज्ञी - Wayward station - rational.

Mārgaṇā - āhāraka - मार्गणा-आहारक - Wayward station - assimilation.

Māraṇāntika samudghāta - मारणान्तिक समुद्घात - Death bed overflow, Death bed emanation, Death extrication.

Mārdava - मार्दव - Modesty, Humility

Mārga Prabhāvanā - मार्गप्रभावना - Propagation of the teachings of the omniscient.

Mārgaprabhāvanā - मार्गप्रभावना - The propagation of the teachings of Jina is by means of knowledge, austirities, the worship of Jina and so on. S - 6/24

Māsa - मास - Time, which is equal to thirty days.

Māsa kalpa - मास कल्प - Conduct during the monthly stay.

Maskarī - मस्करी - Which holds that the soul after liberation can be affected by the karmas and can return to the world again.

माष तुष मुनि – Māṣa Tuṣa Muni -

Māṣatuṣa Muni was not a very learned man, nor was his intelligence or memory of any significance. He was not even able to memorize two simple phrases - meaning "do not get angry" and "do not rejoice". Nontheless his faith and respect in the efficacy of the Śāstras was total and without any blemish. Also his nature/personality was humility itself.

Because of these reasons, the great passions of Rāga (attachment), Dveṣa (aversion), Moha (Delusion), Ahaṁkāra (pride etc.) were destroyed and he reached ommiscience (Kevala Jñāna) after a period of twelve years of patiently trying to memorize the two simple phrases.

This clearly shows that it is not necessary to be very learned in order to reach liberation (Mokṣa). Also, if one is very learned and yet full of the defects Rāga, Dveṣa etc. then that learning is not of much importance, even if one knows a very small portion of the Śāstras, but if it is learnt and applied in life with the right faith and feeling of total mental surrender 'Bhāva', such a small knowledge is capable of taking one to the highest goal of Mokṣa. while, great knowledge but without the right Bhāva is never capable of this.

Mati Jñāna - मति ज्ञान - Sensory knowledge. That which knows its objects through the senses and the mind or that through which the objects are known or knowing alone is sensory knowledge. S - 1/9

Matyajñāna - मत्यज्ञान - The intelligence, which without the instrumentality of teaching makes (one proficient) in poisons, mechanical devices, nets, traps and loops etc. (for capturing elephants, lions, fish, birds etc.) is wrong sensitive knowledge.

Mātrā - मात्रा -- Degree

Mātṛkādhārā - मातृकाधारा - Generating sequence.

Mātsarya - मात्सर्य - Envy, Non-Imparting of knowledge out of envy.

Mātsarya - मात्सर्य - Lack of earnestness or envy of another host.

Mātsarya - मात्सर्य - A man is learned. And knowledge is a worthy gift to be given. But out of envy he does not teach others. This is envy (Mātsarya) S - 6/10

Maukharys - मौखर्य - Gossip.

Maukhaya - मौखर्य - Indulging in meaningless and unrestrained talk out of arrogance.

मौखर्य - Maukharya - Prattling away in a senseless manner.

Mauna - मौन - Silence.

Māyā - माया - Deceitfulness , a phenomenal appearance, Crookedness.

Māyācāra - मायाचार - Fraudulent action. Treachery.

Māyākriyā - मायाक्रिया - is deceitful practice with regard to knowledge, faith etc. S - 6/4

Māyāvika - मायाविक - Illusory.

Māyā doṣa - माया दोष - Obtaining food by means of deceit.

Māyā saṁjvalana - माया संज्वलन - Gleaming deceitfulness.

Māya śalya - माया शल्य - Sting of deceit.

Medhā - मेधा - Retentiveness, Gradual awareness.

Mekhalā - मेखला - Girdle.

Meru - मेरु - Mount Meru of Jambūdvīpa is embedded in the earth to a depth of 1000 yojanas and is 99000 yojyanas high. Below it is the lower world. That which extends transversely within this range (namely the height of mount Meru) is the transverse world. Above it is the upper world, The crest

of Meru is of the height of forty yojanas. And the celestial car called Ṛjuvimāna, the Indraka of Saudharma kalpa is only one hair's breadth from the crest of mount Meru. S - 4/19

Meya - मेय - Knowble.

Miśra - मिश्र - Conjunction.

Miśra bhāva - मिश्र भाव - The third state is a mixed state of destruction - cum subsidence. as in the case of the water, which owing to the presence of clearing nuts is clear and muddy in different parts of the vessel. S - 2/1

Miśra doṣa - मिश्र दोष - E.G. Feeding the laity or pseudo saints with the saints.

Miśra guṇasthāna - मिश्र गुणस्थान - Mixed control station.

Miśra para dravya - मिश्र पर द्रव्य - Combined animate and inanimate objects of the environment.

Miśra piṇḍa - मिश्र पिण्ड - Mixed lump.

Miśra samyaktva - मिश्र सम्यक्त्व - Mixed belief.

Miśrita - मिश्रित - Hybridized.

Mithuna - मिथुन - is the desire of man and woman (members of the opposite sexes) to embrace each other owing to the rise of conduct deluding karmas.

Maithuna - मैथुन - The activity of a couple is Maithuna, but not all activities. How is it so ? It is well known to all that copulation is the action of man and woman prompted by sexual derire. By that action leading to sexual pleasure of a couple is alone included and not all activities. S - 7/16

मिथ्याचारित्र - When there is obstruction of the energy of the soul there is mithyā cāritra. S.J.P. 151

Mithyā darśana - मिथ्यादर्शन - Wrong belief, false belief.

Mithyā darśana - मिथ्यादर्शन - Wrong faith.

मिथ्यादर्शन - Mithyādarśana - when the capacity of right vision is obstructed, there is mithyādarśana.

Mithyā darśana kriyā - मिथ्यादर्शन क्रिया - is confirming another wrong belief by praising actions based on it.

S - 6/4

मिथ्यादर्शन के दो भेद - (Two categories of mithyādarśana) Umāsvāti divides mithyādarśana into two categories viz. abhigṛhīta (firmly held) and anabhigṛhīta (lightly held). The acceptance of a wrong view and obstinate tenacity for it is abhigṛhita and the opposite of it is anabhigṛhita.

T.Su Bh. viii/i

पूज्यपाद के अनुसार मिथ्यादर्शन के दो भेद– Two fold mithyādarśan according to Pūjyapāda - Pūjyapāda Devanandī notices twofold mithyādarśana viz. (1) inborn (Naisargika) and (2) acquired from instructions of others (Paropadeśa pūrvaka) what is due simply to the rising of Mithyātva (vision deluding) Karman is naisargika (inborn), while there are four vaieties of the latter according as it belongs to a kriyā-vādin (believer in moral and spiritual action), Akriyāvādin (non-believer in moral and spiritual action), Ajñānin (agnostic) or Vainayika (Credulous person).

मिथ्यादर्शन के पाँच भेद – (Five fold mithyādarśana) - Pūjyapāda notices also a different way of classification of mithyādarśan into Ekānta (2) Viparīta

(3) Saṁśāya (4) Vainayika and (5) Ajñāna.

1. एकान्त मिथ्यादर्शन (Ekānta mithyādarśana). Absolutistic prejudice is Ekānta mithyādarśana.

2. विपरीत मिथ्या दर्शन (Viparīta Mithyādarśana) - Pervented conviction is viparīta.

3. संशय मिथ्या दर्शन (Saṁsaya mithyādarśana) - Scepticism.

4. वैनयिक मिथ्यादर्शन - (Vainayika mithyā-darśana) - Indiscriminate faith in every god and every scripture is vainayika.

5. अज्ञानिक मिथ्यादर्शन - (Ajñānika - mithyādarśana_ - Absence of discrimination between good and bad is ajñānika mithyādarśana. S Si VIII/I

6. चौथे कर्मग्रन्थ के अनुसार पाँच प्रकार का मिथ्यादर्शन - (The five fold mithyādarśana according to fourth karmagrantha. The fourth karmagrantha notices these five varieties :

(1) Ābhigrahika (2) Anābhigrahika (3) Ābhiniveśika (4) Saṁśayika (5) Anābhoga.

1. आभिग्रहिक मिथ्यादर्शन (Ābhigrahika mithyādarśana) - Obstinate insular attachment to the wrong view is ābhigrahika mithyādarśana.

2. अनाभिग्रहिक मिथ्यादर्शन (Anābhigrahika mithyādarśana) - Indiscriminate faith in the veracity of each and every view is anābhigrahika mithyādarśana.

3. आभिनिवेशिक (Ābhiniveśika mithyādarśana) - Attachment to a view in spite of the knowledge that it is wrong is ābhiniveśika.

4. सांशयिक मिथ्यादर्शन (Saṁśayika mithyādarśana) - Sceptic attitude even towards what is well established is saṁśayika.

अनाभोग मिथ्यादर्शन - (Anābhoga mithyādarśana) - What is due to the incapacity of the mind to think and is found in such organisms as have not developed all the sense organs is anābhoga mithyādarśana. S.J.P. 145

Mithyā derśana śalya - मिथ्या दर्शन शल्य- *Sting of perverse attitude.*

Mithyātva kriyā - मिथ्यात्व क्रिया - is that which tends to misbelief (perverted faith) such as the worsnip of untrue gods etc. S-6/4

Mithyādṛṣṭi - मिथ्यादृष्टि - The self that is subjugated by the karma which causes false belief, is the 'Misbeliever' (Mithyādṛṣṭi) S-9/1

मिथ्यादृष्टि - (Mithyādṛṣṭi) - A being having wrong or perverted faith is mithyādṛṣṭi and is also called asañjñin, because his samjñā, though competent to discriminate between what is wholesome and what is unwholesome, is from the point of view of dṛṣṭi (faith), perverted or misplaced. ViBh. 518

Mithyā ekānta - मिथ्या एकान्त - One faceted flasehood.

Mithyā jñāna - मिथ्या ज्ञान - False Knowledge

मिथ्या ज्ञान - (Mithyā jñāna) - When the capacity for right knowledge is mutilated there is mithyajñāna.

Mithyā śruta - मिथ्याश्रुत - False hearing or knowledge.

Mithyātva - मिथ्यात्व - Misbelief, Perverse attitude, False faith, Erroneous faith, Falsity.

Mithyopadeśa - मिथ्योपदेश - False preaching, Perverted teaching.

Mithyopadeśa - मिथ्योपदेश - Perverted teaching is misdirecting another who is on the path of prosperity and salvation. S - 7/26

Mithyābhinivesa - मिथ्याभिनिवेश - Perverted predication.

Mithyātva bhāva - मिथ्यात्वभाव - Perverted attitude.

Mitrānurāga - मित्रानुराग - Attachment to friend is repeated recollection of one's sport etc. with one's former friend when they were young.

Mimāmsā - मीमांसा - Critique, A system of Philosophy, Critical evalution.

Mīna yugala - मीन युगल - Carp

Mīna yugma - मीन युग्म - Double fish.

Mleccha - म्लेच्छ - Barbarians.

Moha - मोह - Moha is the mental state brought about by the ripening of Darśana mohaniya karma. The karma that clouds the faculty of perfection and belief.

Moha - मोह - Infatuation.

Moha-śubha/Aśubha - मोह शुभ/अशुभ - Charm - Gracious, ungracious.

Mohaka - मोहक - Pleasing, Enchanting.

Mohanīya - मोहनीय - Deludes or is deluded by this is deluding.

Mohanīya cāritra - मोहनीय चारित्र - Character charm potential.

Mohanīya karma - मोहनीय कर्म - Charm functional.

Mohābhibhūta - मोहाभिभूत - Infatuated.

Mohanjodaro and Harappa finds - मोहनजोदड़ो तथा हड़प्पा की उपलब्धियाँ - Many scholars have carried on researches about the nature and antiquity of Indus civilization, known to archaeologists as Harappa culture. Harappa is the modern name of the site of one of the two great cities on the left bank of the river Rāvī in Punjab.

MohanJodaro is the name of the site of the second city which is on the right bank of the river Sindhu or Indus. The site is about 250 miles from the mouth of that river. Sir John Marshall's momumental works on Mohanjodaro refer to six seals, marked plate xii and plate cxviii figure, These were studied by Mr. Chandā and he has pointed out in his article in the modern review for August 1932 that the standing deities on these seals in the posture of yoga known as kāyotsarga, a standing posture peculiar to the Jaina yogīs as illustrated, for instance, in the famous statue of Ṛṣabhadeva of about second century a.d. are on view at the Mathurā museum. The name Ṛṣabha itself means the bull, which is also the emblem of the Jina. It is curious that the seals numbered F, G and H of plate ii (1 b 1) also show a standing deity with a bull in foreground. Can it be fore runner of Ṛṣabha ? If so Jainism also along with Śaivism, must take its place as one of the oldest religions of Chalcolithic origins, thus helping the over hiatus between the Indus and subsequent Indian civilization as phases in a common cultural evolution. Another seal found at Mohanjodaro contains a standing figure of diety in nude form standing between the branches of a tree.

These figures are undoubtedly in conformity with the tradition and culture of jainism. Ācharya Tulsi considers that the pose of yogis and in which several figures are drawn on the seals of Mohanjodaro, was worked out by the Jainas, was widely known in pre Aryan India and was borrowed much later by Hindu ascetics. Prof. Prāṇa Nāth Vidyālaṁkāra says that the inscription on the Indus seal No. 449 reads according to my decipherment, Jineśwara or Jineśa (Jin-ii-sarah).

Among the seals discovered by archaeologists, some of them have signs of Swastik on them. Referring to them Mr. Guseva observes. These are common in the symbols of Jainism. Swastik is the symbolic sign of the 7th Priest (Tīrthaṁkara) Supārśva. The Jainas consider that there were 23 Tīrthaṁkaras before Mahāvīra and the middle part forms the sign of the 13th Tīrthaṁkara Ara. This sign is always drawn in manuscripts and in the ornaments of the Jaina temples etc.

Mokṣa - मोक्ष - Emancipation, Liberation.

Mokṣa - मोक्ष - Liberation- Liberation is the attainment of an altogether different state of the soul on the removal of all the impurities of karmic matter and the body characterized by the inherent qualities of the soul such as knowledge and bliss free from pain and suffering. S (Page - 2)

Owing to the absence of the cause of bondage with the function of the dissociation of karmas, the annihilation of all karmas is liberation. T 10/2

Mokṣa - मोक्ष - Perfect release from all karmas is liberation. S 1/1

मोक्ष – complete freedom of the soul from the karmic matter is called Mokṣa. J. 198

मोक्ष – Mokṣa is the total expulsion of the karmas from the soul. Tattva 10/2

Mokṣa - मोक्ष - Owing to the asbsence of the cause of bondage with the functioning of the dissociation of karmas, the annihilation of all karmas is liberation (Mokṣa).

मोक्ष – (Mokṣa) Mokṣa is attained when karmas are destroyed in their entirety and it is free from the affliction of the form of (attachment for) sensuous enjoyment. Yoga - 136

मोक्ष – The differentia of the mokṣa is the breach of the association of all the karmas with the soul. Jñāna - P. 82

मोक्ष की सम्भावना – (The possibility of mokṣa) - The mokṣa is possible on acount of the causes of bondage and the expulsion of the accumulated karmas, from the soul. Tattva - 10/2

The absence of bondage is proved by the presence of right faith etc. which are the opposites of the causes of bondage. Āptaparīkṣā. P. 2

The destruction of the obscurations and the obscuring karmas must be complete on account of its causes, because there are rising degrees of such a destruction.

Mokṣa mārga - मोक्ष मार्ग - Path of liberation. Right faith, right knowledge and right conduct (together) constitute the path to liberation. T. 1/1

Mokṣamārga - मोक्षमार्ग - Belief in the padārthas such as soul etc. is right faith and knowing their true knowledge is right knowledge, then rooting out attachment etc. is right conduct. These

together constitute the path to mokṣa. These are well known three Jewels or the Ratnatraya which constitute the mokṣa mārg, according to Jainism. Ratnatraya or the three Jewels are considered from two points of view vyavahāra and niscaya. Vyavahāra ratnatraya gradually leads to mokṣa and niṣcaya ratnatraya directly leads to mokṣa.

Mokṣamārga - मोक्ष मार्ग - Path of emancipation or liberation.

Mokṣārthī - मोक्षार्थी - Aspirant of liberation.

Mukhya pratyakṣa - मुख्य प्रत्यक्ष - Transcendental intuition.

Mrakṣita doṣa - म्रक्षित दोष - Taking food from one whose hands and feet are besmeared with ghee (Purified butter), oil and the like or from plates which are similarly besmeared with such things.

Mṛdaṇga - मृदङ्ग - Drum.

Mṛdu - मृदु - Soft.

Mṛdu sparśa - मृदु स्पर्श - Soft touch.

मृगेश वर्मा – (Mṛgeśa varmā) - The Kadambas were one of the ancient rulers of Mysore, who ruled in the early centuries of the Christian era. In his renowned family flourished king Mṛgeśa varma, Who ruled in the 5th century A.D. Although his queen Prabhāvati was an ardent devotee of the Brahmins, yet he himself followed the creed of Jinendra. He issued grant for support of Jaina temples. A-78.

Mṛṇmūrti - मृण्मूर्ति - Terracotta figure.

Mṛṣārtha - मृषार्थ - Falsity.

Mṛṣāvāda viramaṇa - मृषावाद विरमण - To desist from telling a lie.

Mṛtyughna tapa - मृत्युघ्न तप - Death conquering penance.

Mudrā - मुद्रा - Gesture.

Mudrikā - मुद्रिका - Ring.

Mukha catuṣkī - मुख चतुष्की - Frontal manḍapa or entrance porch.

Mukha maṇḍapa - मुख मण्डप - Portico.

Mukhākṛti - मुखाकृति - Mien, Countenance.

Mūcha - मूछ - Moustache.

Mukta Jīva - मुक्त जीव - Emancipated soul, Liberated soul.

Mukti - मुक्ति - Atonement.

Mūla nāyaka - मूल नायक - Principal enshrined divinity.

Mūla prasāda - मूल प्रसाद - Sanctum proper.

Mukuṭa - मुकुट - Crest.

Muhūrta - मुहूर्त - Two nalis make one muhūrta (= 48 minutes 16, 777, 216 āvalikas make a muhūrta).

Antara/Bhinna muhūrta - अन्तर/भिन्न मुहूर्त - Less than a muhūrta.

Mukha - मुख - First, Initial term, Extension.

Mukhya - मुख्य - Primary.

Mukhya kāla - मुख्य काल - Absolute time.

Mukta - मुक्त - Liberated.

Muktātmā - मुक्तात्मा - Liberated soul.

मुक्तात्मा – (**Muktātmā**) - The liberated soul) - The liberated soul has no shape, no colour, no smell, no taste, no weight, no touch, no rebirth, no attachment. It is neither male, nor female, nor otherwise. There is no analogy. It is formless existence. S.J.P. 20

मुक्त जीव की ऊर्ध्वगति – (Upward movement of Mukta Jīva) - Why the Ātman moves upwards is explained by the following three reasons - (1) बन्धच्छेद - Bandh accheda - Just as the seed of castor oil jumps up once the shell is broken similarly when the shell of karmic matter is broken, the Ātman goes upwards. (2) Asaṅgabhāva - Just as an alābuka (a particular type of melon) floats up in waters once the covering mud is removed, so also the Ātman floats up to the highest level of cosmos, once the covering of karmic matter is removed. (3) Tathāgatipariṇāma - The nature of Jīva is to move upwards. Just as there is no further explanation as to why fire is hot, so also there is no further explanation for this.

Reality of Siddha Jiva - The Siddha Jīva is real and not non-existing (as believed by other scriptures) and is never destroyed for four reasons (1) स्वलक्षण - Svalakṣaṇa - The quality of sepecific and general knowledge is at all times and hence is also there is MokĀa. (2) Svatah artha - siddha - These qualities are the nature of Ātman (Just as one cannot ask why the nature of fire is to be hot, similarly one can not ask the question why the Ātman has these qualities). (3) भावान्तर संक्रान्ति (Bhāvāntara Saṁkrāntī) - in this world nothing is destroyed, it merely changes or undergoes a transformation, Hence a Siddha Jīva can never be destroyed. (4) Sarvajñavacana - because the ommiscient has said so.

Mukti - मुक्ति - Liberation.

Mukuṭabaddha rājā - मुकुटबद्ध राजा - Crown feudatory kings.

Muni - मुनि - Male ascetic, A monk.

Municakravartī - मुनि चक्रवर्ती - The Emperor among the munis.

मुण्डकेवली – (Muṇḍakevalin) - In case *having developed disgust for the worldly* existence and faith in the path of religiosity one thinks exclusively of one's own release from the worldly existence one will (eventually) become a Muṇḍakevalin (lit. a shaven headed omniscient) who acts just for one's sake.
Yoga. 290.

Muni dharma - मुनिधर्म - Religion of *naked or possessionless saint.*

Munīndra - मुनीन्द्र - The Indra among the ascetics.

मुनिसुव्रत – (Muni - Suvrata) - Muni-Suvrata is the 20th Tīrthaṁkara who is said to have been born in the month of Vaiśākha on the second day of the dark half of the month. He was born at Rajagṛha or Kusagranagar. His father was Sumitrarāja while Padmāvatī was the name of his mother. His emblem was tortoise. He attained salvation on the mount Pārśvanātha on the 12th day of the dark half of the month of Phālguna. Dr. Kāmatāprasāda has referred to the mention of Kūrma - Ṛṣi in the Rgveda (2.3.27-32) as also to his teachings which it is possible to identify with this Tīrthāṁkara. He also refers to Kūrma purāṇa. Com. 35.

Mūla - मूल - Predominate, Root, Primary, Orginal Square root.

Mūladhana - मूलधन - Original Square root sum.

Mūlabhūta - मूलभूत - Organic.

Mūlaguṇa - मूलगुण - Primary virtues.

Mūlaguṇanivartanā - मूलगुणनिवर्तना - Substratum of the primary attributes.

Mūla karma doṣa - मूलकर्मदोष - obtaining food by imparting secrets for winning over the love of person and the like.

Mūla karma - मूलकर्म - Primay functional.

Mūla prakṛti - मूल प्रकृति - fundamental specy.

Mūla rāśi - मूल राशि - Original set.

Mulādhāra - मूलाधार - The basic ploxus.

Mūrcchā - मूर्च्छा - Greed, Attachment, Infatuation.

Mūrcchā - मूर्च्छा - It is activity relating to the acquisition and safeguarding of possessions such as the cow, the buffalo, jewels, pearls and so on, and also inward thoughts like desire and so on. Infatuation or attachment is at the root of all evils. S - 7/17.

Mūrcchā - मूर्च्छा - Infatuation - Infatuation is called attachment to passions. T. 7/17.

Mūrkha Kathā - मूर्खकथा - Foolish talk.

Mūrta - मूर्त - Corporeal, Finite magnitude, concrete, with form.

Mūrta - मूर्त - The qualities which are perceived by senses which Characterise the material substances and which are manifold mūrta or concrete qualities.

Mūrti kalā - मूर्तिकला - Iconography, Sculpture, Plastic art.

Mūrtinirmāna gatividhi - मूर्तिनिर्माण गतिविधि - Iconographic activity.

Mūrtiparaka - मूर्तिपरक - Iconographic.

Mūrtiśāstra - मूर्तिशास्त्र - Iconography, Pantheon.

Mūrtyaṅkana - मूर्त्यंकन - Iconographic form.

Mūsala - मूसल - Pestle.

Mūṭha - मूठ - Hilt.

Yajmāna - यजमान - The sacrificial master.

Yajña - यज्ञ - A sacrificial rite.

Yakṣa - यक्ष - A species of celestial beings residing in the upper most strata of the Ratnaprabhā hell, just bordering the earth, Demigod.

Yama and Niyama - यम तथा नियम - Renunciation of bhogas and upabhogas is of two kinds, Niyama and yama (of these) the one which has a time limit is called niyama and the other which is undertaken for life is yama.

Yaśah Kirti nāma karma - यशः कीर्तिनाम कर्म - That which proclaims merit is the name karma of glory and renown. S - 8/11

Yaśastilaka - यशस्तिलक - The Yaśastilaka of Somadeva is a literary work of considerable merit written about 959 A.D. It belongs to the literary grace called campū, which is distinguished both from epic and lyric poetry and from prose romances.

यष्टा - (Yaṣṭā) - Sacrificer - A sacrificer is defined as one who adores the deity with the flowers of pure thoughts, the mansion of the body with the flowers of vows, and the fire of the mind with the flowers of forbearance. Y.C.P. 411

Yathākhyāta - यथाख्यात - Perfect conduct, Ideal conduct, Conformally noted character.

Yathā jātarūpadhara - यथा जातरूप-धर- A form similar to that in which he is born.

Yathānāma tathā guṇa - यथानाम तथा गुण - Significant.

Yati dharma - यतिधर्म - The monastic way.

Yatinivāsa - यतिनिवास - The abode of ascetics.

Yava - यव - Oat.

Yava madhya kṣetra - यवमध्य क्षेत्र - Barley middle quarter.

Yava muraja kṣetra - यव मुरज क्षेत्र - Barley drum quarter.

Yācanā - याचना - Begging.

Yācanī - याचनी - Requestive.

Yātāyāta - यातायात - A kind of mental stage, Scattered cum collected.

Yaugapadya - यौगपद्य - Non succession.

Yāvattāvat - यावत्तावत - Simple equations.

Yenakena prakāreṇa - येनकेन प्रकारेण - By hook or by crook.

Yoga - योग - Activity, Vibratory activity, Meditation.

Yoga - योग - Yoga is concentration or application of mind. S - 6/12

Yoga - योग - Activity - The action of the body, the organ of speech and the mind is called yoga (activity). The vibration of the soul is activity. This three fold activity is influx (āsava). S - 6/1

Yoga - योग - By the operation of the matter maturing body (sub class of the body making karma) in the soul with mind, speech or body, that very capacity which is the cause of incoming of the karmas is vibration (yoga or vibrating activity of the soul).

योग - Haribhadra maintained that yoga is what leads one to mokṣa while as a Jaina he was convinced that it is right faith, right knowledge and right conduct that lead one to mokṣa. Naturally, therefore, what Haribhadra calls a treatment of the problems of yoga is in fact a treatment of the problems of right faith, right knowledge and right conduct. Yoga (Introduction page - 1)

Yoga - योग - Activities, these have been explained as three namely bodily activity, mental activity and speech.
S - 8/1

योग - Yoga - All spiritual and religious activities that lead towards final emancipation are considered by Haribhadra as yoga. But special importance should be attached, he says in his yogaviṁśikā, to these five kinds of activities - (1) Practice of proper posture (sthāna) (2) Correct utterance of sound (ūrṇa) (3) Proper understanding of the meaning (artha) (4) Concentration on the image of Tīrthaṁkara in his full glory ālambana), and (5) Concentration on his abstract attributes (anālambana). Of these five, the first two constitute external spiritual activity (karmayoga) and the last three internal spiritual activity (Jñāna yoga). Y.V. 1-2.
S.P. XIII. 4, S.P. XIV/1

क्षपक श्रेणी - (Kṣapaka Śreṇī) - The ladder of annihilation.

सालम्बन तथा अनालम्बन योग में अन्तर - (The distinction between sālambana and

an ālambana yoga) - The distinction between the sālambana and the an ālambana yoga is this that in the former one concentrates upon an object having form (rūpin) while in the latter on a formless object (arūpin).

Y.V. 19.

योग के अभ्यास के पूर्व मन के प्रारम्भिक दोषों को हटाना – There are some primary defects of the mind which are to be removed before practising the yogic processes. The minds of the common people are vitiated by these defects. Haribhadra enumerates them as eight viz. inertia (Kheda), anxiety (Udvega), unsteadiness (Kṣepa), distraction (Utthāna), lapse of memory (Bhrānti), attraction for something else (anyamud), mental disturbance (ruk) and attachment (asaṅga). The mind of a yogin should always be free from these defects. It should be free from these defects. It should be calm and quiet (śānta), noble and great (Udātta). It should be free from all impurities and intent on the well-being of others (parārthaniyata). such minds are capable of concentration of the highest order, and are known as Pravṛttacakra (engaged in yogic practices day and night). Gradually by practising the concentration of mind, the soul realizes itself. This self-realization is known as 'supreme bliss' (Parmānanda) and freedom from nescience (in the vedanta); it is known as freedom from the specific qualities (in the nyāya - Vaiśeṣika system; it is the extinguished lamp (vidhmāta dipa) of the Buddhists; it is extinction of animality (Paśutvavigama), end of suffering (duhkhahānatā), and detachment from the elements (Bhutavigama). Haribhadra thus tries to show the unanimity of the conceptions of final self realization of all the systems of thought. He then asks the enquirers to keep their minds open and investigate the truth with perfect detachment and freedom from prejudices. For this purpose he enumerates eight virtues which are necessary for the pursuit of truth. They are freedom from prejudice (advesa), inquisitiveness (Jijñāsā), Love for listening (Suśruṣā), attentive hearing (Śravaṇa), comprehension (bodha), critical evalution (mīmāṁsā), clear conviction (Pariśuddha pratipatti) and earnest practice (Pravṛtti) for self realization.
S.J.P. 296-297.

इच्छायोग – (Icchāyoga) - A qualified yogic practitioner passes through a number of stages before he reaches the consummation of the practice. Sometimes even in spite of his knowledge and will he falters in his practice on account of spiritual inertia (Pramāda). This faltering practice is called icchāyoga.yoga dṛṣti samucchaya - 3.

सामर्थ्य योग – Sāmarthya yoga The practice of one who has fully mastered the scriptural injunctions and has developed the power to transcend them is sāmarthya yoga. Y.D.S. 5.

शास्त्र योग (Śāstra yoga) - The practice of one who has revealed spiritual energy and does never falter in his yogic practices, strictly follows the scriptural injunctions, and has developed penetrating insight is called śāstrayoga.

Y.D.S. 4.

धर्मसंन्यास – (Dharma Saṁnyāsa) - that yoga which is accompanied by the dis-

sociation of all the acquired virtues is dharma saṁnyāsa.

योग सन्यास – Yoga saṁnyāsa - That which effects the stoppage of all activity is yoga saṁnyāsa. Y.D.S. 9.

योग – yoga - The great sages have given the name yoga to whatever connects one with mokṣa. Of the man technically called Bhinnagranthi (lit. one who has untied the knot of ignorance of passion) the mind mostly remains concetrated on mokṣa even if his body be in the world of every day happenings; hence in his case all the life operations have to be treated as yoga in a real sense of the term. Just as in the case of a woman who has fallen in love with another person and so always thinks of him all activity (whether it be undertaken by way of serving her husband or by way of serving her lover) is an act of sin, so also is the case with a bhinnagranthi whose all activity (whether religious or secular) is an act conducive to mokṣa. Yoga - 20-1-204.

योग के तीन सहगामी – The three concomitants of yoga - The following things have been verily spoken of in the context of (an account of) yoga (I) A triply pure ethico - religious performance (त्रिधा शुद्धमनुष्ठानं), (II) A dependence on right scriptural texts (सच्छास्त्रपरतन्त्रता), (III) A proper feeling of ascertainment (सम्यक् प्रत्ययवृत्ति). Yoga- 210.

1. त्रिधा शुद्ध अनुष्ठान – By a triply pure ethico - religious performance are to be understood the following three types of such performance : (i) A performance whose object happens to be pure (ii) A performance which is itself pure (iii) A performance which is conducive to an uninterrupted series of similar performance which is conducive to an uninterrupted series of similar performances. Of these three a succeeding one is superior to a preceding one.

Under the first type come acts like falling (from a mountain cliff) etc. undertaken with a view to attaining mokṣa; such acts may be treated as praiseworthy simply because the agent concerned has, in some measure, considered mokṣa to be something desirable. Under the second type come acts like yama (ie. the set of virtues comprising non-killing, non-lying, non-stealing, non - greed, sex control) etc. as popularly understood and not as prescribed in the scriptural texts - this being so because of the agent concerned taking right understanding etc. Under the third type too come these very acts (i.e. acts enumerated under the second type) but as accompanied by a correct understanding of the nature of things, by a feeling of calm under all circumstances and consequently by an utter avoidance of anxiety.

The first of these types, on account of the preponderance of ignorance in the agent concerned, fails to put an end to the spiritual deficiencies (obstructing the attainment of mokṣa); however, some authorities are of the view that the acts falling under this type result in the agent being next born under such conditions as will eliminate the deficiencies in question. Even a desire to attain mokṣa is something praiseworthy and something that destroys delusion, this being so because mokṣa in all its aspects is conducive to welfare; This means that mokṣa is utterly unlike (and hence unattainable through) the acts

under consideration (i.e. the acts falling under the first type).

The acts falling under the second type do certainly eleminate the spiritual deficiencies but not for good; for such acts are not necessarily accompanied by a proper assessment of what is big and what is small (i.e. by a proper sense of proportion). Hence it is that the noble sages take this type of acts dirty from within to be but a kind of external (i.e. formal) performance and compare them to the building of a strong boundary wall around the city administered by a bad king.

The acts falling under the third type eliminate the spiritual deficiencies and for good; and they have been compared by certain people to the (proper) laying down of the first foundation of a house. This type of acts yield highly beneficial consequences and that because of the agent concerned having made a due discrimination between what is big and what is small for on account of this discrimination all the activities of this agent are pre-eminently sucessful.

Yoga 211-220.

2. सच्छास्त्र परतन्त्रता – The dependence on right scriptural texts - So far as matters pertaining to the world beyond are concerned almost nothing except the spiritual texts is relied on by the man who is entitled to attain mokṣa rather soon, is intelligent and has stocked the wealth of (religious) faith. Even without being instructed by others a man can acquire the skill necessaryfor earning money and sensuous pleasure, but (the skill necessary for following the path of) religion can not be acquired without the help rendered by the scriptural texts - this is why it is in one's best interests to pay regardful attention to the scriptural texts.

Yoga - 220-221.

शास्त्र की महत्ता – (The greatness of scripture) - The scripture acts like medicine in relation to sin that is comparable to an ailment, the scripture impels one to undertake virtuous acts, the scriptures is like an eye whose range of vision extends to all quarters, the scripture is means for fulfilling all ones aspiratioins. Of the man who lacks a feeling of devotion towards the scripture even the religious performances prove fruitless owing to the obstruction caused by his past (evil) deeds just as the blind man's effort to see things proves so (owing to a similar obstruction). The spiritual merits like faith etc. possessed by one who is disdainful towards the scripture are not applauded by the noble ones because they are comparable to the spiritual merits possessed by a mad man. Just as water is perfect purificatory agent in relation to a dirty piece of cloth, the scripture is considered by the wise men to be a perfect purificatory agent in relation to a man's mind comparable to a jewel. The universally venerated personages (i.e. by great religious preachers) the feeling of devotion towards the scripture has been characterized as the supreme messenger of Mokṣa; it is therefore proper to offer exclusive devotion to the scripture in as much as such a devotion closely precedes the attainment of mokṣa.

yoga - 225, 226, 228-230.

तीन प्रकार की प्रत्ययवृत्ति – (The threefold feeling of ascertainment) - In the case of all noble performance - and particularly in that of yoga practice - the feeling of ascertainment (earlier referred to) is

of three types, viz. that derived from self introspection, that derived from the preceptors statement to that effects that derived from the watching of an appropriate omen. One's own liking for a particular performance, the preceptor injunction to that very effect (i.e. to the effect that the performance in question ought to be undertaken), and the appearance of appropriate omens (i.e. of omens forecasting the success of the performance in question) - these constitute the total aggregate indicating the successful completion of a performance. Yoga - 232-233.

योग – A literal meaning of the word yoga is connection.

योग के प्रकार – (Species of yoga) - Adhyātma, Bhāvanā, Dhyāna and vṛttisṁkṣaya are yoga inasmuch as they connect one with Mokṣa.
Yoga - 31

योग का विभाजन – (The division of yoga) - Using other sets of terminologies yoga may be divided into the types 'genuine' and 'not gemine', into the types 'continuous' and 'not continuous', into the types 'accompanied by defilement' and 'not accompanied by defilement'. Yoga - 32.

तात्त्विक योग – (Genuine yoga) - Genuine yoga is yoga that is actually present there. Yoga - 33.

अतात्त्विक योग – (Not genuine yoga) - Not genuine yoga is a mere show of yoga made in order to please the common - folk. Yoga - 33.

सानुबन्ध योग – (Sānubandha yoga) - Continuous yoga is yoga that proceeds in an uninterrupted fashion.
Yoga - 33.

निरनुबन्ध योग – (Niranubandha yoga) - Discontinuous yoga is yoga that is marked by interruptions.

सास्रव योग – (Sāsrava yoga) - Yoga accompanied by defilement is yoga to be practised in course of long period of worldly existence. Yoga - 34.

अनास्रव योग – (Anāsrava yoga) - yoga not accompanied by defilement is yoga of a contrary description (i.e. yoga to be practised in the course of a brief period of worldly existence) and is of the supreme type. yoga - 34.

योग की महत्ता – (The greatness of yoga)- yoga is akin to the type of Kalpataru tree, yoga is akin to the best type of cintāmaṇi jewel, yoga is chief among the virtuous performances, yoga is the very attainment of supreme success (i.e. of moksa).

Note - The Kalptaru tree and the cintāmaṇi Jewel are both mythological entities supposed to fulfil all desires whatsoever of those who have access to them.

Yoga acts like fire in relation to the seed of rebirth.

The great souls who were adopt in the practice of yoga have declared that even a mere listening - properly undertaken - of the two syllables (viz. yo and ga) constituting the word yoga is highly capable of putting an end to sins. Just as an impure piece of gold is invariably purified by fire, so also is a mind which nescience has rendered impure (invariably purified) by the fire of yoga.

The experience of auspicious dreams and the like of taking place on account of it (i.e. of yoga) certainly dispel doubt even from that mind which is otherwise skeptical about the existence of the world beyond.

Even one who observes just the external of yoga comes to have, necessarily and owing to the accompanying faith of his, the dreams of an auspicious type where one sees one's favourite deity etc.

With the yogins whose deeds are pure, it is usual that they see indreams deities, the elders, the brahmins, the saints in pleased mood and as offering a noble injunction. Yoga - 37-44.

योग की उपलब्धियाँ – (The findings of yoga) - On acount of yoga one finds oneself in possession of firmness, patience, faith, friendliness (for all beings), popularity (in the eyes of the worthy ones), intuitive awareness of the nature of things, freedom from obsessions, a capacity to stand the twin misfortune (in the form of a separation from the desired ones and a company of the undersired ones), an absense of the turn misfortune in question, the favourable external circumstances availed of at an apportune time, contentment, forbearance, gentlemanly conduct, an augmentation of yoga - contentment etc. that are conducive to one's welfare, honour received from others, and the supreme bliss of calmness. Yoga - 52-54.

योग का प्रमुख साधन अध्यात्म – (Adhyātma as the chief means of attaining yoga) - The best way of doing (i.e. realizing the true nature of things) is adhyātma - just as the best way of undertaking journey is to follow the path without showing any sign of negligence. Hence taking leave of polemical skirmishes one should constantly think of Adhyātma; for you can not know a knowable unless the concentrated layers of darkness are first cleared off. Yoga - 68-69.

योग के पाँच प्रकार – (The five species of yoga) -

1. **अध्यात्म** (Adhyātma) - By adhyātma the experts on the matter understand the rational consideration of essential nature of things on the part of a man who maintains propriety in his entire conduct, a consideration which is based on the scriptural authority and is marked by an overwhelming predominance of the noble sentiments like friendliness etc. (i.e. friendliness, compassion, Joy and apathy). The adhyātma produces a destruction of the evil Karmas, a high capacity to persrve a concentration of mind, apermanent enlightenment; again, it is this that constitutes nectar open to the testimony of self-introspection. yoga - 358-359.

2. **भावना** – (Bhāvanā) - Bhāvana is to be understood the daily progressing repeated observance of the adhyātma itself, an observance which on account of being repeated again and again has come to be accompanied by a contenteration of mind. The bhāvanā produces a refrainment from inauspicious performances, an inclination in favour of the auspicious ones, and an increment in the noble mental states. Yoga - 360-361.

3. **ध्यान** – (Dhyāna) - The wise men understand the state of mind whose sole object are the things auspicious, which is comparable to an unwavering flame of lamp, which is accompanied by a subtle, penetrative thinking. The dhyāna produces a capacity to win others, a steadiness of mind in all one's dealings, an interruption in the contiuity of worldly existence - This is the view of those who know matters. Yoga - 362-363.

4. समता – By samatā is understood the sense of equality developed as a result of avoiding - with the help of right comprehension - those things in relation to which one had come to harbour a feeling of intense like and dislike owing to the machination of nescience. The samatā produces a non - utilization of supra - sensuous capacities, a destruction of the subtle type of Karmas, a break in the thread of expectation.

Yoga - 364-365.

5. वृत्ति संक्षय – By vṛttisaṁkṣaya is meant the cessation - brought about in various ways of the mental states which are due to (a soul's) connection with a foreign element (viz. body or manas) a cessation that will never be followed by a reproduction of these states. The vṛttisaṁkṣaya - and it alone - leads to (the acquisition of) omniscience, the assuming of the śaileśī state (i.e. the state characterized by a cessation of all mental bodily and vocal operation) and the attainment of mokṣa which is free from all disturbance and is permanent seat of bliss. Yoga - 366-367.

योगबिन्दु – The yogabindu is one of the four works that ācārya Haribhadra Sūri wrote on yoga - the other three being the yogaviṁśikā, the yogaśataka (along with an auto commentary).

Yoga mana - Vacana Kāya - योग - मन, वचन, काय - Volition, mind, Voice, body.

Yoga - Dravya, Bhāva - योग - द्रव्य/ भाव - Volition - Fluent/Phase.

Yoga - Śubha, Aśubha - योग - शुभ, अशुभ - Volition gracious/ungracious.

Yoga Mārgaṇā sthāna - योग मार्गणा स्थान - Volition wayward station.

Yoga Pariṇāma - योग परिणाम - Volition Transform.

Yoga-Utpāda - योग - उत्पाद - Volition Transmigration.

Yogasthāna prarūpaṇā - योगस्थान प्ररूपणा - Volition station.

Yoga sparddhaka - योग स्पर्द्धक - Volition supervariform.

Yoga Mārgaṇā - योग मार्गणा - Volition variform.

Yogyatā - योग्यता- Ability, Capability.

Yogahīna - योगहीन - Lack of mental, Vocal and physical steadiness.

Yoga mārgaṇā - योग मार्गणा - Vibratory activity soul quest.

Yoga pravṛtti - योग प्रवृत्ति - Vibratory activity.

Yoga sthāna - योग स्थान - The different grades of activity related to speech and body.

Yoga saṁnyāsa - योग संन्यास - That which effects the stoppoge of all activities is yoga saṁnyāsa.

Yoga sthāna - योग स्थान - Vibratory activity, Degree of soul's vibratory activity.

Yogavāhī - योगवाही - Monomaniac, Such as a book worm.

Yogācāra - योगाचार - Practice of meditation.

Yogātmā - योगात्मा - Till the final emancipation all jīvas have the activities of mind, speech and body, hence are called yogātmā.

Yogi jñāna - योगिज्ञान - The transcendent intuition.

Yogin - योगिन - Contemplative, meditator.

Yogīndragocara - योगीन्द्र गोचर - Subject of the meditation of yogis.

Yogin - योगिन - Ascetic, One who Practises yoga, A follower of the yoga school philosophy.

Yojana - योजन - 4 krosas of 2 miles each.

Yojanā - योजना - Programme, Scheme, Plan.

Yoni - योनि - Nucleus, womb.

Yuga - युग - Two kalpas/Yuga -

Utsarpiṇī kalpa yugārddha - उत्सर्पिणी कल्प युगार्द्ध - Hyherserpentine aeon half yuga.

Yugapat - युगपत - Simultaneously.

Yuga-Avasarpiṇī kalpa yugārdha - युग - अवसर्पिणी कल्प - युगार्द्ध - Hypo serpentine aeon half yuga.

Yogācara - योगाचार - Subjective idealists.

Yudhyantam - युध्यन्तम् - Jostling.

Yugma - युग्म - Pair.

Yuktānanta - युक्तानन्त - One of the three kinds of infinite.

Yuktyābhāsa - युक्त्याभास - Fallacious reasoning.

Yuta - युत - Separable.

Yuti - युति - Coincidence, Conjunction.

Yuvarāja - युवराज - The heirapparent.

र (R)

Racanā - रचना - Dispositon, Elevation, Composition.

Racanā Kṣetra - रचना क्षेत्र - Provenance.

Racanātmaka saṅgati - रचनात्मक सङ्गति - Organic unity.

Rahobhyākhyāna - रहोभ्याख्यान - Revealing the secrets and deformities of others.

Rajju - रज्जु - Rope, Seventh part of the world line.

Rajju-Arddhaccheda - रज्जुअर्द्धच्छेद - Log_2 (1 y = 4545 : 45 or 4000 miles)

रइधू - Raidhū - Raidhu's father was Harisiṁha and his grandfather Devarāja. His mother was Vijayaśri. His two elder brothers were Bāhola and Māhaṇasiṁha. Sāvitri was his wife and he had a son Udayarāja. Raidhū was composing his Ariṭṭhanemicariu when this son was born to him. Raidhū was a pious śrāvaka and he spent his time in literary pursuits and Mūrtipratiṣṭhā.

Nearly 23 works of Raidhū are known. But the MSS. of some of them have not come to light as yet. Gwālior was the main scene of his literary activities, and the image of Ādināthа, 57 feet in height, in the fort of Gwālior, was consecrated at the hands of Raidhū, who possibly acted as the high priest. He makes ample references to his predecessors and their works. Raidhū specifies his patrons like sri Kheū Sahū, Raṇmala Sahū and Bhullana Sahū. He has high praise for Gwalior (Gopacalanagara), the Tomara dynasty and the king Dungarsiṁha who was a great patron of Jainism. Raidhū received patronage from Dungarasiṁha and his son kīrtisiṁha as well as from another contemporary ruler Rudrapratāpa Chaubāna. From the data available from his works Raidhu's literary

career can be put between V. Saṁvat 1457 to 1530 i.e. 1400 to 1473 A.D. It appears that he was long lived.

Raidhū Granthāvalī - Part I - (General Editorial)

रक्कस गंग – (Rakkasa Gaṅga) - He was the last great king of Gangavādi. He devoted his time in performing works of merit and encouraging the Jaina religion. He was the patron of the famous Kannada poet Nāgavarmā, who was a jain by belief and author of Chandāmbudhi as well as Kādambarī. A. 77-78.

Rakṣā kavaca - रक्षा कवच - Refractory.

Raktā - रक्ता - That which flows through puṇḍarīkās eastern archway is Raktā. S - 3/20

Raktodā - रक्तोदा - That which flows through Puṇḍarikas western archway is the river Raktodā. S - 3/20

Ramyaka varṣa - रम्यक वर्ष - Ramyaka-varṣa is between Nīla on the south and Rukmī on the north with the oceans on the other two sides. S - 3/10

Raṅga Maṇḍapa - रङ्गमण्डप - A pillared hall open on all sides, Dancing hall.

Raṅga paṭṭikā - रङ्गपट्टिका - Palette.

Rasa - रस - Taste.

Rasa - रस - Taste - That which is tasted is taste. S - 2/20

Rasa - रस - Taste. What is tasted or tasting alone is taste. It is of five kinds. Bitter, sour, acidic, sweet and astringent. S - 5/23

Rasa - Amla, Madhura - रस - अम्ल, मधुर - Taste - Acid, Sweet.

Rasa nāma karma - रस नाम कर्म - That which determines the taste is the name karma of taste. It is of five kinds bitter, pungent, astringent, sour and sweet. S - 8/11

Rasaparityāga - रसपरित्याग - Giving up stimulating and delicious food such as ghee, in order to curb the excitement caused by the senses, overcome sleep and facilitate study. S - 9/19

Rasa - Tikta, Kaṭuka, Kaṣāya - रस - तिक्त, कटुक, कषाय - Taste, Pungeant, Bitter, Astringent.

Rasabhāga - रस भाग - Unit of Intensity.

Rasa parityāga - रस परित्याग - Giving up stimulating.

Rasavatī - रसवती - Kitchen.

Ratha - रथ - Projection of a shrine.

Rathikā - रथिका - Nich.

Rati - रति - Indulgence, Aptitude.

Ratnajaṭita - रत्नजटित - Jewelied.

रत्नप्रभ – Ratnaprabha was the foremost disciple of devasūri. He is the commentator on the Pramāṇa-naya-tattvālokālaṁkāra. Beside's this commentary Ratnaprabhaś other works are: Neminātha Caritra, upadeśamālāsikṣā, Mataparīkṣā - Pañcāśat. Devasuri himself in his syādvāda. Ratnākara, has highly praised Ratnaprabhā. P. (Preface) VI

Ratnaprabhā - रत्नप्रभा - That earth which has the lustre of various Jewels is Ratnaprabhā. S - 3/1

Ratnatraya - रत्नत्रय - The triple gems.

Ratnatraya - रत्नत्रय - The three elements (Right belief, right knowledge

and right conduct) constituting the path are the three jewels or 'Ratnatraya'. This Ratnatraya is spoken to be of two kinds. Niścaya Ratnatraya and vyavahāra ratnatraya. The former is from the absolute point of view and the latter is of relative point of view.

Niścaya ratnatraya - निश्चय रत्नत्रय - When the ratnatraya is distinctly based upon self then it is Niścaya ratnatraya. Darśana, Jñāna and Caritra, all have reference to self and self alone. This niścaya ratnatraya first implies the belief in the ultimate nature and importance of self i.e. the belief that paramātmā is nothing but self. Again consequent upon this firm belief there must be knowledge of self. Complete knowledge of self is the next element of Niścaya Ratnatraya. The knowledge of all other tattvas centres round the personality. Knowledge of the person therefore is knowledge par-excellence. And lastly realisation of the Parmātmā or the great person would be cāritra - par - excellence.

Ratnābhūṣaṇālaṅkṛta - रत्नाभूषणालङ्कृत - Bejewelled.

Ratnatraya pavitrita - रत्नत्रयपवित्रित - Purified by the triple jewels.

रत्तस – (The Rattas) - The Rattas of saundatti were great feudatory lords of the imperial Raṣṭrakūṭas. They were called Mahāmaṇḍaleśvaras and ruled over the greater part of the modern Dhārwār and Belgaum districts in Bombay presidency, from 850 till 1250 A.D. Almost one and all of the rulers of this princely house followed the religion of Jinas. They were brave rulers and ever sided with their monarchs in their military campaigns.

मिराद – *Mirāda is the first known king* of Rattas. He was a brave soldier and was seen always on the right hand of his master on the battle field. His regard for jainism was great.

Shāntivarma, Kalāsena, Kanna Kair, Kartavirya, Kalāsena II, Laksamīdevaandkārtavirya - Mallikārjuna suceeded in turn to throne of the Rattas. They were all believers of the Jina Dharma. The Rattasa's queens and princesses were not lacking in this spirit and some of them outshone their lords in observance of the religious piety. All the four kinds of charities viz. shelter, food, medicine and knowledge were freely distributed from the pavilions of the *Jina temples built by them*.A - 81

रविवर्मा – (Ravivarmā) - Ravivarmā succeeded Mṛgesha varmā and ruled nearly for half century. His wars were many and arduous. In order to further the cause of Jainism he passed a law that the worship of the Jinendra should be perpetually performed by the pious country folk and citizens. A. 78

राचमल्ल अथवा राजमल्ल द्वितीय – (Rāchamalla II or Rājamalla II) - After the death of Mārasiṁha II of the Ganga dynasty, Pañcāladeva, fully known as Dharma-Mahārājādhirāja Satyavākya Kongunivarmā Pañcaladeva, ascended the throne and he was succeeded by king Rācamalla or Rājamalla II. Cāmundarāya was also the miniser of Rācamalla or Rājamalla II. Rājamalla II was the worshipper of the feet of the sage Siṁhanandī.

Dr. Introduction - xxiii - xxiv

Rāja darbāra - राज दरबार - Feudatories.

Rājanayika - राजनयिक - Ambassadorial.

Rajatanirmita - रजतनिर्मित - Silver inlaid.

Rājā - राजा - Chieftain.

Rājū -राजू - 1/14 of the total height of universe.

Rājyāśraya - राज्याश्रय - Royal patronage.

Raudra dhyāna - रौद्रध्यान - Cruel concentration.

Rādha - राध - Devotion to self.

Rāja kathā - राज कथा - State gossip.

Rājyādhikārī - राज्याधिकारी - State dignitary.

Rāga - राग - The pleasant feeling of desire, Fondness, Attachment, The pair of deceit and greed, Affection.

Rāga - Śubha, Aśubha - राग - शुभ, अशुभ - Attachment - gracious, Ungracious.

Rāga Vyakta, Avyakta - राग - व्यक्त अव्यक्त - Attachment - Expressible, Inexpressible.

Rāśi-dravya - राशि - द्रव्य - Set fluent.

Rāśi - dravya pramāṇa - राशि - द्रव्य प्रमाण - Set, Fluent measure.

Rāśi - Saṁkhyāta, Asaṁkhyāta, Ananta - राशि - संख्यात, असंख्यात, अनन्त - Set - Numerate, Innumerate, Infinite.

Rāśi - Kāla pramāṇa - राशि - काल प्रमाण - Set-time-measure.

Rāśi - Kalpa kāla - राशि - कल्प काल- Set, sum of hyper and hypo superentine period.

Rāśi - kṣetra pramāṇa - राशि - क्षेत्र प्रमाण - Set quarter measure.

Rāśi upamā kṣetra pramāṇa - राशि - उपमा, प्रमाण - Set simile measure.

Rāśi upamā kṣetra pramāṇa - राशि - उपमा, क्षेत्र, प्रमाण - set simile, quarter, measure.

Rāśi - Sūcyaṅgula, Prataraṅgula - राशि - सूच्यङ्गुल, प्रतराङ्गुल - Set, Linear finger, Squared finger.

Rāśi - Loka - राशि - लोक - Universe line cubed.

Rāśi - Bhāva pramāṇa - राशि - भाव प्रमाण - Set, Phase measure.

Rāśi - Karmaracanā - राशि कर्म रचना- Set - Functional structure.

Rāśi - Varga, Vargaṇā, Spardd-haka- राशि - वर्ग, वर्गणा, स्पर्द्धक - Set - Variate, Variform, Supervariform.

Rāśi - Anyonyābhyāsta - राशि - अन्योन्याभ्यस्त - Mutual product set.

Rāśi - Dhārā - राशि - धारा- Set - Sebiquence.

Rāśi - āvali Udaya, Atisthāpanā - राशि - आवली, उदय, अतिस्थापना - Set - Trail, Rise, Over installation.

Rāśi- Āvalī, Acalāvalī, Aviśeṣita - राशि - आवली, अचलावली अविशेषित - Set - Trail, Invariant, Remainder.

Rāśi- Śreṇī - राशि - श्रेणी - Set series.

Rāśi - Khaṇḍita, Bhājita, Viralita - राशि - खण्डित, भाजित विरलित - Set Cut, Divided, Distributed.

Rāśi - Apahṛta, Vikalpa - राशि - अपहृत, विकल्प - Set - Removed, Abstraction.

Rāśi - Stoka, Tulya, Sarvāstoka - राशि- स्तोक, तुल्य, सर्वस्तोक- Set- small, equal, Smallest.

Rāśi - Nāstiki, Viśeṣādhika - राशि - नास्तिक, विशेषाधिक - Set Non existent, Distinctly great.

Rāśi - Saṁkhyāta / Asaṁkhyāta, Guṇa राशि संख्यात/असंख्यात गुण Set numerate, innumerate times.

Rāśi - dviguṇahīna, vṛddhi - राशि - अनन्तगुण, द्विगुणहीन, वृद्धि - Set - Infinite times, Two times decrease/ Increase.

Rāśi - Prāta bhāga, Guṇākāra - राशि- प्रातभाग, गुणाकार - Set - counterpart, Multiplier.

Rāśi - Alpabahutva vidhi - राशि - अल्पबहुत्व विधि - Set comparability method.

Rāśi - Ogha, Ādeśa, Nirdeśa - राशि - ओघ, आदेश निर्देश - Set Brief, Detail, Denotation.

Rāśi - Anantaropanidhā - राशि - अनन्तरोपनिधा - Set - Continuous comparability examination.

Rātri bhojana - रात्रिभोजन - Taking food at night.

Raudra - रौद्र - that which arises from cruel temperament.

Rekhā - रेखा - Curviiinear.

Rekhā koṇa - रेखा कोण - Angular line, trace.

Rekhā kṛti - रेखाकृति - Diagram.

Rekhā vṛtta - रेखा वृत्त - Linear border, Linear circle.

Rekhīya - रेखीय - Linear.

Rītibaddhatā - रीतिबद्धता - Mannerism.

Rīti rivāja - रीति रिवाज - Modes.

Rikku - रिक्कु - Same as kiṣku - A quarter measure.

Ṛṇa rāśi - ऋण राशि - Negative set.

Roga - रोग - Illness.

Rohita - रोहित - The river Rohita rises from Mahāpadma and flows through its archway in the south. S - 3/20

Rohitāsyā - रोहितास्या - The river Rohitāsya proceeds from Padma's archway in the north. S - 3/20

ऋषभदेव – Ṛṣabhadeva - According to the Jaina tradition Lord Ṛṣabhadeva was the first Jina of the present age who was born in very primitive times when people were illiterate and did not know any art. It is believed that Ṛṣabhadeva was the first person to initiate the people into various arts and crafts like cooking, writing, making pottery, painting and sculpture and to establish the social institution like marriage, family, Varṇa or class, education, etc. He taught the people how to behave in society, introduced social customs and manners and showed the way of performing religious practices. He was also known as the first Tīrthaṁkara, i.e. one who guides the people to attain liberation. Ṛṣabhadeva was followed by 23 Tīrthaṁkaras and they tried to reform the society and preach the religion as handed over to them from the times of Ṛṣhabhadeva. J - 46

वंश स्थापना – Foundation of clans - After establishing the Varṇa system the world teacher appointed four great Kṣhatriya warriors, namely Hari, Akampana, Kaśyapa and Somaprabha to rule over a thousand chieftains each. Hari came to be known as Harikānta, and his house as Harivanśa. Akampana, who changed his name into Śridhara

founded the Nātha vanśa, Kaśyapa beccame the founder of Ugravaṅśa. Kururāja, the name adopted by Somaprabha, is starting point of Kuruvaṅśa, Sri Ṛṣabha Deva then appointed Kaccha, MahāKaccha and many other Kṣatriya princes as Adhirājas (smaller chieftains) to rule over five hundred feudatory chiefs each. The Adhirājas were themselves placed under the Mahārājas.

The Ikṣhvāku Vaṅśa arose in this way; the first thing that the world teacher had taught men on the disappearance of the Kalpa trees, was the use of Ikṣurasa (Cane juice), which earned for him the title of 'Ikṣhvāku' . Subsequently in the course of a few years the term came to be applied to the family of Ṛṣabha Deva, the Ikshvāku Vaṅsa. The world teacher also earned the titles of Brahmā, vidhātā, Śāṣṭā and the like which all signify creator, because of his being the crreator of the arrangements of the Karmabhūmi (sweating) civilization ! The Sūrya and Chandra Vanṣas arose out of the Ikṣvāku Vanṣa somewhat later. They were founded by two of the grandsons of the world teacher, the first named by Bharata's son Arkakīrti and the second by Bāhubalī's son Somakīrti who was also called Mahābala.

The Kalpa trees of Bhogbhūmi age when completely disappeared and the spontaneous cultivaition also was not yielding sufficient food for the growing population. Ṛṣabh Deva, therefore taught them agriculture (Cultivation of sugercane and other crops) and other useful crafts and arts. He laid the foundation of civic life and taught men how to cooperate with one another for mutual benefit. The country was divided into provinces, these into divisions and districts and the districts into towns and villages. Kings and Chieftains were appointed to govern and to regulate the routine of civic life. In all this Ṛṣabha Deva was assisted by lord Devas, whose advice was found very Valuable.

ऋषभदेव द्वारा दी गई व्यावसायिक शिक्षा –
The occupations and crafts that were taught to the people comprised fighting, letters, cultivation, trades, professions (such as carpentry, goldsmiths work and the like) and arts such as singing, dancing and painting.

Those who fought came to be known as Kṣatriyas, the traders earned the title of Vaiśyas, the rest were at first called Jaghanyas (small) later avara (lowest or last) and finally Śūrdas. At first Vaiśyas were also called by different names, such as ārya (gentle) and Vaṇika (Trader). There were no Brāhmanas then, all were debarred from education. The Śūdras included all those who earned their living by manual labour or handicraft and who served the Kṣatriyas and Vaiśyas. Those who took to wrestling were also counted among the Śūrdas.

The date on which the arrangement was made was the first of the dark half in the month of Āṣāḍha, which is the commencement of the Karmabhūmi (sweating) sṛṣṭi (Creation order of things)

Roṣa - रोष – Anger

Rucikara - रुचिकर – Favourite.

Ruk - रुक – Mental disturbances.

Rūḍha - रूढ - Conventional.

Rūḍhi - रूढि - Usage.

Rūdhi baddha - रूढि बद्ध - Stereotyped.

Rūkṣa - रूक्ष - Dry, Rough.

Rūkṣatā - रूक्षता - Dryness, Aridness.

Rūpa - रूप - Form, Visual form, Colour, Material form, Modification, Unity, Pattern.

Rūpa kṣaṇa - रूपक्षण - Colour moment.

Rūpānupāta - रूपानुपात - Indicating one's intentious by showing oneself.

Rūpa pratīti - रूप प्रतीति - Appearance.

Rūpākāra - रूपाकार - Features.

Rūpa Prācurya - रूपप्राचुर्य - Profuseness.

Rūpāṅkana - रूपाङ्कन - Modelling.

Rūpānataraṇa - रूपान्तरण - Modification.

Rūpāntarita - रूपान्तरित - Transformed.

Rūpa śleṣa- रूपश्लेष - Interpenetration.

Rūpī - रूपी - Rupa means form. What is form ? the effect of the aggregation of colour, taste, etc. is form. Things which have form are called material objects. Otherwise rūpa is a word denoting a certain quality. And things which possess this quality are material objects (rūpins). It does not however mean that taste, smell etc. are excluded, as colour is inseparably connected with these. S - 5/5

Rūpī dravya - रूपी द्रव्य - Perceptual objects.

Rūpyakūlā - रूप्यकूला - That which flows through Mahā Punḍarīkas northern archway is the river Rūpyakūlā. S - 3/20

लृ (L)

Labdhi - लब्धि - Attainment, Attainment of favourable time, Attainment of supernatural powers.

Labdhi - लब्धि - Labdhi is attainment of supernatural powers ot special austerities. S - 2/47

Labdhi - लब्धि - Attainment - Attainment is a variety of destruction - cum-subsidence of knowledge - coverig karmas. In presence of this attainment of capacity, the soul makes use of the Physical senses (to gain knowledge) S - 2/18

लब्धि — Labdhi - The consciousness in its state of dormancy is called labdhi. In other words, the dormant capacity of the soul for knowledge is labdhi. S.J.P. 56.

Labdhi - Dāna, Lābha, bhoga, Upabhoga. vīrya - लब्धि - दान, लाभ, भोग, उपभोग, वीर्य - Attainment - Contribution, Gain, Endurance, Self-attainment, Power.

Labdhi indriya - लब्धि इन्द्रिय - The sense qua attainment.

Labdhi - pañca - लब्धि पञ्च - Five attainments.

Labdhi - Navakevala - लब्धि - नवकेवल - Attainment (Nine Omnisciental).

Labdhi - Kāla, Karaṇa, Upadeśa - लब्धि - काल, करण, उपदेश - Attainment - time, Operational, Instructional.

Labdhi - Upaśamaka, Prāyogyatā - लब्धि, उपशमक प्रायोग्यता - Attainment - Subsidence Applicability.

Labdhi - Kṣāyopaśamika - Karaṇa - लब्धि - क्षायोपशमिक, करण - Attainment - Subsidence cum annihilationa, Operational.

Labdhi - Akṣara - लब्धि अक्षर - Alphabetical attainment.

Labdhi Indriya - लब्धि - इन्द्रिय - Attainment sense.

Labdhi sthāna - लब्धि स्थान - Attainment-station.

Labdhi - Anvayagatā, Tadvyatirikta - लब्धि - अन्वयगता, तद्व्यतिरिक्त - Attainment - Non - both revealed, That very distinct.

Labdhi - Aparyāpta - लब्धि - अपर्याप्त - Attainment - Undeveloped.

Labdhi pratyaya - लब्धि प्रत्यय - That which has attainment as the cause is labdipratyaya. S - 2/47

Labdhyaparyāptaka - लब्ध्यपर्याप्तक - Absolutely non - developable.

Labdhyaparyāptaka manuṣya - लब्ध्यपर्याप्तक मनुष्य - Absolutely non - developable human soul.

Laghimā - लघिमा - Becoming exceedingly light, Levity.

Laghu - लघु - Light, Miniature, Tiny.

Laghumāsika - लघु मासिक - Light monthly penance.

Laghumūrti - लघुमूर्ति - Statuette.

Lakṣaṇa - लक्षण - Differentia, Intrinsic property, Features, Definition.

Lakṣaṇābhāsa - लक्षणाभास - Differentia fallacy.

Lakṣaṇa - Ātmabhūta, Anātmabhūta - लक्षण - आत्मभूत, अनात्मभूत - Definiton - self associated, Non self associated.

Lakṣaṇa - Ekārthavācī - लक्षण - एकार्थ-वाची - Definition - Synonyms.

Lakṣaṇa bheda - लक्षण - भेद - Type of definition.

Lakṣaṇa vyutpatti - लक्षण व्युत्पत्ति - Definition genetic.

Nāsti lakṣaṇa - नास्ति लक्षण - Nominal definition.

Lalitāsana - ललितासन - Easy posture with one leg flexed and placed on the seat and the other gracefully suspended from the seat.

Lalita kalā - ललित कला - Fine art.

Lalāṭa - ललाट - Forehead.

Lavaṇoda - लवणोद - The first ocean.

Lalāṭa bimba - ललाट बिम्ब - Figure carved on the middle of the lintel or architrave.

Laharadāra - लहरदार - Vertical, Floriated, Fluted, Curly, Scalloped.

Lalita - ललित - Elegant.

Langoṭī - लंगोटी - A bare strip of cloth worm round the loins.

Lapalapāti - लपलपाती - Lolling.

Laṭakana - लटकन - Lobe.

Lava - लव - Lava is said to consist of seven stokas 24/38 minute.

Lābha - लाभ - Gain.

Lamba rūpa - लम्ब रूप - Vertical.

Lambe - लम्बे - Elongated.

Lambākāra - लम्बाकार - Perpendicular.

Lābhāntarāya - लाभान्तराय - Obstructive karma of gain.

Lamba rūpa - लम्ब रूप - Vertical.

Lambe - लम्बे - Elongated.

Lambākāra - लम्बाकार - Perpendicular.

Lābhāntarāya - लाभान्तराय - Obstructive karma of gain.

Lālitya - लालित्य - Elegance.

Lālityamaya - लालित्यमय - Elegant.

Lāngalikā gati - लाङ्गलिका गति - Motion with the bends.

Lāñchana - लांछन - Sign, Mark, Cognizance.

Laukāntika deva - लौकान्तिक देव - Celestial saints.

Laukāntika - लौकान्तिक - Ālaya is that in which one dwells, that is abode. Those who have Brahmaloka as their abode are Laukāntikas. If so, it would include all the devas residing there. No, the word is taken in its etymological sense. Brahmaloka is loka, Lokānta is its end or border. Those who are born there are called Laukāntikas and not all. Their abodes are situated in the borders of brahmaloka. Otherwise, that which is diffused with birth, old age and death is loka, that is Saṁsāra. Lokānta means at the end of it. Those who are at the end of Saṁsāra (transmigration) are called Laukāntikas. All of them have come to the end of transmigration. Coming down from there, they take one birth and attain beautitude. They are celestial sages, as they are devoid of longing for sensual pleasures. They are worthy of veneration by other devas. They are well versed in the scriptures of fourteen Pūrvas. They are intent on strengthening the resolve of the Tīrthaṁkaras at the time of their renunciation. S - 4/24

Launca - लौंच - Pulling out the hair.

Laukika - लौकिक - Temporal.

Laukika - Māna, Unmāna, Avamāna, Guṇimāna, Pratimāna - लौकिक, मान, उन्मान, अवमान, गुणिमान, प्रतिमान - Universal - Metric, Fine metric, Submetric, Count metric, Counter metric.

Lehya - लेह्य - Semi liquids.

Lekha - लेख - Legend.

Lepya - लेप्य - Stucco.

Leśyā - लेश्या - Colouration, complexion, The soul soiling tints, Complex.

लेश्या – Thought paint - That by which the soul stains himself with or makes his own the demerit (Pāpa) and merit (Puṇya) is the (thought) paint (भाव लेश्या) So it has been described by the knowers of the attributes of paint (लेश्या) The vibratory activity (of the soul) coloured by the operation of the passion (sub class of deluding karma) is thought paint (Leśyā). Therefore 4 (kinds of) bondage have been said to be the effect of these two. Yellow (Teja or Pita), Pink (Padma) and white (Śukla) verily these are six kinds of paints (Leśyā).

Gāthā - 489-490.

द्रव्य लेश्या – The colour of the body produced by the operation of colour (sub-class of the body making karma is) matter paint (Dravya Leśyā).

G.J. 249 Gāthā 494.

कृष्णलेश्या के लक्षण – Wrathful, one who does not give up hostility, pugnacious in temparament, devoid of piety and compassion wicked, not subject to (any) control (or principle), slow, without common sense, without skill, ex-

tremely eager for sense objects, proud, deceitful, lazy and mysterious - these are the differentia (or signs) of black (thought paint).

G.J. 256 Gāthā 509-510.

नील लेश्या के लक्षण – Extremely sleepy and deceitful and having an intense desire for cattle and corn (i.e. worldly riches) - these are briefly said to be the differentia of blue thought paint.

G.J. 256 Gāthā 511.

कापोत लेश्या के लक्षण – The differentia of grey (thought paint). He who is angry with and talks ill of others, gives troubles of many kinds, is full of sorrow and fear, envies and disgraces others, praises himself in many ways, does not trust others, thinking (them) also to be like himself, is pleased with his laudation, and does not realise (his own or others) loss and profit, desires to die in the battle field, and on being praised gives too much (wealth), and does not take count of whether a thing is fit or unfit to do. This (is one who has) the differentia of grey (thought paint).

G.J. 257. Gāthā 512-514

तेजोलेश्या के लक्षण – The differentia of yellow thought paint - One who (knows) what is fit or unfit to do, what is fit or unfit to enjoy, looks upon all impartially, is engaged in compassion and charity, and is gentle (has) these differentia of yellow thought paint.

G.J. 257 Gāthā 515

पद्मलेश्या के लक्षण – Charitable (tyāgī), kind, beneficent, ready to do (good) actions having great forbearance and devoted to the worship of saints and teachers these (are) the differentia of pink thought paint.

G.J. 258. Gāthā 516

शुक्ल लेश्या के लक्षण – He who does not (show) partiality nor (has any) desire of future enjoyments (is) equanimous to all (living beings), and has no love and hatred, nor attachment (is one) with (the differentia) of white paint.

G.J. 258 Gāthā 517

Concept of Leśya

लेश्या की अवधारणा – The concept of "Leśyā" plays an important part in the theory of karma. This concept was briefly explained in the verse nos. 37 and 38 of praśamarati. The following example increases the understanding of the same concept.

The example of the six travellers and the Jambu tree : There were six travellers going to a city and they lost their way in a forest. They became very hungry and fortunately for them, they saw a large Jambu tree whose branches were fully covered with bunches of its fruit. All the travellers were filled with the thoughts of eating the Jambu fruits. The first man said : "let us uproot this tree". (This indicates that kṛṣṇa (black) Leśyā i.e. the worst of the three unholy, varieties - as having taken hold of the man's personality). the second said: "Let us cut only the large branches down. " (Here the Nila (dark blue) Leśyā is indicated). The third said " Let us cut the small branches down." (Here the kāpota (grey) leśyā is indicated). The fourth said "Let us bring down only the bunches of the fruit." (Here the Tejas (yellow) Leśyā i.e. the third best of the three holly varieties is indicated). The fifth said "Let us bring down only the ripe Jambū fruits from the bunches" (Here the Padma (red) Lesyā is indicated).

The sixth and the last man said "Our aim is to satisfy our hunger by eating the Jambū fruits. So why don't we pick out and eat the ripe fruits that have fallen upon the earth." (This indicated that Śukla (white) Leśyā i.e. the best of the holy varieties as having taken hold of the man's personality).

Leśyā prarūpaṇā - लेश्या प्ररूपणा - Complex presentation.

Leśyā - Nirdeśa, Varṇa, Pariṇāma - लेश्या - निर्देश, वर्ण, परिणाम - Complex - Instruction, Colour, Transform.

Leśyā - Saṁkramaṇa, karma, lakṣaṇa - लेश्या - संक्रमण, लक्षण - Complex transition, definition.

Leśyā - Svāmī, Sādhana, Saṁkhyā, Kṣetra - लेश्या - स्वामी, साधन, संख्या, क्षेत्र- Complex - Owner, means, number, Quarter.

Leśyā - Sparśana, Kāla, Anatara, Bhāva, Alpabahutva - लेश्या - स्पर्शन, काल, अन्तर, भाव अल्प बहुत्व - Complex - Contact, Time, Interval, Phase.

Licchavī - लिच्छवी- A Kṣatriya clan.

Liṅga - लिङ्ग - Sex, Sign, Genitals, Middle term, Bodily mark, Probans.

Liṅga - लिङ्ग - Monastic equipment - Physical and spiritual, Phallus.

Liṅga - लिङ्ग - Sign - That which causes the knowledge of hidden objects is liṅga (sign). S - 1/14

Liṅga parāmarśa - लिङ्ग परामर्श - Resemblance of a sign.

Liṅgasya trairūpyam - लिङ्गस्य त्रैरूप्यम्- Three characteristics of middle term.

Liṅgī - लिङ्गी - Signet.

Līnatā - लीनता - Engrossments, Absorbedness, absorption.

Lipikāra - लिपिकार - Scribe.

Lipiśāstra - लिपिशास्त्र - Palaeography.

Lipta - लिप्त - Coated.

Lipta doṣa - लिप्त दोष - Taking food from a hand or out of a plate or pot besmeared with flour, Chalk and the like.

Kinds of Lobha - लोभ के भेद - Greed is of four kinds - (i) जीवित - The longing to live (ii) Ārogya - आरोग्य - The longing for freedom from disease and ill health. (iii) Indriya - that the functioning of the senses may not be impaired and (iv) Upabhoga - The wish for sense indulgence.

These are again subdivided into two classes each, with reference to their subjects namely स्व (self) and पर (not self, another) for instance the desire to live with reference to oneself is स्वजीवित लोभ and that with reference to another is परजीवित लोभ).

लोक – That space which is accompanied by matter and soul, which is rich with kāla (or time) and the two magnitudes (i.e. astikāyas) or Dharma and Adharma (i.e. the principles of motion and rest) and which is eternal is called Loka or the physical world.

Loka - लोक - Cosmos, Universe.

Loka - Ūrdhva, Madhya, Adho - लोक- ऊर्ध्व, मध्य, अधो - Universe Upper, Middle, Lower.

Loka bādhā - लोक बाधा - Contradiction by popular opinion.

Loka bheda - लोकभेद - Types of Universe.

Loka - Sāmānya, Ūrdhvāyat - लोक - सामान्य, ऊर्ध्वायित - Universe - General, Cubic.

लोकपक्ति – (Lokapakti) - By lokapakti we mean these observances which are in fact befitting of the noble persons but which have been undertaken by someone Just with a view to pleasing the commonfolk and with an unclean mind. The Lokapakti of wisemen (i.e. his attempt to please the common folk), in as much as it is undertaken for the sake of religion, is something conducive to welfare; so far as fools are concerned even their religious observances, in as much as they are undertaken for the sake of lokapakti, are conducive to a great sin. Yoga 89. 90

Lokapāla - लोकपाल - Lokapālas are like the police those who protect the people and property. S - 4/4

लोक रचना – According to Jainism the world is the effect of both intelligent and non-intelligent causes. The intelligent cause is of only one kind, while the non-intelligent causes are of five kinds. These six entities are the causes of the world, in their various conditions with their attributes and natures. The nature of the intelligent cause is to know. The five non-intelligent causes are matter, space, time and two things which act respectively as the cause or means by which resting things rest and moving things move.

It is not maintained that these six causes created the world at some particular time; they exist always, have and always will; and by their changing conditions and interaction cause the world to be what it is. There are always two causes in any event, namely the 'Upādāna' and the 'Nimitta' that is to say, the substantial cause and the instrumental cause. Each substance has the power of originating new states, destroying old ones, and keeping itself permanent. This power is called 'Sattā". It is not a separate entity. It is a power inherent in them and inseparable from them. It is not an extra cosmic individual person creating and controlling the universe; it is an attribute of each of the six substances, not a being at all either intelligent or non-intelligent. Thus the power which creates and destroys things is not extra- cosmic outside the above named six realities. The power is inherent in the things themselves and is found in both the intelligent and in the non-intelligent realities. This power is not called God in Jainism. That is the Jain position and it is thoroughly sound.

Lokānta - लोकान्त - End of universe.

Loka vādī - लोकवादी - Believer in the world.

Loka - Yavamuraja/yavamadhya - लोक यवमुरज, यवमध्य - Universe - barely drum, Barely middle.

Lokākāśa - लोकाकाश - The Universe space.

लोकाकाश तथा अलोकाकाश – (Lokākāśa and Alokākāśa) - That portion of Ākāśa in which Jīva, Pudgala, Dharma, Adharma and kāla exist is known as lokākāśa and the Ākāśa beyond it is called Alokākāśa. Dr. 29

Loka mūḍhatā - लोक मूढ़ता - Common follies.

Loka pramāṇa - लोकप्रमाण - The spatial units of universe.

Loka sṛṣṭi - लोक सृष्टि - Cosmogony.

Loka vidyā - लोक विद्या - Cosmography.

Lokātīta - लोकातीत - Transcendent.

Lobha - लोभ - Greed, Avarice.

Lobha doṣa - लोभदोष - Obtaining food by exiting activity.

Lobha saṁjvalana - लोभ संज्वलन - Flamming upreed.

Lobhī - लोभी - Avaricious.

व् (V)

Vacana - वचन - Speech, Voice.

Vacana vargaṇā - वचन वर्गणा - Organ of speech.

Vacana vinyāsa - वचन विन्यास - Linguistic symbols.

Vacanādi sūtra - वचनादिसूत्र - The sūtras concerned with the grammatical number etc.

Vadha - वध - Homicide, Injury.

Vadh - वध - Injury - Injury is depriving one of life, the senses, strength or vigour and respiration. S - 6/11

Vaibhāṣika - वैभाषिक - Presentationists.

Vaidharmya - वैधर्म्य - Dissimilarity.

Vaikriyika śarīra - वैक्रियिक शरीर - Term - विक्रिया - implies the wonderful bodily transformations that are associated with a Deva or divine being. A deva can take any kind of body he pleases from minute to huge forms. That kind of Śarīra is called Vaikriyika Śarīra.

Vaiḍūryamaṇī - वैडूर्यमणि - Pure crystal.

Vaidyaka doṣa - वैद्यक दोष - Obtaining food by discoursing on medicine.

Vaikriyika kāya yoga - वैक्रियिक काय योग - Fluid body vibration.

Vaikriyika miśra yoga - वैक्रियिक मिश्र योग - Fluid mixed vibration.

Vaikriyika samudghāta - वैक्रियिक समुद्घात - Fluid overflow.

Vaikriyika śarira - वैक्रियिक शरीर - Transformable body.

Vaikriyika śarīra - वैक्रियिक शरीर - Being endowed with eight kinds of super- human powers, this type of body is capable of becoming one or many or infinitesimal or huge. This is called vikriyā (Transformation). That which has transformation as its object is vaikriyika, that is transformable.

Vaikriyika śarīra aṅgopāṅga - वैक्रियिक शरीर अङ्गोपाङ्ग - The chief and secondary parts of transfromable body.

Vaidharmyavat - वैधर्म्यवत् - Negative inference.

Vaidharmya dṛṣṭānta - वैधर्म्य दृष्टान्त- Heterogeneous example.

Vaidharmya dṛṣṭāntābhāsa - वैधर्म्य दृष्टान्ताभास - Fallacy of heterogeneous example.

Vaidharmyasamā - वैधर्म्यसमा - Parity per dissimilarity.

Vadhyaghātaka bhāva - वध्यघातक-भाव- The destructive opposition.

Vailambha and Prabhañjana - वैलम्ब तथा प्रभञ्जन - These are two lords of Vātakumāras. S - 4/6

Vaimānika - वैमानिक - Those which make the beings residing in heaven, feel as possessing merit are called Vimānas. And those who live in vimānas are Vaimānikas. The vimānas are of three kinds namely Indraka, śreni and Puṣpaprakīrṇakas. Among them Indraka vimānas are in the middle like the Lord (Indra). Sreṇībaddha vimanas are those which are situated in the four directions like the rows of spacepoints. Those which are scattered like flowers in the intermediate points of the compass, are called Puṣpaprakīrṇakas.
S - 4/16

Vainayika - वैनयिक - Non discriminatory attitude.

Vainayika mithyā darśana - वैनयिक मिथ्यादर्शन - Indiscriminatic faith in every scripture.

Vainayiki buddhi - वैनयिकी बुद्धि - Intellect born of faithful service.

वैनयिकी बुद्धि - (The vainayikī Buddhi)- The vainayikī is defined as the intellect which is capable of completing a difficult task, can comprehend the spirit and letter of the trio of Dharma (religion), artha (material prosperity) and kāma (sensual pleasure) and is fruitful in this world as well as the world hereafter. Anir. 937

Vaira - वैर - Enmity, Hostility.

Vairabhāva - वैरभाव - Antagonism.

Vaiśālika - वैशालिक - Mahāvīra is called vaiśāliya - vaiśālika in the Ardhamāgadhi canon (Sūtrakṛtānga 1.2; Uttarādhyayana 6 etc). The obvious interpretation of Vaiśalika is that he was a citizen of Vaiśālī.

Vaṇīpaka doṣa - वणीपक दोष - Obtaining food by means of speech agree able to the giver.

Vairāgya - वैराग्य - Detachment, Non attachment, Complete absence of rāga and dveṣa, Detachment of worldly things.

Vanaspatikāya Jīva - वनस्पतिकाय जीव - Vegetable bodied bios.

Vanaspatikāya Jīva - Pratyeka śarīra, Sādhāraṇa śarira - वनस्पति काय जीव - प्रत्येक शरीर, साधारण शरीर - Vegitable bodied bios - every body, Common body.

Vanaspatikāya jīva - Paryāpta/ Aparyāpta - वनस्पतिकाय जीव - पर्याप्त/ अपर्याप्त - Vegetable bodied bios - developed / Non developed.

Vanaspatikāya jīva - Sūkṣma, bādara- वनस्पतिकाय जीव - सूक्ष्म, बादर- Vegetable bodied - Gross, Fine.

Veṣa - वेष - Guise.

Vaiśadya - वैशद्य - Vividness, Immediacy cum lucidity.

Vaiśālī - वैशाली - Vaiśālī is modern Basādha, now situated to the north of Ganges, in the district of Muzaffarpur in Bihar. It is learnt from local investigation that the village called Vasukuṇḍa, which is close to the present Basādha, must be ancient kuṇḍapura.

Vaisrasika - वैस्रसिक - Natural.

Vaisrāsika bandha - वैस्रासिक बन्ध - Natural bond.

Vaitālika - वैतालिक - Heraldic.

Vaiyadhikaraṇya - वैयधिकरण्य - Bibureation of locus.

Vaiyāvṛtya - वैयावृत्य - Respectful service to the saints.

Vaiyāvṛtya - वैयावृत्य - Service is the help rendered to the saints in difficulty by bodily activity or with things.
S - 9/20

Vaiyāvṛttakaraṇa - वैयावृत्तकरण - Hence any obstacles that threaten the ascetic are removed. this is removal of obstacles, when suffering is imminent to the virtuous ascetics, it is warded off by proper methods. S - 6/24

Vaiyāvṛtyakaraṇa - वैयावृत्यकरण - Serving the meritorious by warding off evil suffering.

Vajra - वज्र - Thunderbolt, Adamantine.

Vajranārāca - वज्रनाराच - The less perfect joint.

Vajravṛṣabhanārācasaṁhanana - वज्रवृषभनाराचसंहनन - The perfect joint noted for extraordinary sturdiness and strength.

Vakra - वक्र - Arch.

Vakrākāra - वक्राकार - Curvilinear, Cubical, Flexed.

Vakrarekhīya - वक्ररेखीय - Curvilinear, Cubical.

Vakratā - वक्रता - Crookedness.

Vaktavya - वक्तव्य - Explicable.

Vaktavyatā - वक्तव्यता - Explication.

Valaya - वलय - Envelope, Zone, ring.

Vallarī - वल्लरी - Scroll.

Valāṇaka - वलाणक - Covered stepped entrance.

Vaṁśapatra - वंशपत्र - Bamboo leaf.

Vanakhaṇḍa - वनखण्ड - Forest grove.

Vanaspati - वनस्पति - Plant life.

Vandanā - वन्दना - Bowing, The ceremonial and humble greeting of the spiritual teacher.

Vanaspatikāya - वनस्पति काय - Vegetable bodied.

Vapu - वपु - Physique.

Varada - वरद - Hand - Gesture (mudrā) of bestowing boon.

Varadamudrā - वरदमुद्रा - Gift bestowing attitude.

Varddhamāna - वर्द्धमान - Ever increasing.

Varaṇḍikā - वरण्डिका - The member or set of mouldings separating the jaṅghā from the śikhara.

Varayātarā - वरयात्रा - Wedding procession.

Varga - वर्ग - Variate, Square, Category.

Varga - वर्ग - The bundle of potencies incorporated in a single indivisible atom which forms the basis of karmic matter.

Varga - dhārā - वर्ग - धारा - Square sequence.

Vargākāra gṛha - वर्गाकार गृह - Roundel

Vargamūla - वर्गमूल - Square root.

Vargaṇā - वर्गणा - Name of molecule of infinite atoms, Variform

Vagaṇā - वर्गणा - The type of karmic molecules constituted by a number of vargas or karmic atoms.

Vargaṇā Agrahaṇa - वर्गणा - अग्रहण - Variform - Non-acceptable.

Vargaṇā - Dhruva śūnya - वर्गणा - ध्रुव शून्य - Variform Pole vaccum.

Varga - śalākā - वर्गशलाका - Log_2 Log_2

Nirantara Vargaṇā - निरन्तर वर्गणा - Continuous variform.

Varga - Varga - वर्ग – वर्ग - Quadratic equation.

Vargākāra - वर्गाकार - Square, Squarish.

Varṇa - वर्ण - Colour, Letter, Syllables, Complexion.

Varṇa - वर्ण - colour - That which is seen is colour. S - 2/20

Varṇa - वर्ण - Colour is of five kinds - black, blue, red, white and yellow. S - 5/23

Varṇa nāma karma - वर्ण नाम कर्म - That which causes distinction in colour is the name karma of colour. It is of five kinds - white, black, blue, red and yellow. S - 8/11

Varṇa vyavasthā - वर्ण व्यवस्था - The rule of the caste - After the installation ceremony the world teacher Ṛṣabhadeva laid down the foundation of Āryan stability in the form of Varṇa Vyavasthā (the rule of the caste). Three varṇas not four, were laid down, corresponding to what may be described as the army, the trades and labour (in a comprehensive sense). The system owed its existence to political foresight rather than anything else. It was merely a threefold conscription. A class was set apart for warfare and maintenance of order, internal and external; another for carrying on trade; and the third was to prevent disruption for the want of servents, attendents, stretcher - bearers and the men who knew the arts and crafts.

Origin of Brāhmaṇas - ब्राह्मण वर्ग की उत्पत्ति - As for the origin of the Brāhmaṇa caste it seems to have come into existence later on under Bharata. He one day invited the male residents of his capital to visit him at his palace, and so arranged things that only a small path was left for the people to pass along, unless they chose to go over the extensive grass plots on either side of the way. His object was to find out those who were the most tender hearted among men, and who recognized the presence of a soul even in the lowly blade of grass. Those who would not tread on the grass he called Brāhmaṇas; because of their knowledge of Brāhmaṇa (The divinity of life). The world teacher condemned Bharata's action in undisguised language and probably in the Jaina scheme of things, the Brāhmaṇa class had no place, as an integral part of the caste system till the time of the author of the Ādi Purāṇa, who seems to have again laid some emphasis on the distinction to placate the brāhmanical hatred and win them over to protect the Jainas against bitter persecution at the hands of their religious (Hindus).

Varṣakāra - वर्षकार - A minister of Ajātaśatru.

Vartanā and Pariṇāma - वर्तना तथा परिणाम - The distinction between vartanā and pariṇāma is not likely to be understood by those who are not acquainted with the Jaina conception of permanence in change or identity in difference. Changes take place in all substances, and yet the substances as substances are permanent. For instance, a piece of gold may be minted into a coin or mode into a ring and thus it undergoes changes. But the gold as such is

permanent. Continuity through changes is the characteristic of all substances. Both Vartanā and Pariṇāma mean changes. But Vartanā rafers to imperceptible, minute changes that go on incessantly every instant in all substances whereas pariṇāma refers to great changes which are perceptible to the senses and are called modes. S.A. Jain - Reality. P. 148

Vaśitva vikriyā ṛddhi - वशित्व विक्रिया ऋद्धि - Influence modification prodigy.

Vastu - वस्तु - Object.

वस्तुपालचरित :— The life of Vastupāla is also the subject matter of a work called Vastupāla Carita by jina - harṣa. The king Vastupāla was himself a poet who wrote a work called Nara - narayaṇā nanda dealing with the story of the friendship of Arjuna and Kṛṣṇa and the abduction of Subhadrā by Arjuna

(written between 1220 to 1230 A.D.)

Vastutva - वस्तुत्व - Objectivity.

Vastu prativikalpa vijñāna - वस्तु प्रतिविकल्प विज्ञान - Objective knowledge.

Varṇyasamā - वर्ण्यसमा - Parity per uncertainty.

Varṣāvāsa - वर्षावास - The rain retreat.

Vartamāna jñāyaka śarira - वर्तमान ज्ञायक शरीर - Present body of knower at the present time.

Vartanā - वर्तना - Assisting in the changes, Instrumentality of Change, Minute change, Subsistence.

Vartulākāra - वर्तुलाकार - Sperical, Circular.

Vastra utāraṇā - वस्त्र उतारना - Disrobing

Vastrābharaṇa - वस्त्राभरण - Drapery.

Vastrābhūṣaṇa - वस्त्राभूषण - Costume.

Vastu dharma - वस्तु धर्म - The attribute of a thing.

Vastutva - वस्तुत्व - Reality.

Vaśitva - वशित्व - The power to win over all beings.

Vācaka - वाचक - Expressive.

Vācanā - वाचना - Training in scripture and its meaning.

Vācanā - वाचना - Teaching. It consists in teaching words or meanings or both with precision. S - 9/25

Vācanārya - वाचनार्य - The expounder preceptor.

Vācya - vācaka - वाच्य - वाचक - signifier and signified.

Vāda - वाद - Legitimate discourse, Debate, Discussion.

वाद (Vāda) - A debate consists in the system of argumentative statements, pro-et-contra, for establishing the subject matter of one proposition (which is maintained by a party). by refuting the subject matter of the other, the two subject matters being opposed to each other. P. 8/1

तत्त्वनिर्णिनीषु — Tattvanirṇinīṣu - One who wants to determine a truth. P. 620

जिगीषु — Jigīṣu - A seeker of victory is one who wants to defeat another by advancing arguments of proof and refutation in order to establish his own contention. P. 8/3

तत्त्वनिर्णिनीषु – Tattvanirṇinīṣu) - A seeker of truth. P 8/14

तत्त्वनिर्णिनीषु के भेद – The classes of Tattvanirṇinīṣu - That is of two classes, viz. 'in himself' and 'in others'. The disciples etc. belong to the first class, the preceptor's etc. belong to the second class. The second class has two groups : viz., persons who are possessed of knowledge arising from the partial annihilation and mitigation (of karma forces) and persons who have the pure knowledge. P. 8/5-8

वाद के चार अङ्ग – The four limbs in a debate - The disputant (Vādi), the opponent (Prativādī), the members (Sabhyas) and the President (Sabhāpati) are the four limbs in a debate. P 8/15

वादि – प्रतिवादि – Vādi - Prativādi - The disputant and the oppnent are like two wrestlers, the first begins and the other answers. P. 8/16

वादि – प्रतिवादि का कार्य – What each of them is to do is both to establish his own position and to refute that of the other in accordance with the Pramāṇas. P. 8/17

सभ्य – Sabhyas - The members are such as are approved by both the disputant and the opponent, have the power of retention, are erudite (intellectually) brilliant, forgiving and strictly impartial. P. 8/18

सभ्यों के कार्य – The businesses of members - their businesses are to make the debating parties accept the usual prescribed forms in regard to the points at issue, to determine their right to the priority or the posteriority of speech, to find out the merits and the demerits of the supporting and the contradicting arguments, to stop where necessary the debate by revealing the truth and to declare truly the result of the debate before the assembly. P. 8/19

सभापति – Sabhāpati - The president is to be a man of knowledge, of commanding authority of forgiveness and impartiality. P. 8/20

सभापति का कर्त्तव्य – The duty of the president - is to determine the matter stated by contending parties and the members to reconcile disputes etc. P. 8/21

वाद में बोलने का नियम – In a debate, which has one or more Jigīṣus, parties may talk as many times as they can, provided the members suffer them to do so.

Vādaranigoda - वादर निगोद - Group souled vegetables.

Vādara nigoda vargaṇā - वादर निगोद वर्गणा - Gross common body molecule.

वादिदेव सूरि – Vādi Deva Suri was the author of Pramāṇa - naya tattvālokālaṁkāra. He was born in the year 1143 V.S. at Muddahrita, a village in Gujarat. He came of the lineage of Prāgvāṭa. Śreṣṭhī Virāngaga was his father and his mother's name was Jainadevī. His parents gave him the name, Pūrṇa Candra. From his childhood, Pūrṇa Candra was of retiring nature. When he was barely of the age of nine years, in V.S. 1152, he was initiated into religious order by Sūri Municandra who then gave him the name Rāmacandra. Soon the young man mastered all the Śāstras and became well known as an able debator. He travelled in many places. In his life time

Devasūri was recognised as redoubtable debator not only by the great Hemacandra but by the leaders of the other Śvetāmbara Gacchas also. After his death many Jaina Philosophical writers e.g. Ratnaprabha, Maheśvara, Somaprabha, Udayadeva, Pradumna, Munideva, Somacandra, Merutuṅga, Munibhadra, Guṇaratna, Munisundara have praised Devasūri in their writings. Devasūri is the author of many philosophical treatises. Besides the Pramāṇanayataltvālokālaṁkāra, the Syādvāda Ratnākara is another of his reputed writings. P. (Preface) v, vi

Vādī - वादी - Disputant, Proponent.

Vādī - Prativādī - Nyāya, Nirṇaya - वादी - प्रतिवादी न्याय निर्णय, - Determination of right, between dispudent/Opposition.

Vādībhasiṁha - वादीभसिंह - Vadībhasiṁha flourished in the early years of the eleventh century and wrote the poem Kṣatracuḍāmaṇi and the prose romance Godyacintāmaṇi.

Vāditva ṛddhi - वादित्व ऋद्धि - Discourse prodigy.

Vādya yantra - वाद्य यन्त्र - Musical instrument.

Vāhana - वाहन - Mount.

Vāk - वाक् - Speech.

Vāk chala - वाक् छल - Quibble.

Vākduṣpraṇidhāna - वाक्दुष्प्रणिधान - Vicious speech - activity.

Vakgupti - वाक् गुप्ति - Control of speech.

वाक्य — A word is a combination of letters which are related to one another and which are unrelated (to the letters of another word); a (similar) combination of words makes a sentence. P. 4/10

Vākya doṣa - वाक्य दोष - Defect of speech.

Vākya praśaṁsā - वाक्य प्रशंसा - Excellence of speech.

Vākya sphoṭa - वाक्य स्फोट - Speech context, Sentence, exposition.

Vālukāprabhā - वालुकाप्रभा - That earth which has the colour of sand is valukāprabhā. S - 3/1

Vāmana - वामन - A dwarfish body.

Vāmana ākṛti - वामन आकृति - Dwarf figure.

Vāṇijya pradhāna nagara - वाणिज्य प्रधान नगर - Merchantile metropolis.

Vārtā - वार्ता - Commerce.

Vāṇī - वाणी - Utterance.

Vāsaka - वासक - Impressor.

Vāsanā - वासना - An impression or idea, desire, Previous actions or dispositions or forces, Longing, Peculiar subjective tendency, Volumptuousness.

Vāstu - वास्तु - is the place of residence.

Vāstukāra - वास्तुकार - Architect.

Vāstu smāraka - वास्तु स्मारक - Monument.

Vātsalya - वात्सल्य - Joy and affection towards the right path and those following the path and propagation of true path.

Vātsalya - वात्सल्य - The attitude of love and devotion whoever develops love and devotion to the three Jewels which constitute the right path to moksa, that person is considered to be the right

believer endowed with love and devotion to the true path.

Vāta valaya - वात वलय - Air envelop.

Vātavalaya - Ghanodadhi, Ghana, Tanu - वातवलय - घनोदधि, घन, तनु - Air envelop - Dense water, dense, thin.

Vāyavya - वायव्य - East west length.

Vāyu - वायु - Air.

Vāyu kāya - वायु काय - Air bodied.

Veda - वेद - Sex inclination, Sex, sign, knowledge, One of the four scriptures of Hindus.

वेद – Veda - The veda that pleases the wise is not the one which causes the destruction of all creatures in sacrifices, but the one which clearly makes known the difference between the body and the soul. Y.C.P. 411

Vedaka - वेदक - pathos, Feeler, Pathetic.

Veda pāthī - वेदपाठी - Hymnist.

Veda - Dravya / Bhāva - वेद - द्रव्य / भाव - Sex - fluent / Phase.

Apagata veda - अपगत वेद - Beyond sex.

Veda mārgaṇā - वेद मार्गणा - Sex wayward.

Vedanā - वेदना - Anquish, Pathos, Feeling.

Vedanīya - वेदनीय - Feeling. Feels or is felt by this is feeling.

Vedanīya karma - वेदनीय कर्म - Feeling producing karmas, Pathos functional.

Vedanā samudghāta - वेदना समुद्घात - Pain overflow.

Vedikā - वेदिका - Railing, Balustrade, Compound wall.

Vedi - वेदी - Plinth, Pedestal, Sanctum.

Vetrāsana - वेत्रासन - Cane seat.

Vedaka samyaktva - वेदक सम्यक्त्व - Destructive subsidential right belief.

Vedanābhibhava - वेदनाभिभव - Endurance of pain.

Velanākāra - वेलनाकार - Cylindrical.

Venudeva and Veṇudhārī - वेणुदेव तथा वेणुधारी - These are two lords of Suparṇakumāras. S - 4/6

Vibhajyavāda - विभज्यवाद - Conditional expressions, The method of critical analysis.

Vibhakta - विभक्त - Screened.

Vibhakti - विभक्ति - Case ending.

Vibhaṅga Jñāna - विभङ्ग ज्ञान - Knowledge which is opposed to visual knowledge, which is destructive subsidential (क्षायोपशमिक) Knowledge and is the cause of karma is wrong visual knowledge (vibhaṅga).

Vibhaṅgāvadhi - विभङ्गावधि - Erroneous clairvoyance, wrong clairvoyance.

Vibhaṅga Jñāna - विभङ्गज्ञान - Erroneous clairvoyance.

Vibhāṣā - विभाषा - Commentary.

Vibhāva - विभाव - Contrary modification, contradistinction.

Vibhāvaguṇa - विभावगुण - Extrinsic qualities.

Vibhāva darśana - विभावदर्शन - Non-natural intuition.

Vabhāva pariṇaman - विभाव परिणाम- Unfavourable fructification.

Vibhinna - विभिन्न - Component.

Vibhu - विभु - All pervasive.

Vibhūti - विभूति - Splendour, Affluence.

Vicaya - विचय - Combination.

Vicāra - विचार - Notions, Meditation, Transition of guage, Token, Yoga thoughts.

Vicāraṇā - विचारणा - Thinking.

Vicikitsā - विचिकित्सा - The feeling of disgust.

Vicchinna - विच्छिन्न - Terminable, Interrupted.

Vidāraṇa Kriyā - विदारण क्रिया - is proclaiming other's sins. S - 6/4

Videha - विदेह - The territory of north of Ganges was called Videha.

Videha - विदेह - videha is bounded by Niṣadha on the south, Nīla on the north and the oceans on the other two sides. S - 3/10

Videśī mūla - विदेशीमूल - Alien origin.

Vidharmya/Vaidharmya - विधर्म वैधर्म्य - Heterogeneous.

Vidhāna - विधान - Division, Predication.

Vidha - विध - Vidha denotes kinds. S - 1/16

Vidhi - विधि - Affirmation, Positive element, Injuction.

Vidhi niṣedha talika - विधि - निषेध तालिका - Cartography.

Vidhi pratiyogī - विधि प्रतियोगी - Positive counterpart.

Vidhmāta - विध्मात - Extiguished lamp.

Vidhiviśeṣa - विधिविशेष - The manner is the way in which a guest is received and attended to. The distinction lies in the nature or quality. Excellence in manner.

Vidhyāta saṁkramaṇa - विध्यात संक्रमण - Rotarded transition.

Vidvaṁsa - विध्वंस - Desolation.

Vidhvaṁsaka - विध्वंसक - Devastating.

Vidvāna - विद्वान - Savant, Erudite.

Vidyā - विद्या - Right cognition.

विद्याधर - Vidyādhara - A species of human beings. They were so called because they were in possession of certain vidyās e.g. flying through the sky, which were bestowed on them by the first Tīrthaṁkara Ṛṣabha.

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Vidyā doṣa - विद्या दोष - Obtaining food by imparting occult powers by permission to do so.

विद्यासागर - **Vidyā sāgara** - Ācārya Vidyāsāgara is a saint and seer, a poet and philosopher, a preacher and a teacher of rare eminence and above all a spiritual sādhaka. He is indeed a reservoir of inspiration for all. We can hardly believe such a life of tapaścaryā or extreme penance can be practised to day, in strict commensuration with the treatises written centuries back. Yet his spiritual sādhanā is a living example of selflessness and forebearance, which the Jaina monks practised, for self-realisation or liberation (Mokṣa).

Ācārya Vidyāsagara was born on the 10th October 1946 in the village Sadalgā in the Belgaum district of Karnātaka. During his childhood he was known to all as Vidyādhara. He was educated in the Marāthi-medium High school. Right in his school days he was inspired by the divine sermons of the saints and munis. This drew the young Vidyādhara to the spiritual life of sādhanā, and ultimately to accept the life of a recluse or sanyāsī

in the Digambar Jain tradition in which all the earthly possessions are to be given up, even the last shreds of clothes. Thus the recluse or Muni is left with no possessions what so ever, except his sādhanā, spiritual practice and love to Arihant.

In 1966 Vidyādhar left home for Jaipur where Ācārya Deśbhooṣaṇa was camping with his munis. Vidhyādhara served the munis and did the Acharya's bidding perfectly well. His choice to embrace an ascetic life became more resolute hereafter. When his family dissuaded him, he did not relent. His conviction remained unshakable. He said to his brother Mahāveera, " In this birthy I'll wed liberation". Ultimately, when Vidyādhara advanced on this path, his two younger brothers followed suit. They become Muni Yogasāgara and Samayasāgara. His mother became Āryikā Samaymatī and his sisters Brahmacarinī Pravacanamatī and Niyammatī. The whole family embraced asceticism.

Vidyādhar's passion for learning and spiritual sādhanā inspired his Ācārya to accept him to the order of a Brahmacārī - the celibate pupil and teach him systematically. Ācārya was convinced of the spiritual dedication and zeal of Vidyādhara, aptly expressed in his self-restraint and self-denial. On 30th June, 1968 he ceremoniously initiated him as a recluse or Muni, when he cast off all raiments for the rest of life. During the initiation ceremony a tuft of hair on head and beard are to be pulled out and cast aside. This is known as Keśa Luñcan. This is very painful indeed. But Vidyāsagar bore it without any sign of pain, rather he smiled through the whole process with poise. Hereafter his Guru Revered Ācārya, Jñānasāgar named him as 'Vidyāsāgar.

Vidyāsagara travelled extensively from village to towns, cities and important places of pilgrimage, spreading the divine message of Tīrthaṁkara Mahāvīra, through sermons and speeches. His is the sacred message of love, tolerance and non-violence - ahiṁsā, which binds mankind in the universal bonds of fraternity.

Vidyāsāgara is an outstanding saint, poet and thinker and at the same time he is drenched in spiritual sādhanā. He was further honoured to become an Ācārya on 22nd November, 1972 to give spiritual direction to humanity stranded in worldliness. Ācārya Vidyāsāgara's spiritual and literary genius has given to society and mankind at large rare books of scholarly wisdom, couched in a language that even the lay and common reader can understand with ease. Ācārya Vidyāsāgar is a linguist, versatile in Hindi, Sanskrit, Marāṭhī, Bengālī, English and other Indian languages. Some of his notable publications are as follows :

1. Narabadā Ka naram kaṅkar
   (The soft pebble of Narabadā)
2. Dūbo mata lagao Dubkī
   (Don't be drowned but Dip-dive)
3. Tota Kyoṅ Rotā?
   (Why does the parrot cry?)
4. Mooka Mātī - "Mute-Mud" is the crowning glory - his philosophic poetry.

His prose :

1. Guru Vāṇī (Sermons of Guru)
2. Pravachana - Pārijāta (Sermons of Celestial flower)
3. Pravacan Prameya (Sermons seeking spiritual knowledge)
4. Pravacan Saṁgraha (Collected Speeches)

Over and above these he has translated several books into Hindi Verse. Some of them are the works of Ācārya Kunda - Kunda, such as.

Samayasāra and Niyamasāra and other are Samaṇa-Sutta etc. 'Mooka-Māṭī' is a poem par excellence. It is very original both in thought, pattern and presentation which conveys the quitessence of Jainism. It brings spiritual life to entire humanity.

His literacy acumen is both multidimensional and covers almost all aspects of life revealing the mystery of human life transcending sorrow and joy, bondage and liberation. While preaching, he culls in all examples and analogies from the day to day life, which delve directly in the mind and heart of his followers:

Ācārya has illustrious disciples treading on this glorious path of spiritual sādhanā. He has a vast number of lay devotees who draw religious and spiritual inspiration from the sacred sermons of their prophetic Guru Ācārya Vidyāsāgar.

Ācārya Vidyāsāgar lays great stress on the all round development of man in which imbibing of the three cardinal virtues or the three jewels, popular in Jain tradition are very important. They are Right Belief (Samyak Darśana) Right knowledge (Samyak Jñāna) and Right conduct (Samyak Cāritra). These are the fundamental qualities which mankind should inculcate in life. Then alone they can advance towards the goal of ultimate spiritual knowledge and release.

Ācārya Vidyāsāgar is a tapasvī of the highest order and at the same time a rare intellectual of vast erudition. He is a saint, with child-like immaculate simplicity and has spiritual aura that sheds kindly light on all devotees and spiritual seekers. Those who meet him return inspired and illumined.

"नमोस्तुते चरणारविन्दम्"

Vidyut - विद्युत् - Thunderbolt.

Vigrahā - विग्रहा - Hindered, Bent, Not straight.

Vigarhaṇīya - विगर्हणीय - worthy of condemnation.

Vigrahagati - विग्रहगति - Soul taking uterine birth, Passage of transmigration, Transit from one body to another, transmigratory motion.

Vigrahagati - विग्रहगति - Motion for the sake of body is vigrahagati or vigraha is obstructed state or condition (In the course of transit from one body to another, though Karma is taken, quasi Karma (No Karma) matter is blocked. Motion with this blocking is called vigrahgati. S - 2/25

Vihāyogati nāma karma - विहायोगति नाम कर्म - That which causes movement in space is the name - karma of movement - It is of two kinds - graceful manner and awkward manner of motion. S - 8/11

Vijātīya -विजातीय - Heterogeneous.

Vijñāna - विज्ञान – Determinate cognition, Consciousness, seed consciousness, Cognition of object, waves of mentality Determinate cognition, Cognition.

Vijñānavāda - विज्ञानवाद - Subject idealism.

Vigraha sambhāṣā - विग्रह संभाषा - Hostile debate.

Vikala - विकल - Incomplete, Defective, Deficient.

Vikalana - विकलन - distribution.

Vikalatā - विकलता - Inadequacy.

Vikalādeśa - विकलादेश - Incomplete.

Vikalendriya - विकलेन्द्रिय - Maimed senses, 2-4 sensed bios.

Vikalpa - विकल्प - Mental construction, Rambling. (Fickling) of mind due to rise of passion, Abstraction, Alternative, choice.

Vikalpa Jñāna - विकल्प ज्ञान - Reflective thought, Determinate.

Adhastan vikalpa - अधस्तन विकल्प - Lower abstraction.

Vikalpa - Dvirūpa, Ghana, Ghanāghana, Uparima - विकल्प - द्विरूप, घन, घनाघन, उपरिम - Abstraction- Lower, square, Cube, Cube - non cube, Sequence, Upper.

Vikalpa - Dvirūpa, Varga - विकल्प- द्विरूप, वर्ग - Abstraction Dyadic, Squate sequece.

Vikalpa-Gṛhīta - विकल्प - गृहीत - Adopted abstraction.

Vikalādeśa - विकलादेश - Graded/ Ordered Instruction.

Vikasita - विकसित - Blown.

Vikāsa - विकास - Inception.

Vikathā - विकथा - Gossip.
G.J. 29

25 विकथायें – The 25 Vikathās or gossips are the following - G.J. 35

स्त्रीकथा – Woman gossip.

अर्थकथा – Money gossip.

भोजनकथा – Food gossip.

राजकथा – State gossip.

चोरकथा – Theft gossip.

वैर कथा – Enmity gossip.

परपाखण्ड कथा – Wrong belief gossip.

देश कथा – Local gossip. G.J. 36

भाषा कथा – Story telling.

गुणबन्ध कथा – Defamatory gossip.

देवी कथा – Goddess gossip.

निष्ठुर कथा – Harsh language.

पैशून्य कथा – Back biting.

कन्दर्प कथा – Sexual gossip.

देशकालानुचित कथा – In opportune Talk.

भण्डकथा – Gest

मूर्ख कथा – Foolish talk.

आत्मप्रशंसा – Self praise.

परपरिवाद कथा – Condemnatory talk.

पर जुगुप्सा कथा – Contemptuous talk.

पर पीड़ा कथा – Talk painful to others.

कलह कथा – Querulous talk.

परिग्रह कथा – Talk about worldly objects.

आरम्भ कथा – Talk about worldly activity.

सङ्गीत वादित्र कथा – Talk about singing and music.

Vikāra - विकार - Maladies, When a thing actually appears as another it is called vikāra, Nodification.

Vikāra pariṇati - विकार परिणति - Alien status.

Vikārī - विकारी - Disturbing.

Vikṛta - विकृत - vitiated, Mutilated Tampered.

Vikṛti - विकृति - Physical deformity, contrariety, vitiated state, Inconsistency.

Vikṣepa - विक्षेप - Projection, Rambling, Evasion.

Vikṣepaṇa vinaya - विक्षेपण विनय - Discipline qua assurance by diss uading

Vikṣipta - विक्षिप्त - Scattered.

Vikṣepaṇī - विक्षेपणी - Stories that turn men away from pleasures of senses.

Vilakṣaṇa - विलक्षण - Anamalous.

Vimala - विमल - Hale.

भगवान विमलनाथ - Bhagwan Vimalanātha - Shri Vimala nātha, son of the king Sukṛāta Varma and queen Jayasharmā, was a scion of the Ikṣvāku kṣatriya clan of Pāñchāla, who had varaha or Śūkara i.e. a boar as their royal emblem. When the Brahmanas composed the Puraṇas in the earlier Christian era, they developed the theory of Avatāra-vāda or incarnation by God, and included some famous Tīrthaṁkaras, Ṛṣabha, Vimala, Munisuvrata, and others among their avatārs. Lord Vimalanātha was thus taken as Varāha or Śūkara avatār of lord Viṣṇu, who became known as lord Varaha, the emblem of whose is a boar. According to Mahābhārata the meaning of the word varāha is śreṣṭha or the best and not the beast, a boar or a Pig.

The story of varāha avatāra, which gives the account of this incarnation, allegorically narrates how the earth was drowned in a big flood in the ocean and how it was brought out by lord Viṣṇu in the form of Varāha. In fact it refers to the great task of renovation of Dharma done by Thīrthaṁkara Vimalanātha at a time, when the country was plunged in the darkness of sins. The Hindus observe the festival of Kālaṣṭmī, the deformed form of kāmpilya where lord Vimal according to the Jain traditon delivered his first sermon of Dharma.

Cunningham identified the great city of kāmpilya with the modern small town of Kampil, which can be reached easily from the railway station of Kaimganj. Lord Vimala nātha is the thirteenth Tīrthaṁkara, Shrine No 21 of the Pāras-nātha hill, marks the spot from where he attained Nirvāṇa. A. 33-34

Vimarśa - विमर्श - Enquiry.

Vimāna - विमान - The heavenly car or abode.

Vimocita - विमोचित - Deserted.

Vimocitāvāsa - विमोचितावास - Residence in a deserted habitation, Living in a place vacated by others.

Vimukta - विमुक्त - Detached.

Vinamratā - विनम्रता - Humility, Veneration, Reverent attitude, Veneraion, Reverence.

Vinaya - विनय - Reverence to the holy personages is vinaya.

Kinds of reverence -

1. आचार विनय - (Ācāra vinaya - discipline qua conduct) - It is of fourfold, viz. (a) deportment qua self restraint (Saṁyama Sāmācari) (b) deportment qua austerity (Tapa sāmācāri) (c) Deportment qua communal living (gaṇa-

sāmācāri) and (d) deportment qua solitary life (Ekal vihāra sāmācāri).

2. श्रुत विनय – (Śruta vinaya - discipline qua learning) - It is fourfold, viz - (a) teaching the recitation of śutra (b) bringring home the meaning of the śutras. (c) Teaching according to the capacity of the student or teaching what is beneficial to the student. (d) Teaching the sūtras completely without any residue.

3. विक्षेपणा विनय – (Vikṣepaṇā vinaya - discipline qua assurance by dissuading the student from wrong faith) - It is fourfold, viz (a) Training the student in what was not understood by him before and firmly convincing him of the new knowledge (b) To train the student who has thus understood the truth in the discipline practised by the ācārya himself (c) Re-establishing him in the righteousness from which he had fallen down, and (d) exertion of the ācārya himself ceaselessly for the welfare, joy, forbearance, emancipation and coutinuity of the righteousess.

4. दोषनिर्घातन विनय – (Doṣa nirghātana vinaya - Discipline qua eradication of passions) - It is of four kinds viz. (a) calming down the anger of the angry (b) Calming down the hatred of the hateful (c) Removal of the doubt of the doubtful and (d) Making the student perfectly self posse sed and equipoised. Tulsi prajañā. P. 33

Vinayahīna - विनयहीन - Lacking humility.

Vinaya pratipatti विनय प्रतिपत्ति - Practice of disciplin

Vinaya mithyātva · विनय मिथ्यात्व - Fallacious veneratio . False belief of the types of paying respect of reverence indiscriminately to all true, untrue gods, preceptors & scriptures etc.

Vinaya mithyātva - विनय मिथ्यात्व - All gods are one and all religions are the same - these are non-discriminating attitudes. S - 8/1

Vinay sampannatā - विनय सम्पन्नता - Homge to the three Jewels which lead to liberation and the preceptors and the rest who initiate others in the path to liberation.

Vinaya śuddhi - विनय शुद्धि - The purification of the sense or feeling of reverence and respect.

Vinaya tapa - विनय तप - Austerity of reverence.

Vināśa - विनाश - Cessation.

Vinīta - विनीत - Modest.

Vinyāsa rekhā - विन्यास रेखा - Line plan.

Vīṇa - वीणा - Lyre.

Vipakṣa - विपक्ष - Heterologue, Counter proposition.

Vipakṣatā - विपक्षता - Contrary disposition.

Vipakṣānupalambha - विपक्षानुपलम्भ - Non experience in the opposite.

Viparīta - विपरीत - Perverted conviction, Contrary attitude, Erroneons, perverse.

Viparīta khaṇḍana - विपरीत खण्डन - Contrary rejoinder.

Viparyaya - विपर्यय - Wrong knowledge, Illusion, Distortion, Error, Indecision, Alienated, Contrary to one's nature.

Viparītābhiniveśa - विपरीताभिनिवेश - Reversal, Perversity, Reverse notions.

Viparīta mithyādarśana - विपरीत मिथ्यादर्शन - Contrary attitudes - An asceltc with material possessions is a passionless saint 'The omniscient lord takes morsels of food.' 'Woman attains liberation.' These are contrary attitudes. S - 8/1

Viparīta vyatireka - विपरीत व्यतिरेक - Contrary separation.

Viparīta vyati reki - विपरीत व्यतिरेकी - Reversed negative con-comitance.

Viparīta vyāpti - विपरीत व्याप्ति - Inverse pervasion.

Viparītānvaya - विपरीतान्वय - Reversed concomitance in agreement, Inverted connection.

Vipāka - विपाक - Ripening of karmas, Ripening, Fruition, The resultant.

Vīṇā - वीणा - Lyre.

Vipāka - विपाक - Ripening.

Vipāka - विपाक - is distinctive variegated ripening. S - 8/21

Vipāka vicaya - विपाक विचय - Respecting the fruition of karmas.

Vipākodaya - विपाकोदय - Affecting rise.

Viparyaya - विपर्यय - Reversion.

विपर्यय - Viparyaya or illusion consists in determining (a thing from one aspect which is different (form a thing in its entirety). As for instance (to determine) that it is silver (on looking) at an oystershell. P. 1/9-10

Vipramokṣa - विप्रमोक्ष - Complete freedom from karmas.

Vipratipatti - विप्रतिपत्ति - Misunderstanding, Controversy.

Vipula - विपुल - Profuse.

Vipulācala - विपुलाचल - The mount Vipulācala, near Rājagṛha (in Bihar) is the important and sacred place, where the divine sermon of lord Mahāveera was first delivered. Since then the Vīrasāsana Jayantī is being celebrated on the Ist day of the black half of Śrāvana.

Vipulamati - विपुलमति - The second type of telepathy, Complex telepathy.

Vipulatayā - विपुलतया - Uninterrupted.

Viralana deya - विरलन देय - Spread distribution.

Virām - विराम - Repose.

Virata - विरत - Abstinence.

Viratāvirata - विरताविरत - A householder who observes guṇavratas and śikṣāvratas is called Viratāvirata, i.e. one who observes abstinece as well as non-abstinence.

Virati - विरति - Abstinence, Refraining.

Virādhanā - विराधना - Disservice.

Virāga vicaya - विराग विचय - Respecting things which engender the spirit of vairāgya.

Virāsata - विरासत - Gleaning

Virodhī - विरोधी - Antilogous, Inimical, contrapositions.

Virodhi hiṁsa - विरोधी हिंसा - Violence in defence.

Viruddha - विरुद्ध - contradicted, Contrary, Inverted, Inconsistent, Contradictory, Opposed.

Viruddha - Kāryopalabdhi - विरुद्ध कार्योपलब्धि - Occurrence of Contradictory effect.

Viruddha avyabhicārī - विरुद्ध अव्यभिचारी - Non - err oneous contradiction.

Viruddha graha - विरुद्ध ग्रह - Obstructed state.

Viruddha hetvābhāsa - विरुद्ध हेत्वाभास - Contradictory premise fallacy.

Virudhopalabdhi - विरुद्धोपलब्धि - cognised in compatible.

Viruddharājyātikrama - विरुद्धराज्यातिक्रम - Under buying in a disordered state.

Virūpatā - विरूप - Contrary.

Viṣama - विषम - Uneven.

Visaṁvāda - विसंवाद - Deception, Deceiving others, discrepant.

Visaṁvāda - विसंवाद - Deceiving others.

Visaṁyojana - विसंयोजन - Dissociation.

Viśāla - विशाल - Colossal.

Vistāra - विस्तार - Expansion, Extension.

Viśada - विशद - Clear, Elaborate, Immediate, lucid.

Viśadikaraṇa - विशदीकरण - Elaboration.

Viśhālakāra - विशालाकार - Spacious.

विशेष - Difference (viśeṣa) holds an important place in the vaiśeṣika system, inasmuch as, by virtue of it the difference of the atoms renders possible the formation of the universe. The name, therefore, of the entire system, Vaiśeṣika, is derived from the word for difference (विशेष) It should however, be noted here that difference is attached not merely to atoms but also, as noticed below, to all the ultimate entities forming the basis of the distinctions among such entities.

Viśleṣaṇa - विश्लेषण - Adjunct.

Viśeṣaṇāsiddha - विशेषणासिद्ध - Non-existent adjective.

Viśeṣa śailī - विशेष शैली - Predilection.

Viśeṣatah - विशेषत: - Significantly.

Viśeṣāntara - विशेषान्तर - Additional viśeṣa.

Viśeṣya - विशेष्य - Substantive.

Visphārita - विस्फारित - Farther.

Visaṁvāda - विसंवाद - Discrepancy.

Viśeṣyāsiddha - विशेष्यासिद्ध - Non-existent in respect of the substantive.

Viśeṣa - विशेष - Common difference, specific, particularity.

Viśiṣṭādvaita - विशिष्टाद्वैत - The doctrine of unity.

विष्णु - The protector God of the Hindu Pantheon.

Viśuddhi - विशुद्धि - Purity.

Viśuddhi labdhi - विशुद्धि लब्धि - Virtue attainment.

विशुद्धि लब्धि - After this initial assertion of spiritual independence there may appear a change of disposition in the nature of Jīva which may there after be hankering for good. This hankering for good may manifest in good and useful conduct (पुण्य) And as such it may be the condition for Puṇya karma Āsrava. Nevertheless the declension of the disposition towards good is Viśuddha Labdhi.

Viśvarūpa - विश्वरूप - Manifold.

Viśvatomukha - विश्वतोमुख - Comprehensive of all issues.

Viṣama - विषम - Equations with several unknowns.

Visama dhārā - विषम धारा - Odd sequence.

Visaya - विषय - Sensual pleasures, Object, Datum.

Visayābhikāṁkṣā - विषयाभिकांक्षा - Desire for worldly pleasures.

Visayātīta - विषयातीत - One who has renounced all worldly occupations and possessions, Supersensuous.

Visayī - विषयी - Voluptuous.

Viśeṣaṇāsiddha - विशेषणासिद्ध - Unproved by adjective.

Viṣkambhasūcī - विष्कम्भ सूची - Linear width/breadth.

Viśeṣa vyāpti - विशेष व्याप्ति - Special form of invariable concommitance.

Viśeṣyāsiddha - विशेष्यासिद्ध - Unproved by substantive form.

Viṣkambha - विष्कंभ - Diameter.

Viśāla udara - विशाल उदर - Pot bellied.

Viśiṣṭa - विशिष्ट - Typical.

Visrasopacaya - विस्रसोपचय - Naturally attendant, Natural accumulation.

Vistāra - विस्तार - Detail/width/Diameter, Ramification.

Vitaṇḍā - वितण्डा - Cavil.

Vistārita - विस्तारित - Stretched.

Vistṛta - विस्तृत - Mammoth.

Vitatha vyāhāra - वितथ व्याहार - Falsehood.

Vitarka - वितर्क - Conceptual thinking.

Vitarka - वितर्क - is scriptural knowledge. S - 9/43

Vitāna - वितान - Canopy.

Vivarta - विवर्त - When a thing falsely appears as another it is called vivarta.

Viveka - विवेक - Discrimination.

Viveka - विवेक - Discrimination - The separation of food, drink, implements of sense control etc. is discrimination. S - 9/22

Viveka Jñāna - विवेकज्ञान - Discriminative knowledge.

Vividhatā - विविधता - Variation.

Vivikta śayyāsana - विविक्त शय्यासन - Lonely habitation, Sleeping and resting in lonely places.

Vivṛta - विवृत - Exposed.

Viyojaka - वियोजक - Disjunctive.

Viṣāda - विषाद - Depression.

Vimāṁsā - वीमांसा - Causistry.

Vīṇā - वीणा - A kind of Banjo.

Vīranātha - वीरनाथ - Among his sports of boyhood, there is a traditional story that Mahāvīra brought under control a terrific serpent. Consequently and symbolic of this feat of bravery, he got the title Mahāvīra and Vīranātha.

Virauṣadhi ṛddhi - वीरौषधि ऋद्धि - Where the excrement if touched will cure disease.

Vīrya - वीर्य - Energy, Power of soul to know and see.

Virya-ananta - वीर्य-अनन्त - Infinite power.

Vīrya viśeṣa - वीर्य विशेष - Peculliar potency.

Vīryātmā - वीर्यात्मा - Both liberated and non-liberated jīvas are full of energy and hence are called viryātmā.

Vīryāntarāya - वीर्यान्तराय - Power interference.

Vīryāntarāya karma - वीर्यान्तराय कर्म - Energy obstructive karma.

Vitaṇḍā - वितण्डा - Wrangling.

Vivartavāda - विवर्तवाद - Doctrine of evolution.

Vīcāra - वीचार - vīcāra is shifting with regard to objects, words and activities. S - 9/44

Vītarāga - वीतराग - Non attachment.

Vītarāga - वीतराग - Passionless, Free from passion & attachment etc.

Vītarāgatā - वीतरागता - The attitude of dispassion.

Vītarāgī - वीतरागी - Dispassionate.

Vītarka - वितर्क - Speculation, Scripture.

Vitasti - वितस्ति - 12 Aṅgulas.

Vivakṣita - विवक्षित - Implied, Implication.

Vṛhad - वृहद् - Colossal.

Vṛṣabhaśīrṣa - वृषभशीर्ष - Bull headed.

Vīthī - वीथी - Avenue, Corridor.

Vīthikā - वीथिका - Vestibule.

Vividhatā - विविधता - Novelty.

Vivṛtti - विवृत्ति - Description.

Vrata - व्रत - Desisting from injury, desisting from falsehood, desisting from stealing, desisting from unchastity and desisting from attachment is the vow. The vow is the deliberately declared and self-imposed obervance. For instance, it is in the form of 'this must be done or this must not be done. Non-injury is the most important of the vows. Just as the surrounding fence protects the corn, so also truth etc. safegaurd non-violence. S -7/1

व्रतशैथिल्य - Vrata śaithilya - Disregard of vows.

व्रतभंग - Vratabhaṅga - Breach of the vows, such as-

अतिक्रम - Atikrama - Atikrama consists in the pollution of the texture of the mind.

व्यतिक्रम - Vyatikrama - Vyatikrama consists in crossing the barriers of vows.

अतिचार - Aticāra - Aticāra consists in indulgence in the pleasures of the world.

अनाचार - Anācāra - Anācāra consists in excessive attachment to the pleasures of the world.

Vratī - व्रती - Devout - the devout are those who observe the five vows such as non-injury and so on. They are householders as well as the ascetics who renounce the world. S - 6/12

Vratī - व्रती - He who is free from three kinds of stings is called a votary (Vratī).

Vrata - व्रत - Vow, Religious vow.

Vrata śaithilya - व्रतशैथिल्य - Disregard of vows.

Vratī - व्रती - Votary, Devout, Votarist, Vower.

Vṛddhāvāsa - वृद्धावास - The monastrey of old monks.

Vṛddhi - वृद्धि - Enhancement, Increase, growth.

Ṣaṭsthāna vṛddhi - षट्स्थानवृद्धि - Six stationed growth.

Vṛṣyeṣṭarasatyāga - वृष्येष्टरस त्याग - giving up delicacies stimulating amorous desire.

Vṛtta - वृत्त - Circle.

Vṛttākāra - वृत्ताकार - Circular.

Vṛtti - वृत्ति - Dispositon, Proclivity, Disposition.

Vṛttiparisaṁkhyāna - वृत्ति परिसंख्यान - Special restrictions for begging food.

Vṛttiparisaṁkhyāna - वृत्तिपरिसंख्यान- Self special restrictions consist in limiting the number of houses etc. for begging food and these are intended for overcoming desire. S - 9/19

Vyabhicarita - व्यभिचरित - violated.

Vyaktitva - व्यक्तित्व - countenance.

Vyantara - व्यन्तर - Peripatetic devas- These comprise Kinnara, Kimparusa, Mahoraga, Gandhavva, Yakṣa, Rākṣasa, Bhūta and Piśāca classes. Vyantara, that is those having habitation in various places. The dwelling places of seven classes of the peripatetic devas are in upper hard part beyond the innumerable islands and oceans. The Rākṣasas reside in the Pankabahula region.

S- 4/11

Vyañjana - व्यञ्जन - Indistinct things.

Vyañjana saṁkrānti - व्यञ्जन संक्रान्ति- Word shifting.

Vyatireka - व्यतिरेक - The method of difference.

Vyavahāra - व्यवहार - Practical.

व्यवहार नय की अपेक्षा चारित्र – Cāritra from the ordinary point of view - know cāritra to be refraining from what is harmful and engagement in what is beneficial. According to ordinary point of view cāritra (conduct) has been mentioned by the Jina to consist of Vrata, Samiti and Gupti. Dr. 45.

निश्चय सम्यक् चारित्र – Niścaya Samyak cāritra - That checking of external and internal actions by one who has knowledge, in order to destroy the causes of Saṁsāra, is the excellent samyak cāritra mentioned by the Jina. Dr. 46.

Vyavahāra mokṣa mārga - व्यवहार मोक्षमार्ग - Belief in the padārthas such as dharma and in their respective value is right belief. Understanding the scriptures which are divided into aṅgas and pūrvas is right knowledge. Conduct according to the twelve kinds of tapas is right conduct. These three from the practical point of view form the path of liberation.

व्यवहार तथा निश्चय मोक्षमार्ग – From the ordinary point of view, perfect faith, knowledge and conduct are the causes of liberation, while really one's own soul consisting of these three (is the cause of liberation).

The three Jewels (i.e. perfect faith, perfect knowledge and perfect conduct)- do not exist in any other substance excepting the soul. Therefore, the soul surely is the cause of liberation.

Dr. 39-40

Vyavahāraratnatraya - व्यवहार रत्नत्रय- is constituted by faith, knowledge and conduct, which are based upon objective ideals (Para tattvas). Belief in an objective divinily independent of our self for example, would be practical faith. Knowledge of such alien entities would be vyavahāra knowledge and attempting to realise our ideals and aspirations through the help of such alien personalities either through sacrifices or propiciations is vyavahāra cāritra. These three constitute vyavahāra cāritra.

Vyavahāra and niścaya ratnatraya- व्यवहार तथा निश्चय रत्नत्रय - Just as knowledge, belief and conduct of a person called Devadatta, can not have separate and independent existence apart from

that person, so also knowledge, belief and conduct relating to the pure self can not have any independent existence apart from it and hence may be identified with its true nature. The three Jewels above referred to, when cherished as the ideal to be aimed at, constitute व्यवहाररत्नत्रय. But when they are realised as identical with the self, they constitute the Niścaya - ratna - traya. Thus the Niścaya and Vyavahāra points of view in the case stand in the relation of sādhya and Sādhana, the ideal achieved and the method of achievement.

Vyavasāya - व्यवसाय - Certain knowledge.

Vyabhicāra - व्यभिचार - Irrelevancy.

Vyabhicārābhāva - व्यभिचाराभाव - Lack of discrepancy.

Vyabhicārāgraha - व्यभिचाराग्रह - The non-observation of any contradictory instance.

Vyabhicārī - व्यभिचारी - Vitiated.

Vyadhikarana siddha - व्यधिकरण सिद्ध - Unproved with respect to location.

Vyakta - व्यक्त - Distinct, Manifested, Manifestation.

Vyañjana - व्यञ्जन - Collection of indistinct sound etc. Word.

Vyañjana Paryāya - व्यञ्जन पर्याय - Token event.

Vyañjanāvagraha - व्यञ्जनावग्रह - Indistinct apprehension, token apprhension.

Vyapadeśa - व्यपदेश - Usage.

Vyartha - व्यर्थ - Superfluous.

Vyatikara - व्यतिकर - Exchange of natures, Transfusion.

Vyatireka - व्यतिरेक - The fallacy of transfusion.

Vyatikrama - व्यतिक्रम - It consists in crossing the barriers of vows, Transgression.

Vyatireka - व्यतिरेक - Method of difference, Lack of concomitance in difference, Discord, Negative.

Vyatireka hetu - व्यतिरेक हेतु - Discordant premise.

Vyatireka vyāpti - व्यतिरेक व्याप्ति - Invariable separation.

Vyavaccheda - व्यवच्छेद - Rebutting.

Vyavacchinna - व्यवच्छिन्न - Stopped.

Vyavahāra - व्यवहार - Convention.

Vyavahāra janaka - व्यवहारजनक - Capable of generating a pragmatic consequence.

Vyavahāra naya - व्यवहारनय - Empirical point of view, Analytic point of view, conventional stand point.

Vyavasita - व्यवसित - Decisive.

Vyavahāra kāla - व्यवहार काल - Practical time.

Vyaya - व्यय - Destructibility, Losing of previous form, disappearance, Degeneration, Outgoing, Corrotion. Destruction.

Vyaya - व्यय - Disappearance - The loss of the former mode is disappearance. For instance, the loss of the lump shape of clay in the production of the pitcher.
S - 5/30

Losing the previous form. Here also it is differant from absolute disappearance, It only means that phase in the process of development where the earlier form is replaced by the succeeding one.

Vyāghāta - व्याघात – Impedent, Intercepted.

Vyāghātapradarśana - व्याघात प्रदर्शन- Showing absurdity.

Vyākalita - व्याकलित – Substraction.

Vyāpāra - व्यापर – Function.

Vyāpta - व्याप्त – Afflicted.

Vyāpti - व्याप्ति – Necessary connection, Contemporaneity.

Vyāpaka - व्यापक – Pervasive, All pervasive, Determinant, Pervader.

Vyāpakānupalabdhi - व्यापकानुपलब्धि- Non Perception of pervading.

Vyāpaka dharama - व्यापक धर्म - Property of the determinant.

Vyāpya - व्याप्य - Pervaded.

Vyāpya dharma - व्याप्य धर्म - Property of the determinate concomitant.

Vyāpya vyāpaka sambandha - व्याप्य व्यापक सम्बन्ध - Relation of determinate concomitant and determninat concomitant.

Vyāpāra - व्यापार - Function, Operation.

Vyāptigraha - व्याप्तिग्रह - Ascertaining the middle and major term.

Vyavahita - व्यवहित - intercepted.

Vyavahita kāraṇa - व्यवहित कारण - Remote conditions.

Vyavasāyātmaka - व्यवसायात्मक - Which is of the nature of ascertainment.

Vyāpaka - व्यापक - Determinant, concomitant.

Vyāpakānupalabdhi - व्यापकानुपलब्धि- Non cognition of the determinant concomitant.

Vyāpī - व्यापी - Pervading.

Vyāvahārika - व्यावहारिक - Empirical.

Vyutsarga - व्युत्सर्ग - Performance of austerity by standing in a place. without any attachment for the body. S - 9/22

Vyutsarga - व्युत्सर्ग - Renunciation - The giving up of the attitude of 'I' and 'mine' is renunciation. S - 9/20

श (Ś)

Śabda - शब्द - Verbalistic sound, Verbal testimony, Word.

Śabda - शब्द - That which is sounded is sound.

शब्द – A word signifies its object by means of both its natural force and applied meaning. P. 4/11

Śabda - शब्द - Sound is generated by Skandhas. Skandhas themselves are the aggregates of atoms. When these aggregates strike one another sound is produced which may be natural or artificial (hence sound may be indirectly associated with atoms also.)
If the Skandhas constituted by primary atoms strike one another there is sound. If they strike of their own accord then there is natural or स्वाभाविक sound. If the striking is due to other agencies then it is प्रायोगिक or puposeful sound. The illustrations of स्वाभाविक or natural sound are thunder of the clouds and roar of the sea. Prāyogika or purposeful sound is again of two kinds भाषात्मक or language and अभाषात्मक non language. The language sound again may be अक्षरात्मक or

अनक्षरात्मक, articulate and inarticulae. The articulate sound is made up of alphabetical sounds; the inarticulate is the language of animals.

Non language sounds are of four kinds :-

1. Tata - तत - sound produced by stringed instruments.

2. Vitata - The sound produced by drum.

3. Ghana-sound produced by cymbals etc.

4. Suṣira-sound produced by pipes and other wind instruments.

Śabda - शब्द - Knowledge arising from words, which taken in their popular acceptance express real objects not inconsistent with what are established by perception is known as śabda (The verbal testimony) N. 8

शब्द प्रमाण के भेद – Śabda (the word or verbal testimony) is of two kinds : 1. Laukika (the knowledge derived from a reliable person) and 2. Śāstraja (the knowledge derived from scripture). N. Page-6.

Sound - शब्द - Sound is of two kinds. one partakes of the nature of language and the other is different from it. The first again is of two kinds, sounds which are not expressed by letters. Languages having scripts are rich in literature. The well developed languages serve as means of intercourse among civilized persons and other languages among primitive peoples. The latter kind of sounds (i.e. sounds not having scripts) is the means of ascertainment of the nature of superior knowledge amongst creatures with two or more senses. Both these kinds of sounds are produced by the efforts of living beings (i.e. not produced by nature, but made by man etc.).

Sounds not partaking of the nature of languages are of two kinds, contrived and natural. Natural sounds are caused by the clouds and so on. The former are of four kinds.

Taṭ is that produced from musical instruments covered with leather, namely the drum, the kettle drum, the large kettle drum etc. Vitata is that produced on stringed instruments such as the lute, the lyre, the violin and so on. Ghana is that produced from metallic instruments, such as cymbals, bells etc. Sauṣira is that produced through wind - instruments such as the flute, the conch etc. S - 5/24

Word's natural function - शब्द का स्वाभाविक कार्य - Word's natural function is, like light to reveal objects, but whether the relation is correct or not, depends on the competency or the incompetency of man. P. 4/12

Śabdānupāta - शब्दानुपात - Indicating one's intentions by sounds.

Śabda (artha) - शब्द अर्थ - Word gauge.

Śabda - bodha - शब्द बोध - Verbal knowledge.

Śabda jñāna - शब्द ज्ञान - Verbal testimony.

Śabda naya - शब्दनय - The verbal view point.

Śabdaprāmāṇyavāda - शब्द प्रामाण्यवाद - doctrine of speech as valid knowledge.

Śabda samaya - शब्द समय - The system of philosophy or scripture.

Śabdatva - शब्दत्व - Universal wordness.

Śabdābhāsa - शब्दाभास - Fallacy of verbal testimony.

Śabda - Vaisrasika, Prāyogika - शब्द-वैस्रसिक, प्रायोगिक - Sound - Natural, Experimental.

Śabda nirūpaṇa - शब्द निरूपण - Description of sounds.

Śabda pramāṇa - शब्द प्रमाण - Verbal testimony, Word/Sound measure.

Śaikṣa - शैक्ष - Disciple, A student saint.

Śaikṣa sthāpanā kalpa - शैक्ष स्थापना कल्प - commissioning of trained monks.

Śaikṣya - शैक्ष्य - The holy saint who has especially devoted himself to study.

Śailāśray - शैलाश्रय - Rock shelter.

Śaileśa - शैलेश - Motionless as mountain.

शैलेशी - Śaileśī - The Ātman as a result of infinite strength that is now its nature, becomes stiff and unshakable like the great Meru mountain. This state is called śaileśī (Rock like). The very short time that the Ātman remains in this stage is equal to the time it takes to pronounce the five short vowels (i.e. A, I, U, Ṛ and Lṛ. (This takes place at the fourteenth Guṇasthāna).

Śailī - शैली - Traints, Idioms.

Śailīgata - शैलीगत - Stylistic.

Śailotkīrṇa - शैलोत्कीर्ण - Rock cut.

Śakti - शक्ति - Efficiency.

Śakti (Anubhāga) - शक्ति (अनुभाग) - Intensity of energy.

Śaktisampanna - शक्तिसम्पन्न - Vigorous.

Śaktitastapa - शक्तितस्तप - Practising austerities according to one's capacity.

Śaktyaṁśa - शक्त्यंश - Degree.

Śalākā - शलाका - Counting rod.

Śalākā ardhaccheda - शलाका अर्द्धच्छेद राशि - Set of $\log_2$.

Śalākā puruṣa - शलाका पुरुष - Illustrious personges.

Śalākā traya pratisthāpanā - शलाका त्रय प्रति स्थापना - Counting rod trio installation.

Śalākā - Varga rāśi - शलाका वर्ग राशि - Set of $\log_2 \log_2$.

Śalākā kuṇḍa prati, Mahā - शलाका कुण्ड, प्रति महा - Counting rod well, Counter great.

Śalya - शल्य - Sting - That which injures is a thorn or sting. S - 7/8

Śani - शनि - Saturn.

Śaṅkā - शङ्का - Suspection.

Śaṅkaspada - शङ्कास्पद - Dubious.

Śaṅkha - शंख - Conch shell.

Śaṅkhākāra - शंखाकार - Conch shaped.

Śaṅkhāvarta - शंखावर्त - Conch circled.

Śaṅkita doṣa - शङ्कित दोष - Eating after a suspicion of impurity is raised in the mind.

Śaṅkita - शङ्कित - Suspected.

Śaṅquākāra - शङ्क्वाकार - Wedge shaped, Conical.

Śabda - शब्द - Knowledge arising from words.

Śarkarā - शर्करा - Pebbles.

Śarīra - शरीर - Body.

Śarīra - शरीर - Bodies - Those which are easily destroyed or dissolved are the bodies.

Śarīraparyāpti - शरीर पर्याप्ति - Body development.

Śarīra nāma karma - शरीर नाम कर्म - Physique making karma.

Śarīra nāma karma - शरीर नाम कर्म - That, on the rise of which a body is attained by a soul, is the name karma of body. It is of five kinds - The gross physical body peculiar to animals and men, the trasformable body made up of fine matter capable of modification in form and stature, the translocation body, the electric body and the Karmic body. S - 8/11

Śarīrotsedha - शरीरोत्सेध - Stature.

Śarīra paryāpti - शरीर पर्याप्ति - Development of the body.

Śārīrikaliṅga - शारीरिक लिङ्ग - Bodily insignia.

Śarīraracanā - शरीररचना - Anatomy.

Śauca - शौच - Purity, Freedom of greed, Self contentment.

Śākhā - शाखा - Jamb of a door frame.

Śayanagṛha - शयनगृह - Bedroom.

Śānta - शान्त - Calm and quiet.

Śākya - शाक्य - Buddhists.

Śānti - शान्ति - Tranquility, Serenity.

Śarkarāprabhā - शर्करा प्रभा - That earth which has the colour of pebbles (śarkarā) is sarkarāprabhā. S - 3/11

Śāsaka - शासक - Potentate.

Śāsana - शासन - Dictum.

Śāsana kāla - शासन काल - Realm.

Śāsana devī - शासन देवी - Protecting deity of Tīrthaṁkaras.

Śāstra - शास्त्र - Sacred treastise, A sacred book or scripture.

शास्त्र - Śāstra - The scripture is that which was invented (or first known) by a competent person, which is not such as to be passed over by others, which is not incompatible with the truths derived from perception, which imparts true instructions and which is profitable to all men and is preventive of the evil path.

Śāstrābhāsa - शास्त्राभास - Fallacious Scripture.

Śāstradāna - शास्त्रदान - *gift of śāstras.*

Śauca - शौच - Purity is freedom from greed. S-9/6

Śāśvata ananta - शाश्वत अनन्त - Eternal infinity.

Śāśvata caitya - शाश्वत चैत्य - Eternal shrine.

Śāśvatavāda - शाश्वतवाद - Eternalism.

Śayyā pariṣaha - शय्या परिषह - Uncomfortable coach.

Śeṣavat - शेषवत् - Posteriori.

Śikhara - शिखर - Pinnacle, Crest, Peak, Finial ridge, Superstructure of rod of a temple, A north Indian Śikhara is normally curvilinear, while a southern śikhara is domical octagonal.

Śikharayukta - शिखरयुक्त - Towered.

Śikhānta - शिखान्त - Finial.

Śikṣā - शिक्षा - Learning the practices shown by the omniscient.

Śikṣāvrata - शिक्षाव्रत - The vow of concentration, the vow of fasting, the vow of limiting consumable and non-consumable things, and the vow of offering food to an ascetic are the other supplementary or minor vows which are called Śikṣāvratas. S-7/21

Śilākhaṇḍa - शिलाखण्ड - Rock boulders, relief.

Śilālekha - शिलालेख - Shell inscription.

Śilānyāsa - शिलान्यास - Putting the first foundation stone.

Śilāpaṭa - शिलापट - Tablet.

Silā prakṣepa - शिला प्रक्षेप - Outer face of the rock.

Śila - शील - supplementary vows.

शील के 18 हजार भेद - (Eighteen thousand subdivisions that make up the right conduct) - (a) There are tenfold Dharma (b) This religion is towards ten types of Jīvas/Ajīva substance: Firstly the five types of Jīvas with one sense organ - namely the Jīvas comprising the earth, the wind, the water, the fire and light and the vegetable world, then the four types of Jīvas with two, three, four and five sense organs; and the Ajīva substance (i.e. a total of ten. (c) Using all of one's five sense organs for following this religion. (d) Practising the religion by subduing the four attachments for food, fear, sex and collecting things (e) Practising the religion by not doing anything wrong oneself, by not getting it done by others and by not praising and rejoicing when someone else has done anything that is not religious known as the three karaṇas, and (f) Practising the religion through oneś mind, speech and body (the 3 yogas). Thus $10 \times 10 \times 5 \times 4 \times 3 \times 3 = 18000$ subdivisions.

Śīlavrateṣvanaticāra - शीलव्रतेष्वनतिचार - Faultless observance of the vows of non-injury etc. which safeguard the vows constitute freedom from transgressions. S -6/24

Śilpāṅikan - शिल्पाङ्कन - Carvig, Frieze.

Śilāṅkita phalaka - शिलाङ्कित फलक - Relief Panel, Roof slab.

Śilpī - शिल्पी - Carver.

Śilā kauśala - शिला कौशल - Structural edifices.

Śilpākṛti - शिल्पाकृति - Relief.

Śirastrāṇa - शिरस्त्राण - Headgear.

Śirobhūṣaṇa - शिरोभूषण - Tiara, Hairdress.

Śiṣya - शिष्य - Acolyte.

Śivikā - शिविका - Palanquin.

Śīlavrata - शीलव्रत - Calm dispositions, Character, Good conduct, Discipline, Supplementary vows, Rules of conduct, Minor vows.

Śīla vrateṣvanaticāra - शील व्रतेष्वनतिचार - Observance of vows and supplementary vows without transgressions.

Śīrṣa - शीर्ष - Brow, Apex, Crest, Tips.

Śīta - शीत - Cold.

Śīta - शीत - Śīta is cold. Like white it denotes both substance and quality. Hence cold denotes a cold object also. S - 2/32

Śleṣa - श्लेष - Interfusion, Reluctant integration.

Śmaśāna - श्मसान - Cemetery.

Śodhī pravṛtti - शोधी प्रवृत्ति - Inventiveness.

Śoka - शोक - Sorrow, Grief.

Śoka - शोक - Sorrow - The feeling of sandness at the loss or separation of desirable or useful things is sorrow.
S - 6/11

Śoka nokaṣāya - शोक नोकषाय - Sorrow quasi - passion.

Śraddhāna - श्रद्धान - Belief.

Śraddhāvanata - श्रद्धावनत - Reclining.

Śramaṇā bhāsa - श्रमणाभास - jaina heretics.

Śṛāga paṭṭi - श्रृङ्ग पट्टी - String Frieze.

Śṛaṅgāra - श्रृङ्गार - Adornment.

Śraṁkhalā - श्रृंखला - String.

Śrāddha dharma - श्राद्धधर्म - The way of the lay devotee.

श्रमण – As distinguished from the Brāhmaṇa, the Śramaṇa cult in India Sheltered innumerable creeds, including Jainism and Buddhism, often called heretical which did not believe in the authority of the Vedas.

श्रमण – All the objects with their various qualities and modifications, are known from the scriptures. Those, who know them learning from the scriptures, are the Śramaṇas.

Śrāmaṇya - श्रामण्य - Asceticim, The status of saint.

पूर्ण श्रामण्य – He, who is simultaneously applied to (the cultivation of) the trio of right faith, knowledge and conduct is said to have attained concentration; and he has perfect asceticism.

श्रवणबेल गोला – Śravana Belagolā - Śravaṇa belgolā or belgolā of the Śramaṇas is a village in the Channarāyapaṭṭana tāluq of the Hassan district in Mysore. The word Śravaṇa is used before belgolā to distinguish it from two other belgolās which are known as Halebelgolā and Kodi belgolā. Belgolā in Kannaḍ indicates "white lake". and in many inscriptions we have references to "Dhavala - Sarovara" "Dhavala Sarovara" and Sveta-sarovara all signifying the white lake and the place must have derived this name from the beautiful lake situated on the spot.

Śrāvaka - श्रावक - Lay followers in the Jaina order, house holder, Layman, Hearer.

श्रावक के सात गुण – The seven good qualities of a layman are - (i) Faith (ii) Contentment (iii) Devotion (iv) Wisdom (v) Control of the lower nature (v) Forgiveness and (vii) Śakti (Energy or assiduity).

श्राविका – Śrāvikā - Female followers in the Jaina order.

श्रावक, श्राविका – Śrāvaka, Śravikā - Lay follower of the Jaina order, male and female. They are required to observe 12 vows in order to be so called. Mere birth in a Jaina household does not entitle one to be called a śrāvaka or śrāvikā unless he/she fulfils the 12 vows. Jaina Stories vol. II P. 180

Śrāvaṇa - श्रावण - Attentive hearing.

Śrāvikā - श्राविका - Female followers in the Jaina order, Lay woman.

Śrāvikāśrama - श्राविकाश्रम - Nunneries.

श्रेणिक बिम्बसार – Śreṇika Bimbasāra-

Śreṇika Bimbasāra is the first Indian monarch of whom anything substantial is known. When he came to the throne of Magadha, his rule extended over only a small state, with his capital at Rājagraha. But with remarkable prudence he set himself to extend his kingdom. He formed alliance with his powerful border kings of Kośala and Vajji and then led his troops to absorb the kingdom of Aṅga. With the annexation of Aṅga, Magadha became a great power in northern India. So much so that the king of distant Gāndhāra (modern Kandhāra) sent an embassy to Bimbasāra. Śreṇika Bimbasāra sent a contingent of his troops to help a border king, who was his ally. The young general who led this army was the merchant prince Jambū Kumara, who after returning triumphantly from this compaign adopted the life of a Jaina monk.

Śreṇika Bimbasāra was a powerful king and just king whose reign lasted for 28 years. The efficiency of his civil and Military administration was the main reason for the ascendancy of Magadhan power. He maintained a rigid control over his officers and to ascertain the internal affairs of his kingdom. He used to meet the headmen of all villages.

Śreṇika Bimbasāra was a convert from Buddhism to Jainism. This conversion was due to his Chief queen Celanā, the accomplished daughter of king Cetaka of Vaisālī. The literary and Legendry traditions of Jainas describe him as putting a very large number of questions about the universe, the present, past and future, Ātmā and Parmātmā and what not, and lord Mahāvīra replying to those questions. The tradition runs that he built many shrines on Pārasnātha hill in Bihar. Jainas believe that Śreṇika Bimbasāra will be a Tīrthaṁkara in the next cycle of time.

Śreṇī - श्रेणी – Ladder, A straight line of spatial units from one end to another. Progression, series, world line.

Śreṇī - श्रेणी - Row - Commencing from the centre of the universe, the regular series of successive space points (vertically and horizatally) in all directions, higher up and lower and sideways are called rows. S - 2/26

Śreṇī - Anantaropanidhā/Paramparopanidhā - श्रेणी - अनन्तरोपनिधा/परम्परोपनिधा - Series of continuous/Multiple Comparablity.

Śreṇī-Guṇa, Vyavahāra - श्रेणी - गुण, व्यवहार – Series - Geometric Treatment.

Śreṇī - Śīrṣa - श्रेणी – शीर्ष – Series - Top.

Śreṇī - Jaga, ūpasama Kṣapaka - श्रेणी- जग, उपशम क्षपक – Ladder - Universe, Subsidence, Annihilation.

Śreṇī - Vyavahāra Saṁkalana - श्रेणी – व्यवहार संकलन – Series Progression treatment.

Śreṇī -Dhārā - श्रेणी – धारा – Sequential series.

Śreṇī - Sthāna - श्रेणी – स्थान – Series - Order of term.

Śreṇī - pada - श्रेणी – पद – Series - Term.

Śreṇī - Sarvadhana - श्रेणी – सर्वधन – Series - Total sum.

Śreṇī - Mukha (Ādi) - श्रेणी – मुख (आदि) – Series - First term.

Śreṇī - Carama - श्रेणी – चरम – Series-Last term.

Śreṇī - Madhya - श्रेणी – मध्य - Series - Middle.

Guṇa - Śreṇī saṁjñā - गुणश्रेणी संज्ञा – Geometrical regression Terms Ist, IInd, Last.

Śreṇī - Cāraṇa ṛddhi - श्रेणी – चारण ऋद्धि A Cross line ascent descent prodigy.

श्रेष्ठी – A merchant, literally the best (among men) merchants were so designated in India because of the valuable service they could render to the society by dint of their wealth holding.

Jaina stories vol. II P. 180

Śreṣṭhī rājakumār - श्रेष्ठी राजकुमार – Banker prince.

Śrīcandra - श्रीचन्द्र – Śrīcandra was a great poet of Apabhraṁśa. He composed his Kahākosu sometime about Saṁvat 1123.

Śreṣthatā - श्रेष्ठता – Grandeur.

Śrota - स्रोत – Fountainhead.

श्रोत्रिय – Śrotriya - Śrotriya is not one who has external purity, but one who has nothing to do with wicked deeds and wicked men, and is kindly disposed towards all creatures.

Y.C.P. 411

Śruta - श्रुत – Knowledge obtained by study, Testimony, Scriptures.

Śruta - श्रुत – Scriptures - The works composed by the chief disciples of Tīrthaṅkaras based on their teachings are the scriptures. S - 6/13.

Śruta - श्रुत – The object of scriptural knowledge is called scripture or Śruta. It is the province of the mind.
Scriptural knowledge is scripture. It is the object of the mind. S - 2/21.

Śruta Jñāna - श्रुतज्ञान – Scriptural knowledge - Owing to the destruction cum subsidence of karmas which cover it, that whch hears or that through which the ascertained objects are heard or hearing alone is scripturral knowledge. Scriptural knowledge is preceded by sensory. S - 1/9.

श्रुत ज्ञान – Śruta Jñāna is the knowledge of another object, through an object (known by sensitive knowledge). Of necessity (it is) Preceded by sensitive knowledge. Here (knowledge) produced from words is primarily meant.

G.J. 182. Gāthā - 315.

अर्थाक्षर – Verbal scriptural knowledge.

G.J. 193.

अक्षर के भेद – Akṣara is of three kinds-

1. लब्ध्यक्षर – Capacity of possessing (minimum) verbal scriptural knowledge, produced by the destruction - subsidence of the scriptural knowledge obscuring - karma. It is called letter faculty, Labdhyakṣara.

2. निर्वृत्ति अक्षर – Sounds produced by means of the vocal organs, lips, teeth, tongue, palate, throat etc., are called letter sounds.

3. स्थापना अक्षर – Representation of sounds by letters is the letter representation (Sthāpanā Akṣara). G.J. 194.

पद – Foot.

पद के भेद – Foot or Pada is of 3 kinds-

1. अर्थपद – Meaning foot - A combination of letters which conveys some meaning as "bring fire" "अग्निम् आनय".

2. प्रमाण पद – Measure foot - a fixed number of letters or syllables necessary for a particular kind of combination in prose or poetry, such as, "I bow to the Lord Mahāvīra (नमः श्री वर्द्धमानाय). Here the foot consists of letters, forming a fourth part of verse of the metre called Anuṣṭupa.

3. मध्यम पद – Middle foot. It comprises 1634, 83, 07, 888 letters. This Pada is used as a unit of measurement, in describing the contents of the different Aṅgas or parts of the scriptural knowledge. G.J. 194.

संघात – One foot (पद) - increasing upto numerable thousand (Padas), the increase of letters being one by one, constitutes the division of scriptural (knowledge) named संघात.

G.J. 195. Gāthā - 337.

पद समास – The intermediate grades between (Pada) and (Saṅghāta) (foot and division) are Pada - Samāsa or foot class. G.J. 196.

प्रतिपत्ति – Beyond the division (Saṅghāta) scriptural (knowledge), containing description of one of the four conditions of existence (letters being added one by one) as before up to. the number of numerable thousand (संघात) (Divisions), (We have) Pratipatti. "part" (Scriptural knowledge). G.J. 196.

संघात समास – The intermediate grades between संघात and प्रतिपत्ति are (Saṅghāta Samāsa).

प्रतिपत्ति समास – The intermediate grades between प्रतिपत्ति and अनुयोग are called Pratipatti Samāsa प्रतिपत्ति समास.

G.J. 196.

प्राभृत प्राभृत – Prābhṛta Prābhṛta "Beyond" Anuyoga (scriptural knowledge) countaining 14 soul quests (मार्गणा) letters being added (one by one as before) upto the four and other Anuyogas (we have) प्राभृत प्राभृत.

G.J. 197.

अनुयोगसमास – The intermediate grades between Anuyoga and Prābhṛata - Prābhṛta are called Anuyoga Samāsa.

प्राभृत प्राभृत समास – The intermediate grades between Prābhṛta Prābhṛta and Prābhṛta are called Prābhṛta - Prābhṛta Samāsa.

प्राभृत – Beyond Prābhṛta Prābhṛta (scriptural knowledge) letters (being added) successively (as before) up to 24 प्राभृत प्राभृत (there) is the "Prābhṛta".

G.J. 197. Gatha - 342.

वस्तु अधिकार – Each chapter (अधिकार) of 20 Prābhṛtas (makes) one Vastu Adhikāra. Ten, fourteen, eight, eighteen, twelve, twelve, sixteen, twenty, thirty, fifteen, ten in 4 each (are the numbers of) vastus (in the 14 Pūrvas).

G.J. 198. Gatha - 343.

चौदह पूर्व – Utpāda pūrva, Agrāyaṇīya, Vīrya - pravāda, Asti-Nasti-pravāda, Jñāna - pravāda, Satya - pravāda, Ātma- pravāda, Karma - pravāda. Pratyāk-hyāna,

Vīryanuvāda, kalyāṇa - vāda, Prāṇa - vāda, Kriyā-viśāla and Trilok - vindu Sāra are 14 Pūrvas respectively.

G.J. 198. Gāthā - 345-346.

श्रुतज्ञान के 20 भेद – Arthākṣara, Pada, Saṅghāta, Pratipattika, Anuyoga, Prābhṛta - Prābhṛta, Prābhṛta, Vastu and Pūrva - These with their respective classes (Samāsa) (Produced) by successively adding a letter, form the 18 divisions of) verbal (scriptural) knowledge. (Reduced) to the form of books (scriptural knowledge consists of) 12 Aṅgas and 14 (Pūrvas) and (14 Prakīrṇakas).

G.J. 199. Gāthā - 348-349.

अङ्गों में मध्यम पद की संख्या का योग – The total number of middle feet in the Aṅgas is one hundred twelve crores, eighty three lacs, fifty eight thousands and five (112,83,58005).

G.J. 199. Gāthā - 350.

14 प्रकीर्णकों में वर्णों की संख्या – (The total) number of (unrepeated) letters in the (14) Prakīrṇakas is eight crores, one lac, eight thousand one hundred and seventy five (8, 01, 08, 175),

G.J. 200. Gāthā - 351.

64 मूल वर्ण – Thirty three consonants (व्यञ्जन), 24 Vowel sounds (i.e. slight-hṛsva, long-Dīrgha, Prolonged - Pluta; of each of the I vowels, a (अ), i (इ), u (उ), ṛ (ऋ), Lṛ (लृ), e (ए), ai (ऐ), O (ओ), au (औ) and four mixed sounds (yogavāha) i.e. Anusvāra (ं). Visarga (:), the guttural sound formed at the roof of the tongue (जिह्वामूलीय) i.e. the visarga or h (:) before k (क) and kh (ख) and the aspirate visarga h (:) before p (प) and ph (फ), formed by the lips, therefore called Upadhmānīya from Upadhmāns (lip) - are the 64 root - letters or representations of sounds (मूल वर्ण). G.J. 200. Gāthā - 352.

श्रुतज्ञान के अक्षर – Having distributed the 64 letters (i.e. having put down figure 1 in 64 places) and placing 2 (on every one) (then) multiplying (all the twos) with each other (i.e. raising two to the power of sixty four 2^{64}), and subtracting 1 (from it) we find (the total number of) the letters of scriptural knowledge. G.J. Gāthā 353

द्वादशाङ्ग में पदों की संख्या – In (Āchārāṅga) Sūtrakṛtāṅga, Sthānāṅga, Upāsaka-dhyayanāṅga, Antah-kṛdda-śāṅga, Anūttaraupapa dikadashāṅga, Prashna - Vyākaraṇa anga Vipāka sūtra), the number of middle feet (Padas respectively is) eighteen, thirty six, forty two, square of eight, Twenty eight, fifty six, seventy, twenty eight, forty four (and) sixteen thousands and one, two, five, eleven, twenty three, ninety two, ninety three lacs are to be added in the fourth and the following. (They are) eighty four lacs and one crore in Vipāka - Sūtra.

द्वादशाङ्ग के पदों की संख्या – (The figures of) total number (of feet, Pada) in the eleven Aṅgas are 4150200 and in the Driṣṭivāda (i.e. Dristi Pravāda), the 12th Aṅga it is 108685005. And in the (non-aṅga) (scriptures i.e. 14) Prakīrṇakas of (Aṅga Vāhya) the total number of letters is 80108175.

G.J. 204 Gāthā - 360.

चौदह अङ्गबाह्य – The fourteen non-aṅga (Aṅga - Vāhya, Prakīrṇakas are),

Sāmāyika, Chatur - vinśa - stava, Vandanā, Pratikramaṇa, Vainayika, kṛti - karma, Dashvaikālika, uttarādhyayana, kalpa-vyavahāra, kalpā-kalypa, Mahākalpa, Punḍarīka, Mahā - punḍarīka and Niṣddhikā.

G.J. 206. Gāthā - 367-68.

श्रुतज्ञान और केवलज्ञान की समानता – (Viewed) as knowledge (full) scriptural and perfect knowledge, both are equal; but scriptural knowledge is indirect (Parokṣa) and perfect knowledge (is) direct (Pratyakṣa).

G.J. 206. Gāthā - 369.

श्रुतिनिश्रित तथा अश्रुतनिश्रित – (Śrutaniśrita and Aśrutaniśrita). That (cognition) which at present is devoid of verbal association and belongs to one whose intellect has been previously trained by the (study of the) scripture is śrutaniśrita. The opposite of it is anisrita.

श्रुत के तीन भेद – (Three kinds of scriptural knowledge). The Śruta or scriptural knowledge is of three kinds, viz. : 1. False hearing or knowledge (Mithyā śruta), such as that derived from the scripture of the bad Tīrthikas. 2. hearing of one sided method (Naya śruta), that is, the knowledge derived from that part of the Jaina scripture which teaches us to comprehend things from any particular standpoint; and 3. Hearing of all sided method (Syād-vāda-śruta), that is, the knowledge derived from that part of the Jaina scripture which teaches us to comprehend things from all-sided standpoints.

N. 30. (page 25-26).

श्रुतज्ञान के प्रकार – (Types of śruta Jñāna) - The Āvaśyakaniryukti says that the types of śrutajñāna are as many as the number of letters and their various combinations, and as such it is not possible to enumerate all the types.

Anir 17-18.

श्रुतज्ञान की 14 प्रमुख विशेषतायें – (Fourteen salient characteristics of Śrutajñāna) - Akṣara-alphabet), Saṁjñin- (discursive or cognitive or scriptural), Saṁyak (right), Sādika (having beginning), Saparyavasita (Having end), Gamika (Containing repetitions) and aṅgapraviṣṭa (included in the original scripture) with there opposites viz. Anakṣara, asaṅjñin etc.

Śrutājñāna - श्रुताज्ञान - That which appertains to temporal matters and one sided views is called wrong scriptural knowledge. From this spiritual point of view all literature and teaching of matters relating to the commission, as well as the prevention and detection of offences, literature of fiction and impossible stories, propagation of doctrines which can not be established by logical arguments and all light vulgar and obscene literature are all instances of wrong scriptural knowledge.

Śruta deva - श्रुत देव - The scripture deity.

Śruta jñāna - श्रुतज्ञान - Verbal testimony, Scriptural knowledge.

Śruta - aprāmāṇya - श्रुत - अप्रमाण्य- Denial of authority of Veda.

Śrutajñāna - Laukika, Alaukika - श्रुतज्ञान - लौकिक, अलौकिक - Scriptural knowledge - Universal, Post Universal.

Śrutajñāna Labdhi/Bhāvanā - श्रुतज्ञान - लब्धि/भावना - Scriptural knowledge - Attainment/Reasoning.

Śrutājñāna - श्रुताज्ञान - Wrong scriptural knowledge.

Śruta kewalī - श्रुतकेवली - The knowing master of scripture, Scriptural omniscient.

Śrutaniśrita - श्रुतनिश्रित - Backed by scriptural learning.

Śrutavacana - श्रुतवचन - Scriptural term.

Śrutavān - श्रुतवान् - Scripturalist.

Śrutavinaya - श्रुतविनय - Discipline qua learning.

Śubha - शुभ - Auspicious, Good, Pleasant, Wholesome, Lovely, Auspicious, Gracious.

Śubha bhāva - शुभभाव - Good disposition.

Śubha bhāvāśrayī - शुभ भावाश्रयी - Whose nature is to develop an auspicious mental make up.

Śubha bhāvāśrayī - शुभ भावाश्रयी - One who is self restrained and high minded, is by nature fit to develop an auspicious mental make up, just as the fortunate one who is rich, handsome and young is (by nature) fit to enjoy sensuous pleasures. Yoga - 187.

Śubha nāma karma - शुभ नाम कर्म - Name karma of loveliness.

Śubha nāma karma - शुभ नाम कर्म - That which causes charm and beauty is the name karma of lovelines. S - 8/11.

Śubhayoga-शुभयोग- Virtuous activity.

शुभोपयोगी आत्मा - The soul, that is devoted to the worship of God, ascetic and the preceptor, to the offering of gifts, to virtuous conduct, and to the observance of fasts, is of auspicious activities (or manifestation of consciousness).

Śuddha - शुद्ध - Pure.

Śuddha bhāva - शुद्ध भाव - Pure positive aspect, Pure disposition beyond good and evil.

Śuddha dṛṣṭi - शुद्ध दृष्टि - Pure rightfaith.

Śuddhajñāna cetanā - शुद्धज्ञान चेतना- Pure consciousness of knowledge.

Śuddha naya - शुद्धनय - Pure point of view.

Śuddha pariṇati - शुद्ध परिणति - State of pure passionless modification manifested in the absence of Cāritramoha karma.

Śuddhi - शुद्धि - Purification.

Śuddha parihāra kalpa - शुद्ध परिहार कल्प - Purificatory co-operative course.

Śuddhopayoga - शुद्धो पयोग - Pure modes of perfect knowledge or perfect perception, Pure consciousness of serenity, Upayoga untinged with any kind of passion and engaged in experiencing the self bliss attention.

Śūdra - शूद्र - Base Born.

Śukanāsa - शुकनास - Frontal pediment.

Śukavāhana - शुकवाहन - parrot mount.

Śukla - शुक्ल - White, Bright fortnight, Pure.

Śukla dhyāna - शुक्ल ध्यान - Pure concentration, Genuine concentration, white/Pure meditation.

Śukla dhyāna - शुक्ल ध्यान - Pure concentration - The four types of pure concentration are that of different scriptural, shifting, that of single scriptural, that of subtle activity and that of complete destruction of activity.

S - 9/39.

Śukla leśyā - शुक्ल लेश्या - White complex.

Śukra - शुक्र - Semen, Venus.

Śuṇḍākāra daṇḍa - शुण्डाकार दण्ड - Tapering shafts.

Śūnyāgāra - शून्यागार - Vacant habitation.

Śūnyāgāravāsa - शून्यागारवास - Residence in a solitary place.
Living in vacant or unoccupied places such as the cave, the hill, the hollow of a tree etc.

Śūnyavādī - शून्यवादी - Voidist.

Śūnyavargaṇā - शून्यवर्गणा - Indifferent molecule.

Śvāsa - श्वास - Breath.

Śvāsocchvāsa - श्वासोच्छ्वास - Respiration, 2880/3773 Respiration period.

Śvetāmbara - श्वेताम्बर - A sect of Jainas

ष् (S)

Ṣaḍāvaśyaka - षडावश्यक - Six daily duties - Equanimity, Praising, bowing, repentance and renunciation and giving up attachment for the body are the six daily duties which should be observed.

Ṣaḍ - dāru - षड् दारु - Pillar, made generally of wood.

Ṣaḍdravya - षड्द्रव्य - The six dravyas are Jīva, Pudgala, Dharma, Adharma, Ākāśa and kāla.

Jīva tattva - जीव तत्त्व - The very basic principle of life is Jīva or Ātma tattva, which is different from matter. It is characterised by consciousness and is capable of congnising itself and others; and it is immaterial and eternal, But it is found conjoined with matter, accommodated in the body assuming various forms of life and wandering through different lives (in the transmigratory career).

Pudgala tattva - पुद्गल तत्त्व - All the concrete objects, perceptible by sense-organs, from the primary atom to the Mahāskandha are different forms of Pudgala.

Dharma and Adharma - धर्म और अधर्म - Are such subtle, unseen and immaterial principles as serve the mediums of motion (Dharma) and rest (Adharma) for the Jīvas and Pudgalas.

Ākāśa - आकाश - Ākāśa or space gives location and accommodation to all other substances.

Kāla - काल - Kāla or time marks the present state of all substances, their changes and gives rise to the notions of earlier and later.

Ṣaḍ lakṣaṇa vyākhyā - षड्लक्षण व्याख्या - Explaination of six characteristics.

Ṣaṭ kāla - षट्काल - Six periods.

Ṣaṭ kāyajīva - षट्कायजीव - Six body bios.

Ṣaṭ pakṣī kathā - षट्पक्षी कथा - Six winged isputation.

स (s)

Sabhā - सभा - congregation.

Sabhāgāra - सभागार - Auditorium.

Sabhā maṇḍapa - सभा मण्डप - Same as raṅga maṇḍapa.

Sabhāmārga - सभामार्ग - An elaborate ceiling comprising multiple coffered cusps.

Sabhāpati - सभापति - President.

Sabhya - सभ्य - Member.

Sacchāstra paratantratā - सच्छास्त्र परतन्त्रता - the dependence of right scriptural texts.

Sacelaka - सचेलक - With clothes.

Sacetana - सचेतन - Animate beings, Living things

Sacitta - सचित्त - With living matter, one sensed organisms, animate with consciousness.

Sacitta - सचित्त - Which is associated with consciousness is sacitta. That is living matter. S - 2/32.

Sacittāhāra - सचित्ताहार - Eating articles having life.

Sacittāhāra - सचित्ताहार - Food containing one sensed organisms.

Sacittamiśrāhāra - सचित्त मिश्राहार - Eating mixed articles with those having life.

Sacitta nikṣepa - सचित्त निक्षेप - Placing the food on things with organisms such as green leaves, Placing the food on sacitta (with life) articles.

Sacitta para dravya - सचित्त पर द्रव्य - living objects in the environment.

Sacittāpidhāna - सचित्तापिधान - covering food with things containing organisms.

Sacitta sambandhāhāra - सचित्त सम्बन्धाहार - Food place near one sensed organisms.

Sacitta sambandhāhāra - सचित्त सम्बन्धाहार - Food containing one sensed organisms.

Sacitta sammiśrāhāra - सचित्त सम्मिश्राहार- Food mixed with one sensed organisms.

Sacitta sammiśrāhāra - सचित्त सम्मिश्राहार- Food place near one sensed organisms.

Sadācāra - सदाचार - Gentlemanly conduct.

सदाचार – (Sadācāra - Gentlemanly conduct). By gentlemanly conduct are to be understood a fear of popular disapproval, an enthusiasm for helping the needy, gatetfulness, a noble type of readiness to be of use to others, a praiseful attitude towards the noble ones, complete absence of demoralization while in misery and likewise, humility while in prosperity to speak only at an opportune moment and not much, not to contradict (in practice) one's own utterances, an implementation of the vows taken, an observance of the religious practices traditional with one's family, not to spend money on things that are unworthy and always to spend it on those that are proper to preserve in activities that are of a primary type (i.e. are specially fruitful) to give up lethargy, to follow the popular customs, to maintain proprieties in everything that one's, not to indulge in reprehensible acts even on the point of death.

Yoga - 126-130.

Sadāśiva - सदाशिव - The doctrine that the soul was never actually bound by the karmas.

Sadharmāvisaṁvāda - सधर्मविसंवाद- Not quarrelling with brother monks, saying this is mine, this is your's.

Sadbhāva - सद्भाव - Possession.

Sadeha - सदेह - Embodied.

Sadguṇocchādana - सद्गुणोच्छादन - Concealing good qualities present in others.

Sadṛśa - सदृश - Of the same kind.

Sadvedya - सद्वेद्य - Karmas producing feeling of pleasure.

Sajātiya - सजातीय - Homogeneous.

Sahabhāva - सहभाव - Synchronous occurence.

Sahabhāvī - सहभावी - The simultaneous or intrinsic aspect.

Sahacara - सहचर - Co-Occurrent.

Sahaja - सहज - Natural.

Sahakārī - सहकारी - Co-operative auxiliary factors.

Sahakārī karaṇa - सहकारी करण - Attendant cause.

Sahakārīpanā - सहकारीपना - Auxiliary conditon.

Sahasrakūṭa - सहस्रकूट - Pyramidal shrine model with thousand (numerous) figures of jinas.

Sahānavasthānabhāva - सहानवस्थान भाव - The non-conguent opposition.

Sahārpaṇa - सहार्पण - Simultaneous presentation, Co-presentation.

Sahasra - varṣa - सहस्र वर्ष - Millennium.

Sahetuka - सहेतुक - Determined by condition.

Sahopālambha - सहोपलम्भ - Simultaneous apprehension.

Sajīva - सजीव - Animated, Spirited.

Sajīvatā - सजीवता - Elasticity.

Sajjā - सज्जा - Framewook.

Sajaga - सजग - Alert.

Sajjā paṭṭikā - सज्जापट्टिका - Moulding.

Sajjā paṭṭī - सज्जा पट्टी - Ornate moulding.

Sajjita - सज्जित - Decked.

Sakendrita - सकेन्द्रित - Concentric.

Sama caturbhujī - समचतुर्भुजी - Rhombic.

Samacaturasra - समचतुरस्र - Straight, Square in design.

Sama caturasra Saṁsthāna - समचतुरस्र संस्थान - Perfectly symmetrical body, A proportionate symmetry of the body.

Sama dhārā - सम-धारा - Even sequence.

Samavāya - समवाय - collocation.

Sadguṇa - सद्गुण - Existent qualities.

Sahabhāva - सहभाव - Synchronous occurrence.

Sakala - सकल - Perfect.

Sakal saṁyama - सकल संयम - Absolute conduct.

Sakalādeśa - सकलादेश - Complete statement

सकलादेश तथा विकलादेश - Each of the sevenfold predications is both a synthetic and an analytic one. A synthetic statement is the statement presenting with the help of the pramāṇas a thing which has an infinite number of differentes and modes at once as an undifferentiated whole, the identity in

respect of time etc., being either made prominent or being foisted upon it. Opposite to that is the analytic statement. P. 4/43-45.

Both these two kinds of the pramāṇas reveal their respective objects by means of their capacity to do so, when obstacles to them are removed in a peculiar way. P. 4/46.

They reveal the objects, not because they arise from the objects nor because they have a form, similar to that of objects. For these are also found to be connected with other phenomena.

P. 4/47.

Sakaṣāya - सकषाय - Imbued with passions, Actuated by passion.

Sakaṣāya - सकषाय - Associated with passions.

Sakendrita valaya - सकेन्द्रित वलय - concentric rings.

Sallekhanā - सल्लेखना - Passionless end.

Sallekhanā - सल्लेखना - Sallekhanā is making the Physical body and the internal passions emaciated by abandoning their sources gradually at the approach of death. The householder observes sallekhanā at the end of his life. If there be no willingness sallekhanā can not be forced on one. If there is liking for it one does it oneself.

S - 7/22.

सल्लेखना – Sallekhanā - Somadeva says that the practice is to be followed when the body is about to perish, like a dry leaf or a lamp without oil. The hour of this last act of life comes when eveyday the body loses strength and power of enjoyment, and is beyond remedy. Self restraint, study, austerities, worship and charity all become useless if the mind is not pure at the last hour of life. Just as the training of a king, who has learnt the use of weapons for twelve years, becomes useless if he faints on the battlefield; similarly the past conduct of a saint is of no avail if his mind is impure at the end. One should renounce one's affection for friends, infatuation with riches and illwill towards enemies, and then take proper steps (that is, resort to Sallekhanā) after confessing all sins before the head of the congregation. Food should be gradually given up and then beverages, both sweet and pungent; and one should thereafter abstain from everything with one's mind fixed on the five Parmeṣṭhins. There are five factors that destroy the efficacy of Sallekhanā: the desire to live longer, the desire to die to avoid suffering, longing for friends, recollection of past happiness and desire for happiness in the next life. Y.C.P. 421.

Sam - सम् - The preposition 'sam' means one state of being. For instance Ghee becomes one with the thing mixed. Similarly oil also. S - 7/21.

Samabhirūḍha - समभिरूढ़ - Conventional, Subtle, Etymological standpoint, Specific point of view.

समभिरूढ़ – is one in which meanings of words are distinguished in accordance with their different etymologies. Thus, इन्द्र etc.

समभिरूढ़ाभास – But if anybody thinks that corresponding to the different synonyms इन्द्र, शक्र etc. there are different individuals he commits समभिरूढ़ाभास.

Samabhirūdha naya - समभिरूढनय - Conventional purport.

Samarūpa - समरूप - Stereotyped, Unifying.

Samarūpī - समरूपी - Symmetry.

Samatala - समतल - Flat.

Samakālabhāvī vastu - समकालभावी वस्तु - Synchronous phenomena.

Samakālīna - समकालीन - Coeval.

Samakendrita - समकेन्द्रित - Concentric.

Samakṣipta - सम-क्षिप्त - A variety of concave ceiling.

Samanantara pratyaya - समनन्तर प्रत्यय- The immidiately preceding cognition moment.

Samanaska - समनस्क - Rational being endowed with mind.

Samantānupāta kriyā - समन्तानुपात क्रिया- is leaving excrements in places frequented by men, women and animals. S - 6/4.

Samanupāta - समनुपात - Unsullied.

Samanurūpa - समनुरूप - Coeval.

Samanvaya - समन्वय - Synthesis.

Samanvita - समन्वित - Tempered.

Samarasī bhāva - समरसीभाव - State of equality.

Samartha kāraṇa - समर्थकारण - Efficient cause.

Samatala - समतल - Smooth.

Samatala vitāna - समतल वितान - Ceiling of flat uniform level, Usually adorned with friezes in registers.

Samatā - समता - Equanimity, Inclination, Sense of equality.

Samatā bhāva - समताभाव - Sense of indifference of evenmindedeness, Principle of balanced inclination, Equanimity.

Samavasaraṇa - समवसरण - Congregation hall, preaching hall of a Jina built by gods with seats apportioned for gods, men and animals to hear the sermon which a Jina delivers after enlightenment, The fascinating auditorium of the Tīrthaṁkara.

Samavasaraṇa - समवसरण - The word Samavasaraṇa is *derived from sama*, meaning general that is common or a dispassonate state and avasara signifying opportunity and meants the place where all have a common opportunity of acquiring the wisdom divine or in the alternative, where souls get the opportunity to attain to dispassion.

Samavāya - समवाय - The necessary relation. Intimate relation. Contemporaneous causes, Inherence.

Samavāya dṛṣṭi - समवाय दृष्टि - Reconciliatory spirit.

Samavāya sambandha - समवाय सम्बन्ध- Intimate relation, Inherent relationship, inseparable relation.

Samavāyī kāraṇa - समवायी कारण - material cause.

Samaya - समय - The self, The Knower, system, Instant, moment which is the manifestation of infinite number of ultimate distants, Time point of instant, Unit of time, Instant.

Samaya - समय - To become one is samaya.

Samaya prabaddha - समय प्रबद्ध - Units of bondage, Instant effective bond.

Samaya rāśi - समय राशि - Instant set.

Samaya sāra - समय सार - Pure soul, the essence of soul.

Samayābhāsa - समयाभास - Unreal doctrine.

Samayāpavartana - समयापवर्तन - Instant reduction.

Samācāra - समाचार - Equanimity of right conduct or unvarying and uniform conduct or the conduct common to entire monastic order.

समाचार – Samācāra - Samacara stands for right conduct, that is to set off activities performed by the cultured.

Āvaśyaka Niryukti V. 665

The Mūlacarā explains samācāra as equanimity or right conduct or unvarying and uniform conduct (sama ācāra) or the conduct common to the entire monastic order.

Mūlācāra IV, V. 123

Samādāna Kriyā - समादान क्रिया - is the tendency of the ascetic to neglect or violate the vows after having taken them. S-6/4

Samādhi - समाधि - Trance, Parity, Equality.

Samāhāra - समाहार - Unified aggregate.

Samāna - समान - Akin, Align, Analogous.

Samāpti - समाप्ति - Termination.

Samāna tantra - समान तन्त्र - Allied system.

Samānāntara - समानान्तर - Transverse.

Samārambha - समारम्भ - Preparation, Prelude.

Samārambha - समारम्भ - Collecting the necessary materials for violence etc is preparation. S-6/8

Samāropa - समारोप - False apprehension, Superimposition or fallacy, Wrong perception.

समारोप – Samāropa or superimposition consists in determining a matter to be what it is not. It is of three kinds, viz., Viparyaya or illusion, Saṁśaya or doubt and anadhyavasāya or inattention.

(P-1/8)

Sambaddha - सम्बद्ध - Articulated.

Sambaddhatā - सम्बद्धता - Proximity.

Samāsa - समास - Compound.

Samāviṣṭa - समाविष्ट - Subsumed, Incorporated.

Samayasāra - समयसार - The term Samayasāra means the essential nature of the self. This absolute ultimate unity is transcendental in nature. Hence the various appellations based upon different points of view really have no relevancy in that state.

समयसार – Samayasāra (The essence of soul) - The soul is bound with the Karmas not bound with them the theses are (pakṣas) of nayas. What is beyond these theses is the essence of the soul.

Samaya-Verse - 152

Those who leave attachment of all theses and are safe within their identity (svarūpa), enjoy the nectar with a peaceful mind being free from the network of the mental vicissitudes (Vikalpas).

Samayasāra Kalaśa verse - 70

Sambandha - सम्बन्ध - Association.

Sambhava - संभव - Probablity, Origination.

Sambhāvanā - सम्भावना - Presumption.

Samiti - समिति - Carefulness, Discipline.

Samiti - समिति - Carefulness. Careful movement in order to avoid injury to organisms is regulation or carefulness.

Sambhāṣaṇa - सम्भाषण - Debate.

Sambhūti - सम्भूति – Origination.

Saṁkṣepataḥ - संक्षेपत: – To sum up.

Saṁkṣipta - संक्षिप्त – Abridged.

Samīpavarti - समीपवर्ती – Corresponding.

संग्रहनय - Saṁgrahanaya - Is one in which only the universal is taken note of, the particular being quickly overlooked.

It is of two kinds Para and apara (corresponding to पर and अपर सामान्य of Vaiśeṣikas.

संग्रहनय – is one in which pure substance is apprehended in its highest universality, that is as pure सत्, all the विशेषऽ (Particulars) being overlooked. When, however, an aggressive statement is made denying the विशेषऽ we pass form नय toनयाभास.

अपरसंग्रहनय Aparasaṁgrahanaya – When the द्रव्यऽ viz. धर्म, अधर्म etc. are apprehended under the one head of द्रव्यत्व and their particular features viz. धर्मत्व, अधर्मत्व etc. are overlooked, it is a case of अपरसंग्रहनय.

अपरसंग्रहाभास – When, however, you do not rest content with grouping धर्म, अधर्म etc. together in one class viz. द्रव्य, but go a step further and deny their particular distinguishing traits (विशेष), you fall into अपरसंग्रहाभास.

Saṁgrahālaya - संग्रहालय - Repositories.

Saṁkrānti - संक्रान्ति - Shifting from one thing to another. S-9/11

Saṁkīrṇa - संकीर्ण - Constricted.

Sammūrcchana Janma - सम्मूर्च्छन जन्म - Birth by spontaneous generation. In the three worlds, the upper, the lower and the middle there is spontaneous generation of the body in all directions, that is formation of limbs by surrounding matter. S-2/31

Samuccaya - समुच्चय - Inclusion.

Samucchinna kriyā - समुच्छिन्न क्रिया - Bereft of all vibration.

Samuddeśārtha - समुद्देशार्थ - For the purpose.

Samudghāta - समुद्घात - Expansion of the spatial units of the soul, Extrication.

Samṛddha - समृद्ध - Opulent, Prolific.

Samṛddha śailī - समृद्ध शैली - Opulent style.

Samṛddhi - समृद्धि - Opulence - Affluence.

Saṁskāragata - संस्कारगत - Ritualistic.

Saṁśliṣṭa - संश्लिष्ट - Composite.

Saṁvara - संवर - The category that denotes the process of suppressing or blocking, the springs of good and evil is saṁvara.

Saṁvaraṇā - संवरणा - Roof comprising diagonally arranged members crowned by bell finials.

Saṁcaya - संचय - Hoarding, Accumulation.

Saṁcita karma - संचित कर्म - Accumulated karmas.

Sandigdha vipakṣa vṛttika - सन्दिग्ध विपक्ष वृत्तिक - The fallacious reason of the doubtful class.

Saṁgati - संगति - Correspondence.

Saṁgha - संघ - A congregation of saints, Organisation, The congregation of the four orders of monks, Council.

Samgha - संघ - The congregation of ascetics - The fraternity of ascetics is the congregation of ascetics. S-6/13

Samgha - संघ - is the congragation of the four orders of ascetics. S-9/24

Samghāta - संघात - Conglomeration, Aggregate, Molecular interfusion.

Samghāta nāma karma - संघात नामकर्म- That, On the rise of which oneness or compactness is attained by the close interpenetration (i.e. without any intervening space) of space points of the bodies such as the gross physical body, is the name-karma of molecular interfusion. This is also of five kinds according to the five kinds of bodies. S-8/11

Samgraha - संग्रह - The synthetic stand point, collection.

Samgrahanaya - संग्रहनय - Comprehensive stand points.

Samhanana - संहनन - Joint, Bodily structure, constitution.

Samhanana nāma karma - संहनन नाम कर्म - That on the rise of which the different types of Joints of the bones are effected, is the name-karma of Joint. It is of six kinds - the perfect joint noted for extraordinary sturdiness and strength, the less perfect joint, the still inferior joint. weak joint, very weak joint, quite a weak joint. S-8/11

Samhitā - संहिता - Hymm

Samjñā - संज्ञा - Super imposed, Process of knowing, Impulses or animate feelings, Recognition, Mind, Reason, Linguistic symbol, Sensation, Intellect.

Samjñā - संज्ञा - Āhāra, Bhaya, Maithuna, **Parigraha** - संज्ञा-आहार, भय, मैथुन, परिग्रह- Sensation-Food, Fear, Intercourse, Possession.

Samjñā samjñī sambandha - संज्ञा संज्ञी सम्बन्ध - Relation between word and meaning.

Samjñā sutra - संज्ञा सूत्र - The sūtras containing the technical words.

Samjñī - संज्ञी - Discursive or cognitive or scriptural, A rational being.

Samjñī Jīvas - संज्ञी जीव) - The five-sensed beings with minds are called Samjñī Jivas.

Those that are endowed with minds are called rational beings (Samjñī Jīvas). S-2/24

संज्ञी के भेद - (The classification of Samjñī in beings). Jinabhadra gives the following classification of Samjñī beings. The five classes of one sensed organisms possess ūha samjñā; the organisms possessing two or more sense-organs possess hetu-samjñā; the denizens of heaven and hell as well as the beings born of womb possess kalikī Samjñā: The samjñā of the Samyagdṣṛṭī chadmastha (a being involved in the world but having right faith) is śrutajñāna (in other words such a being possesses dṛṣṭivāda samjñā); the kevalins (omniscient beings), however, are free from the function of matijñāna (sensuous cognition) and as such are beyond Samjñā. S.J.P. 55

Samjñītva - संज्ञित्व - Rationality.

Samjvalana - संज्वलन - That which distrubs perfect conduct.

Samkalpī himsā - सङ्कल्पी हिंसा - Intentional injury (by mind, speech and body).

Saṅkara - सङ्कर - Intermixture, blending of classes, Hybrid.

Saṁkhyā - संख्या - Number.

Saṁkhyā-pramāṇa - संख्या-प्रमाण - Number-measure.

Saṁkhyāta - संख्यात - Numerable, Numerate.

Saṁkhyāta gūṇa vṛddhi - संख्यात गुण वृद्धि - Numerable fold increase.

Saṁkhyātāṇū vargaṇa - संख्याताणु वर्गणा- Numerable atoms molecule.

Saṁkhyeya - संख्येय - Numerable.

Saṁkleśa - संक्लेश - Passionate thought activity, depression.

सम्प्रति – (Samprati) - The immediate successor of A śoka was Samprati. With the true spirit of a Jaina he weilded the sword to help the poor and the oppressed. He expanded the Mauryan empire beyond the borders of the present day sub-continent of India and Pakistan and established centres of Jaina culture in the countries of Arabia and Persia. He founded Jaina monasteries in non-Aryan countries and sent out Jaina sages to propagate the Dharma there. He himself practised Jaina rules in his after life, and worked hard for the uplifting of Jainism in various ways. He erected thousands of Jaina temples throughout his empire. A. 74-75

Sampūrṇa virati - सम्पूर्ण विरति - Total abstinence.

Saṁrambha - संरम्भ - Planning, Endeavour, complete absorption in a plan to commit violence etc, with passion.

Saṁrambha - संरम्भ - Complete absorption in a plan to commit violence etc. with passion is called saṁrambha. S-6/8

Saṁsaraṇa - संसरण - Transmigration.

Saṁsarga - संसर्ग - Association.

Saṁśaya - संशय - Jeopardise, Doubt.

संशय – Saṁśaya or doubt consists in knowledge touching the many aspects which remain undertermined owing to our not having the supporting and opposing reasons (in connection with those aspects). For instance : what is that, a statue or a man ? P. 1/11-12

Saṁśaya mithyātva - संशय मिथ्यात्व - The indecisive view, whether the three gems of right faith, right knowledge and right conduct lead to emancipation or not is scepticism. S-8/1

Saṁśayavacanī - संशयवचनी - Doubtful.

Saṁsāra - संसार - Transmigration.

Saṁsāra cakra - संसार चक्र - Cycle of transmigration - Desire brings karma, karma leads to Gati, Gati means body, body implies senses, senses lead to perception and perception again to desire or aversion and so on adinfinitum. But the cycle ends in the case of Bhavya Jīva whereas it is unending to the abhavyas.

Saṁsāra-Panca parivartana - संसार पंच परिवर्तन - Transmigration five cyclic change.

Saṁsārī jīva - संसारी जीव - Transmigrating soul, Mundane souls, Embodied souls, Mundane living beings.

Saṁsārī jīva - (संसारी जीव) - Those, who undergo or are subjected to this cycle of wandering, are the transmigrating beings. This whirling-round is of five kinds, the cycle of matter, thecycle of space, the cycle of time, The cycle of

incarnation and the cycle of thought or emotion.

Saṁskāra - संस्कार - Adornments, The tendency to recollect, linkage, Dependence.

Saṁstava - संस्तव - Praise.

Saṁstava - संस्तव - Expression of existent or non-existent qualities is praise (Saṁstava). S-7/23

Saṁsthāna - संस्थान - Different shapes of organic bodies, The assembledge of bones of the skeletal structure, Shape, Configuration, Figure, Form.

संस्थान – Saṁsthāna refers to the different shapes of the organic bodies. These are Samacaturasra, Saṁsthāna, body that is symmetrically developed; Nyagrodha Parimaṇḍala Saṁsthāna, body that is top-heavy like the Banyan-tree; Swāti Saṁsthāna, body that is long and thin like a sword, Kubja Saṁsthāna; hunch-backed body, Vāman Saṁsthāna, dwarfish body and huṅda saṁsthāna, an ugly mass of flesh. All these shapes of organic bodies are nothing but the different manifestations of matter in the organic world. Hence these physical forms which are of material origin can not be attributed to the soul.

Saṁsthāna - संस्थान - Shape - Shape is of two kinds, that which can be defined and that which can not be defined. The regular geometrical shapes such as the circle, the triangle, the rectangle, the square, the globe, etc. are instances of the first variety. The clouds etc. may be various irregular shapes, which cannot be exactly described. These are instances of latter variety.

Saṁsthāna nāma karma - संस्थान नाम कर्म - That, on the rise of which the structure of the bodies such as the Physical body is accomplished is called the nāma-karma of figure. It is of six kinds; the perfectly symmetrical body, The upper part alone symmetrical, the lower part alone symmetrical, the hunch-backed body, the dwarfish body and the entirely unsymmetrical or deformed body. S-8/11

Saṁsthāna mātra - संस्थान मात्र - A specific state of existence.

Saṁsthāna vicaya - संस्थान विचय - Contemplation of the matter constitution or confliguration of the universe, Respecting the nature of universe and the conditions of life therein.

Saṁsarga - संसर्ग - Association.

Saṁsiddhi - संसिद्धि - Attainment.

Santāpavān - सन्तापवान् - Distracted.

Samudghāta - समुद्घात - Without having left the primary body, the going out of a group of soul (spatial units, pradeśas) from the body along with the secondary bodies (i.e. Karmic and electric, which two are never separable from the mundane soul) is called overflow (समुद्घात). G.J.- 668

Samudghāta - समुद्घात - is the emanation of soul spatial units from the body without wholly discarding it. Seven kinds of these soul emanations are recognised in Jaina Philosophy.

समुद्घात – Samudghāta or overflow means the extending of spatial units of mundane souls out of body to some extent and then resuming their former form. Souls do not leave their own body, but extend out. There are seven occasions when such overflow is possible :- G. J. 272

(1) वेदना समुद्घात – Pain-overflow - Emanation on account of extreme and unbearable suffering.

(2) कषाय समुद्घात – Passion overflow, emanation on account of passionate thought activity.

(3) वैक्रियिक समुद्घात – Fluid overflow - Emanation on account of transformation into small or large fluid body or into many such bodies. Celestials do not leave their own place, they send their newly made fluid body with extending soul units to far off places. Their connection is never ceased.

(4) मारणान्तिक समुद्घात – Death bed overflow-emanation before death for touching the place of next birth. The soul extends to that point and then contracts and dies thereafter.

(5) तैजस समुद्घात – Electric overflow - It is possible in saints withspecial powers obtained by ascetic practices. It is bad or good. If a saint gets in rage, his soul units emanate from his left shoulder with electrical matter and burn the undesirable object. This is bad. A saint being compassionate at seeing famine or disease prevaling anywhere, emanates his soul units with electric matter from right shoulder. It removes all cause of trouble and brings happiness.

(6) आहारक समुद्घात – Assimilative overflow - A saint in 6th scriptural stage emanates a man-like white form of one cubit from his head with soul-units. It goes to an omniscient or saint withfull scriptural knowledge and sees him. The saint either removes his doubt or enjoys the benefit of personally paying respect to him.

(7) केवली समुद्घात – Omniscient overflow - When age karma has a smaller duration than that of other three karmas, body making, family determining and feeling, then the soul of an omniscient conquers or overflows and expands throughout the whole universe in 4 instants, and then withdraws to its body in another 4 instants and the duration of all four karmas becomes equal.

Samudrīya dṛśya citra - समुद्रीय दृश्य चित्र – Sea scapes.

Samūha - समूह - Cluster, Complex,

Samūhagata - समूहगत - Cumulative.

Saṁvara - संवर – Apprehension of the pure nature of the self. Stoppage of karmas, The prevention of the incoming karmas, stoppage.

संवर – The stoppage of inflow of karmic matter into the soul.

संवर का क्रम – Order of Saṁvara - So long as the root cause, identification of the self with karmas persists, Psychic activity to wrong belief, wrong knowledge, wrong conduct and yoga persists. These form the cause of the Bhāvāsrava or material karmas. Material karmas in their turn form the cause of body building nokarmas. Nokarmas is the cause of Saṁsāra. This is the causal sequence. But when discriminative knowledge appears, the self recognises its own pure cetanā nature. This knowledge leads to the absence of Psychic activity relating to wrong belief, wrong knowledge etc. Absence of such psychic activities leads to disappearence of Bhāvāsrava. When that is absent karma naturally disappears. Disappearance of karmas means cessation of Saṁsāra. This is the order of Saṁvara.

Saṁvega - संवेग - Cultivate awe at the misery ofworldly existence, perpetual fear of cycle of existence or transmigration.

Saṁvṛta - संवृत - Saṁvṛta is that which is covered well. That which cannot be seen is called covered or hidden. S-2/32

Saṁvyavaharaṇa doṣa - संव्यहरण दोष - Taking food when the giver pulls or drags about plates and the like without due care.

Saṁyama sāmācārī - संयम सामाचारी - Deportment qua self restraint.

Saṁyoga - संयोग - Contact, conjunction.

Saṁyogaja bhāva - संयोगज भाव - Incidental sentiments.

Saṁyojana - संयोजन - Setting.

Saṁyojanā doṣa - संयोजना दोष - Mixing up hot things with cold ones (i.e. those with coldones) i.e. those that have ceased to besterile of life.

Saṁyojanātmaka - संयोजनात्मक - Compositional.

Saṁyojita - संयोजित - Devised.

Saṁjvalana Kaṣāya - संज्वलन कषाय - Flurescent affection.

Saṁketa - संकेत - Symbol. signification.

Saṁkramaṇa - संक्रमण - Deviation.

Saṁskāra - संस्कार - Impression.

Saṁśleṣa - संश्लेष - Close union.

Saṁśleṣabandha- संश्लेषबन्ध - Physical bond.

Saṁśaya samā - संशय समा - Parity per doubt.

Saṁśaya vidhi - संशय विधि - Method of debate/doubt.

Saṁśaya vyudāsa - संशय व्युदास - Dispelling all questions.

Saṁyama - संयम - Self restraint or discipline. Desisting form injury to life principles and sensual pleasure while engaged in careful activity is self restraint or discipline. S-9/6

Saṁyama - संयम - To restrain oneself from undesirable activities towards living beings and control one's senses is saṁyama. S-6/12

Saṁyama - संयम - Observance of vows (the five vratas, non-injury etc.), preservation of careulness (of 5 kinds in walking etc., Samiti), Subduing of passions (anger etc., the four Kaṣayas) renunciation of āctivities (of mind, body and speech-Daṇ da) and the conquest of five senses (Indriya) is called control (Saṁyama) G.J. 465

संयमभाव कब होता है – By the operation of intense perfect right conduct-preventing passion (बादर संज्वलन कषाय in the 6th, 7th, 8th and 9th spiritual stages); and by the operation of mild (Sūkṣma greed in the 10th stage); and by the subsidence (in the 11th) and destruction (in the 12th spiritual stage) of the deluding (मोहकर्म) verily rises the thought activity of control (Saṁyama).

यथाख्यात संयम कैसे होता है – Ideal and passionless (यथाख्यात) control rises by the subsidence of deluding (Mohanīya karma in the 11th stage). And the same rises necessarily also by the destruction (of the deluding karma in the 12th stage). G. J. 239. Gatha 468

सामायिक संयम – Equanimity control - Having adopted all (the 5 observances of vows etc. constituents of) control maintaining a constant unity of restraint (Ekayāma), (which is) unparalleled and exceedingly difficult to obtain, the soul is with equanimity control.

G.J. 240. Gatha 470

छेदोपस्थापक जीव – Soul with recovered equanimity - Having pierced through the old condition (of censurable conduct into which it fell from its condition of equanimity, Samayika) the soul, who fixes himself in the observance of the (5 sorts of) control is with recovered equanimity.

G.J. 241. Gatha 471

परिहार संयत – The possessor of pure and absolute non-injury control - The lofty soul (Puruṣa) who with 5 (kinds of) carefulness (Samiti and 3 kinds of) restraint (Gupti) always does give up the entirely censurable conduct (of injury etc.) and maintains a constant unity of 5 (constituents of) restraint is certainly the possessor of pure and absolute non-injury control (परिहार विशुद्धि संयम). (He who having lived happily for thirty years from birth (and then having renounced the world) has studied the (Pratyākhyāna) (the 9th Pūrva) for 8 years (Prathaktva) at the feet of a Tīrthaṅkara (is the saint with pure and absolute non-injury and) except at the (three) union points of time (Sandhyā - i.e. dawn, noon and sunset and at night) travels (daily a distance of) 2 kosas. G.J. 241. Gāthā 472-73

सूक्ष्मसाम्पराय – The soul on the subsidential (Upāsamaka) or destructive (Kṣapaka ladder in the 10th spiritual stage) being subject to the operation of the slightest greed (sub-class of deluding karma-moha) has (control, Saṁyama which is characterised by slightest delusion), all but entire freedom passion (Sukṣma Sāmparāya). This is just slightly less than ideal and passionless (Yathākhyāta control).

G.J. 242. Gatha 474

यथाख्यात संयत – A non-omniscient (soul) with his demeritorious deluding (Mohanīya) Karma, subsided (in the 11th) or destroyed (in the 12th stage) or the conqueror (Jina in the 13th and 14th stages) - such (a soul) is with ideal and passionless (Yathākhyāta) control.

G.J. 242. Gāthā 475

देशविरत – Partial vowers - The right believer with 5, 3 and 4 kinds of partial (Aṇu), multiplicatory (Guṇa) and disciplinary (Shikṣā) vows (Vrata) (respectively) are called partial vowers (i.e., with partial control, Deṣa Saṁyama in the 5th stage). (And) they shed the karmas (to a much greater extent than the right believers in the 4th stage).

G.J. 242. Gatha 476

Two kinds of Saṁyama - संयम के दो भेद- Self control is of two kinds - (i) उपेक्षा संयम (ii) अपहृत संयम ।

Upekṣā Saṁyama - उपेक्षा संयम - The destruction of the sense of attachment and aversion in the case of pious saints who are familiar with the customs and manners of the age and place and who have perfected themselves in the observance of the three Guptis (Control our mind speech and body) is termed upekṣā Saṁyama.

अपहृत संयम – Apahṛta Saṁyama includes the observances which are known as Samitis. S.D. 56

अपहृत संयम के भेद – Apahṛta Saṁyam is of three kinds, according as it is preliminary, middling or advanced. The advanced is the characteristic of saints who will not live in places which abound in small insects to avoid injuring them. Those who will gently remove aside the insects with the soft पिच्छी (Brush of peacock feathers) are of the middling type, while those who desire to remove them with something else, fall in the preliminary class. S.D. 56

अपहृत संयम का पालन करने या उसकी स्थिरता हेतु सहायक शुद्धियाँ – There are eight kinds of Śuddhis (purifications) which are helpful in the observance and steadiness of apahṛta saṁyama. These are as follows :- (1) भाव शुद्धि (2) काय शुद्धि (3) विनय शुद्धि (4) ईर्यापथ शुद्धि (5) भिक्षाशुद्धि (6) प्रतिष्ठापना शुद्धि (7) शयनाशन शुद्धि and (8) वाक्य शुद्धि.

भावशुद्धि – Bhāva Śuddhi is the mental purity arising from the sense of delight that is itself produced from the unclouded clarity of the mind in reference to faith in the doctrines of perfection and Godhood. Bhāva śuddhi is the canvas, so to speak which is required for painting the image of the divinity of the self, with the radium rays of pure conduct.

कायशुद्धि – Kāya śuddhi is the purity of the body, that is rid of all worldly burdens (clothes, ornaments and the like), that abstains from all kinds of decorative Saṁskāras (bathing, unguents etc.), that is no longer subject to physical or muscular excitations, that has its movements under proper control, that is an image of peaceful serenity, and that is like a new born child in appearance. The effect of the attainment to Kāya Śuddhi is that one ceases to fear and at the same time nobody else ever fears the possessor of such a body.

विनय शुद्धि – Vinaya śuddhi is the purification of the sense or feeling of reverence and respect, and consists in the adoration of the Tīrthaṅkaras, Siddhas and the saints, in reverence for the revealed world of the law (scripture) in respectful obedience to the preceptor's directions in the attainment of high proficiencey in the study and recitation of religious traditions in acquiring excellence in the knowledge of the country and age and of the human nature, and in always acting only in accordance with the guidance of the head of the order. This purification is the true ornament of a saint, it is the cause of saintly glory and is the boat which is to take one to the other shore!

ईर्यापथशुद्धि – Īryāpatha Śuddhi is the purification, that is to say, perfection in the observance of the rule of carefulness and regards the saint's movement.

भिक्षाशुद्धि – Bhikṣā Śuddhi is the purification of Bhikṣā (obtaining of food). This signifies the observance of all the rules of the eṣaṇā samiti without faltering. The Sadhu should not allow himself to be disappointed if no food is obtained, or if he has to go without it for any other reason. He should not accept food at a house in which singing or dancing is going on, or a child is born, or death has taken place; nor in one which is used for the sale of wine, which is a prostitute's residence or which is used for any other sinful purpose. The

house of a lowly person or an orphan, the place which is an alm shouse, or where sacrifices are offered or where some kind of a ceremony is being performed, is also forbidden to be visited for the obtaining of food. That which implies the moon-like visiting of all sorts of houses - those of the rich and poor alike, which avoids disreputable householder, which does not involve the lowering of one's self-respect, but is the seeking of pure sustenance with a feeling of indifference and taken only to prevent the body from becoming unfit for spiritual progress that is termed Bhikṣā. The saints remain absolutely unaffected whether they obtain any food or have to go without it or whether what is offered to them is tasty or unsavoury. Such Bhikṣā alone is the abiding place of virtues.

The taking of food has been described in five different ways by the wise, as follows :-

(i) गोचर – Gocara, that is like the cow who does not concern herself with the beauty, ornaments, richness of apparel and the like of the person who comes to feed her.

(ii) अक्षम्रक्षण – Akṣamrakṣaṇa - Which is suggestive of a trader who applies grease to the axle of his cart to carry his valuables to the desired goal. The saint, too, has to carry the bodily cart, containing the Jewels of virtues to the city of self-contemplation, by greasing the axle of life with the food obtained by Bhikṣā.

उदराग्नि प्रशमन – Udarāgni Praśamana- which simply implies the appeasing of hunger, irrespective of the quality of the food with which it is to be done, whether it be tasty or tasteless. The simile employed is that of quenching a fire, when there is no question raised as to whether the water to be used is sweet or sour (distasteful).

भ्रमाहार – Bhramāhāra, that proceeds on the analogy of a bee's action. As the bee gathers honey without damaging any of the flowers from which it extracts it, in the same way the saint takes his food without causing injury or inconvenience to any of the givers.

श्वभ्र पूरण – Śvabhra pūraṇa;-i.e., filling the pit. As people fill a pit without regard to the beauty or ugliness of the material with which it is to be filled, in the same way the Sādhu should look upon his stomach which is to be filled regardless of the consideration that the food is not toothsome.

प्रतिष्ठापना शुद्धि – Pratiṣṭhāpanā Śuddhi is the purification of the manner of disposing of such things as hairs and nails, and the discharges from the nose, the mouth etc, (with full regard for the avoidance of injury to any kind of life), in conformitywith the practices of the place and time.

शयनासनशुद्धि – Śayanāsana Śuddhi is the purification of the place of sleeping. The Sādhu should not spend the night at a place occupied by females, low personages, thieves, gamblers, drunkards, palmists (gypsies) and the like. He should not stay at a place which contains pictures of private (bodily) organs, or in a place where men gather together for sport, play, dancing and other like pursuits; nor where a festival is taking place, where cattle are tethered or arms stored or which is used as a

gymnasium. The places which engender a feeling of attachment and the like, and which give rise to, or are associated with exhibitions of pride, conceit, sorrow, anger and affliction should also be avoided. The muni selects such places as a cave on the side of a hill, hollows in the trunks of trees and unoccupied dwellings reserved for the use of saints by pious householders. The saint should not lie down except to sleep. He may not recline. When sleeping, he should lie only on one side and should not change to the other during sleep.

वाक्य शुद्धि – Vākya Śuddhi is the purification of speech. The saint should never utter speech that has a tendency to the causing of hiṁsā (injury), fighting or exiting passions; his words should not be insulting or harsh, nor in the nature of back biting, nor should they be uttered to reveal the secrets of others. The Sādhu avoids reciting tales of love, adventure and high living and also political gossip. He seeks only to impart a useful lesson to his hearers and to encourage them to adopt the vows and to cultivate the virtue of righteousness. His discourse should be brief, sweet, agreeable and productive of the spirit of true Vairāgya (renunciation) Self-praise is as objectionable for the saint as talking ill of others. All goodness comes to offer itself to him who has attained to the vākya śuddhi in asceticism.

संयम के 5 भेद – Saṁyama is of five kinds from another point of view. These are (1) Sāmāyika (2) Chedopasthāpanā (3) Parihāra viśuddhi (4) Sūkṣma sāmparāya and (5) Yathākhyāta. S.D. 61

सामायिक – Sāmāyika is the refraining from the commission of sin through the activities of the mind, speech and the body. This may be for a limited time or without the fixation of any limit of time.

छेदोपस्थापना – Chhedopasthāpanā is the restoring of the state of purity by proper action, or penance, in respect of a fault committed by the saint. It also signifies renunciation of certain sinful actions.

परिहार विशुद्धि – Parihāra viśuddhi is refraining from hiṁsā. This is attained by highly advanced saints.

सूक्ष्म साम्पराय – Sūkṣma sāmparāya signifies the subduing of all the powerful passions, with the presence only of just the faintest tinge of greed. It is characteristic of saints whose enthusiasm is ever increasing in consequence of their constant engagement in refraining from the commission of hiṁsā of the visible and invisible living beings. These are they who are able to observe all the rules of conduct applicable to saints, who have burnt up a great deal of the material of their karmas in the fire of pure self contemplation that is enkindled, fanned and maintained by the winds of right faith and right knowledge, who have destroyed the seed of the poisonous tree of evil passions by the power of steady meditation, whose remaining burden of deluding karmas is about to be destroyed and whose power of self control is exceeding by great on account of the riddance of all but the slightest tinge of greed.

यथाख्यात – Yathākhyāta is the name given to the conduct of him who has attained to the purity of the souls nature by the destruction or quiescence of all

deluding karmas. The order in which these five divisions of Saṁyama are described here is significant of the fact that the succeeding types are infinitely superior, in point of virtue and merit to the preceding ones. They are all powerful causes of the stoppage of karmic influx and lead to mokṣa.

दण्ड – The term daṇ ḍa signifies affliction. The daṇ ḍas are mental, bodily or vocal. In mental daṇ ḍas are comprised attachment, aversion and delusion. The attachments are affection, Joking, liking, deceit and greed. Aversion includes anger, pride, dislike, sorrow, fear and disgust; and delusion consists in false beliefs and the three kinds of sex-passion or longings, that is to say the sexual cravings peculiar to the male, the female and the neuter. Bodily daṇ ḍa implies such conduct as killing, stealing, striking, frightening, causing harm and the like. Vocal Daṇ ḍa signifies falsehood, misleading phraseology, backbiting, harsh speech, self-praise, agitation and cruel discourse. S.D. 63

Samyak - (सम्यक्) – The word Samyak is either derivative or a non-derivative (Conventional word). When it is considered as derivative, it is derived thus. The word is derived from the root añc (अञ्च) with the preposition (सम्) by the addition of the suffix kvip (क्विप्). Its meaning is laudatory. S-1/1

Samyagbhāṣā - सम्यग्भाषा – Careful speech.

Samyak Cāritra - सम्यक् चारित्र - Protection of the six kinds of organisms is right conduct.

Samyak cāritra - सम्यक् चारित्र – An attitude of neutrality without desire or aversion towards the objects of external world is right conduct.

Samyak cāritra - (सम्यक् चारित्र) - Right conduct. Right conduct is the cessation of activity leading to the taking in of karmas by a wise person engaged in the removal of the causes of transmigration. The attribute right is intended to exclude conduct based on ignorance or wrong knowledge.

S-1/1

Samyagdarśana - सम्यग्दर्शन – Belief in the real existences or Tattvas is the right faith.

Samyagdarśan - सम्यग्दर्शन – Faith in the categories of jīva etc.

Samyagdarśana - सम्यग्दर्शन - Right belief in conviction in one's own self.

Pu. 216

Samyagmithyādṛṣṭi - सम्यग्मिथ्यादृष्टि – Mixed right and wrong belief. S-9/1

Samyagdarśana - सम्यग्दर्शन - Right faith. Belief in substances ascertaind as they are is right faith. T. 1/2

Samyagdṛṣṭi - सम्यग्दृष्टि - Enlightened soul, A soul with discriminative knowledge, True believer.

सम्यग्दर्शन – (Samyag-darśana - Right attitude) - Umāsvāti defines right attitude as śraddhāna for the truth and explains śraddhāna as pratyayāvadhāraṇa, that is discursive determination. He further characterizes Samyagdarśana as invariable grasping of all the objects of the sense organs and the mind.

Pūjyapāda Devanandī admitting the simultaneous emergence of Samyagdarśana and Samyag-Jñāna (right

knowledge) says that as soon as the consciousness gets possession of Samyag-darśana due to the subsidence, destruction, or subsidence-cum destruction of the Darśana-moha (attitude deluding karman) its matyajñāna and śruta ajñāna disappear and there emerge mati jñana and śruta jñana just like the emergence of heat and light of the sun on the displacement of the clouds.

Vi Bh. 536

सम्यग्दृष्टि का श्रद्धान – The right-believing soul believes in the doctrines as preached (by the conquerors), but (sometimes) by the instruction of an ignorant teacher he believes in the nature of things as they are not.

If on that (error) being satisfactorily exposed on the authority of sūtra, he does not believe (in the truth then), from that moment he certainly becomes a wrong believer.

G.J. 22Gāthā - 27, 28

सम्यक्त्व – (Samyaktva) - Perfect faith is the belief in Jina etc. That is a quality of the soul and when this arises Jñāna (knowledge) being free from errors surely becomes perfect. Dr. 41

उपशम सम्यक्त्व – (Subsidential right belief) - It is of two kinds (i) First (प्रथम) (ii) Second (द्वितीय). The duration of this is at the most one antar muhūrta. From this the soul falls down to the first, 2nd or 3rd stage, if there is no downfall.

(ii) द्वितीयोपशम सम्यक्त्व – The second subsidential right belief. It arises in a saint in the 7th spiritual stage of perfect vows, when the saint is preparing to pass on to the 8th stage of new thought activity along the ladder of subsidential advancement kind. He transforms the nature of the four error feeding passions, into lesser passions, and causes the subsidence of the 3 classes of right belief deluding karmas, namely, Mithyātva, Samyaktva Mithyātva and Samyaktva Prakṛti Mithyātva. The right belief of this saint is called the second subsidential right belief.

G.J. -16

(2) क्षयोपशम सम्यक्त्व – Destructive subsidential right belief in which there is operation of right-belief-slightly clouded by wrong belief (सम्यक्त्व प्रकृति मिथ्यात्व) the last of the 3 sub classes of right belief deluding karma (Darśana Moha), and the other two subclasses along with the four error feeding passions are partially destroyed and partially in subsidence. The minimum duration of this destructive-subsidential right belief is one Antarmuhurta; and the maximum is 66 Sāgaras. This maximum is made up of 13 Sāgaras in the 7th heaven, 22 in the 16th and 31 Sāgaras in the highest (Graiveyaka).

क्षायिक सम्यक्त्व – It arises by the destruction of all the three classes of right belief deluding karma and the four error-feeding passions. This is the best and highest kind of right belief. Once gained, it lasts for ever. The soul that acquires it, must attain liberation at the latest in 33 Sāgaras and 2 crore pūrvas, minus 8 years and one Antar Muhūrta. This arises only at the feet of omniscient Kevalī or the all scripture-knowing Śruta-Kevalī saints.

सम्यक्त्व के दो भेद – (Two kinds of Samyaktva) - There are two kinds of

Samyaktva - (1) Sarāga or accompanied by desire and vītarāga or free from desire. It is sarāga upto the eleventh guṇasthāna or stage of spiritual development; It is vītarāga in the last three stages. Sarāga Samyaktva has certain fundamental characteristics such as praśama etc, while Vītarāga samyaktva is characterised by the absolute purity of the soul. Yas. 254

सम्यक्त्व की मूलभूत विशेषतायें – (The fundamental characteristics of Samyaktva)

प्रशम – (Praśama) - Praśama is restaining the mind from passions and other evil tendencies. Y.C. P. 323

संवेग – (Saṁvega) - Saṁvega is fear caused by worldly existence, the source of all kinds of sufferings and fleeting like a dream or a magic show.

Y.C. P. 323

Saṁvega is man's longing for liberation. Hemcandra : Yogaśāstra.

अनुकम्पा – (Anukampā) - Anukampā is kindness to all creatures; it is the fundamental basis of Dharma.

आस्तिक्य – (Āstikya) - Astikya is a believing attitude of mind towards the āpta, the scriptures, the vows and the fundamental principles.

Some writers mention another characteristic of Samyaktva nirveda or indifference to the world. Yas. 255

सम्यक्त्व के दस भेद – (Ten kinds of Samyaktva) - Samyaktva may also be of ten kinds according to the sources from which it is derived. These sources are आज्ञा - Ājñā, the command of the scriptures composed by the exalted and omniscient Arhat or Tīrthaṁkara;

मार्ग – (Mārga) - The investigation of the three Jewels of right faith, right knowledge and right conduct.

उपदेश – (Upadeśa) - Listening to the life-stories of the great men of old such as the Tīrthaṁkaras, the cakravartins etc.

सूत्र – (Sūtra) - The code regulating the conduct and behaviour of the ascetics.

बीज – (Bīja) - A clue to the understanding of all sections of the doctrine.

संक्षेप – (Saṅkṣepa) - Summary knowledge of the main topics, topics of the system, āpta, sūtra or the sacred canon, the vows and the categories.

विस्तार – (Vistāra) Comprehensive knowledge of the vast canonical literature consisting of the twelve aṅgas, the fourteen pūrvas and the Prakīrṇas.

अर्थ – (Artha) - Personal conviction in matters connected with the sacred lore.

अवगाढ (Avagādha) - Profound knowledge of some part of the three fold Canon.

परमावगाढ – (Parmāvagāḍha) - The conviction of a man possessing the three kinds of supernatural knowledge, viz., avadhi, manahparyya and kevala.

Y.C. 323

सम्यक्त्व के 25 दोष – (Twenty five hindrances to Samyaktva) - Somadeva enumerates twenty five hindrances to Samyaktva known as dṛgdoṣa the three kinds of Mūdhatā, the eight madas, the six anāyatanas and eight defects, śaṅkā etc. The three kinds of Mūdhatā are lokamūdhatā consisting of stupid popular customs such as dips in sacred water; Devamūdhatā or the worship of false deities, ghosts, spirits and the like; and

Samayamūdhatā or following the lead of those who profess false doctrines such as astrology, magic, lore etc. The eight kinds of mada or pride are pride of birth, family, beauty, wealth, intellect, knowledge of the scripture, honour and power respectively, as explained in the Bhāṣya on Tattvārthasūtra IX/6. What is not āyatana or abode (of right faith) is anāyatana. The six anāyatanas are a false deity subject to passion and hate; the followers of such a deity, false austerities, those who practise such austerities, false scriptures and the followers of such scriptures. The group of eight defects consists of śaṁkā, kāṁkṣā vicikitsā, Mudhadṛṣṭi, Lack of upagūhana, Lack of sthitikaraṇa. Lack of Vātsalya and lack of Prabhāvanā.

Commentary of Dravya saṁgraha. Verse 41.

सम्यग्दृष्टि की बोधिसत्त्व से तुलना – (The comparison of a samyagdṛṣṭi with a Bodhisattva) - It is a man occupying this stage of spiritual development (i.e., it is the Samyagdṛṣṭi) who has been designated Bodhisattva by others (i.e. by certain Buddhists): for this man satisfies the entire description of a Bodhisattva. The others (i.e. the upholders of the doctrine of Bodhisattva) have said that a Bhodhisattva's body (possibly) commits a depraved act but never his mind; this is a fit description of our man (i.e. of a Samyagdṛṣṭi as well. Again, both (a bodhisattva and a Samyagdṛṣṭi) share the same description inasmuch as both are lovers of doing good to others, intelligent, pursuer of the right path (i.e. the path conducive to mokṣa), high-minded admirer of spiritual merits, and so on and so forth. Since Samyagdarśana is the same thing as bodhi and since Bodhisattva means the person-well advanced on the way to welfare-who is possessed of bodhi in the utmost measure, the person called Samyagdṛṣṭi is even literally the same as the one called Bodhisattva. The noble ones attribute the epithet Bodhisattva to a person who is possessed of the supreme type of wisdom or to one who will become a Tīrthaṁkara on account of his Journey towards mokṣa pursuing the path it does. Yoga-270-274

Samyaka īrya - सम्यक् ईर्या - Carefulness in walking.

Samyak Jñāna - सम्यक् ज्ञान - Right knowledge is a knowledge of one's own self. Pu. 216

Samyagjñāna - सम्यग्ज्ञान - Knowledge of real existences or tattvas without doubt or error is right knowledge.

Samyak jñāna - सम्यक् ज्ञान - Knowledge of scriptures such as Ācarāṅga is right knowledge.

Samyak Jñāna - (सम्यक् ज्ञान) - Right knowledge. Knowing substances such as the souls as these actually are is right knowledge. The attribute right is intended to ward off uncertainty, doubt and error in knowledge. S-1/1

सम्यग्ज्ञान – Samyag Jñāna is the detailed knowledge of real nature of the ego and non ego, is freed from Saṁśaya (doubt), vimoha (perversity) and vibhrama (Indefiniteness) and is of many varieties. Dr. 42.

Samyaktva kriyā - सम्यक्त्व क्रिया - is that which strengthens right faith, such

as worship of (the true) God, the preceptor, the scriptures and so on.

Saṁyamāsaṁyama - संयमासंयम - Mixed disposition of restraint and non-restraint.

Saṁyata - संयत - Disciplined abstainer, Temperate, Restrained.

Saṁyatāsaṁyata - संयतासंयत - Partial self control.

Saṁyatāsaṁyata - संयतासंयत - Stage of partial vows.

Samyaggamanā gamana - सम्यग्गमना गमन - Careful movement.

Samyagmithyātva - सम्यग्मिथ्यात्व - Mixed right and wrong belief.

Samyaggraha nikṣepa - सम्यग्ग्रहनिक्षेप - Careful placing and removal of things.

Samyak - सम्यक् - Authentic, Right preceding.

Samyak anabhava - सम्यक् अनुभव - Authentic cognition.

Samyak eṣaṇā - सम्यक् एषणा - Carefulness in eating.

Samyak eṣaṇā - सम्यक् एषणा - Careful eating.

Samyak mithyādrṣti - सम्यक् मिथ्या दृष्टि- Right wrong believer.

Samyak puruṣārtha - सम्यक् पुरुषार्थ - Right exertion.

Samyaktva prakrti mithyātva - सम्यक्त्व प्रकृति मिथ्यात्व - Right belief slightly clouded by wrong belief.

Samyak pratyaya vrtti - सम्यक् प्रत्यय वृत्ति - A proper feeling of ascertainment.

Saṁyoga - संयोग - Conjunctive relation or conjunction, Fear of mundane existence, Co-incidence existence, Co-incidence.

Saṁyukta - संयुक्त - Clustered.

Saṁvigna - संविग्न - Geniunely detached from the world.

Saṁvrkta - संवृक्त - Webbed.

Saṁvrata - संवृत्त - Covered.

Sarāgasaṁyama - सरागसंयम - Asceticism with attachment.

Saṁyoga - संयोग - Association, Conjunction.

Saṁyojanā - संयोजना - Lay out, Mild.

Saṁyukta - संयुक्त - Multiple.

Saṁdigdha - संदिग्ध - Doubtful.

Saṁdigdha sādhana vyatireka - संदिग्ध साधन व्यतिरेक - Doubtful concomitance in difference in respect of probans.

Saṁdigdhobhaya vyatireka - संदिग्धोभय व्यतिरेक - Doubtful concomitance in difference in respect of both.

Sāṁsārika - सांसारिक - Transmigratory.

Sandigdha sādhyānvaya - संदिग्ध साध्यान्वय - Doubtful con-comitance with the probandum.

Sandigdha sādhyanvaya vyatirekī - सन्दिग्ध साध्यान्वय व्यतिरेकी - Doubtful concomitance in agreement.

Sandigdha vipakṣa vyāvrttika - संदिग्ध विपक्ष व्यावृत्तिक - Whose non existence in the heterologue is a matter of doubt.

Sandigdhāsiddha - संदिग्धासिद्ध - Doubted cum non-existent, Unproved because doubtful respect to location.

Sandoha - सन्दोह - Heap.

Saṁgati - सङ्गति - Alignment, Compatibility.

Saṁghāta - संघात - Composite bodies, Collection.

Saṁgīta vāditra kathā - सङ्गीतवादित्र कथा - Talk about singing and music.

Saṁgraha - संग्रह - Synthetic.

Saṅkalana jñāna - सङ्कलन ज्ञान - Synthetic Judgement.

Saṅkalana - सङ्कलन - Addition.

Saṅkara - सङ्कर - Intermixture, Confusion.

Saṅkhyā vyabhicāra - संख्या व्यभिचार - Irregularities of number.

Sanmātra - सन्मात्र- Pure existence.

Sannikarṣa - सन्निकर्ष - Connection, Sense object contact, Continum, Series.

Sannikata - सन्निकट - Adjoining.

Sannipātika bhāva - सन्निपातिक भाव - Collective phase.

Santānavāda - सन्तानवाद - Doctrine of continuum.

Santulita - सन्तुलित - Symmetrical.

Sapakṣa - सपक्ष - The obstruction of positive instances, Similars of theabode, Homologue.

Sapāta - सपाट - Flattened.

Sapradeśa - सप्रदेश - With space points.

Sapratipakṣī prakṛti - सप्रतिपक्षी प्रकृति- Configuration with counter aspect.

Sapta bhaṅgī - सप्तभङ्गी - The theory of sevenfold predication, Seven combinations.

सप्तभङ्गी - Seven Modes; A statement (वचनविन्यासः) in seven different ways (सप्तभिः प्रकारैः) to be mentioned hereafter - of affirmation and negation (विधिनिषेधयोः), with the use of the word Syāt - स्यात् (स्याच्छब्दलाञ्छितः) singly and jointly (पृथग्भूतयोः समुदितयोश्च) without inconsistency such as that arising from conflict with प्रत्यक्ष (अविरोधेन - प्रत्यक्षादिबाधापरिहारेण) as the result of inquiry (प्रश्नवशात्) about each of the different predicates (धर्म) of a thing such as सत्त्व (existence) etc. For example -

1. स्यादस्त्येव सर्वम् - Statement of affirmation made singly (इति विधिकल्पनया प्रथमो भङ्गः).

2. स्यान्नास्त्येव सर्वम् - Statement of negation made singly (इति निषेधकल्पनया द्वितीय).

3. स्यादस्त्येव स्यान्नास्त्येव (इति क्रमतो विधिनिषेधकल्पनया तृतीयः) Statement of affirmation and negation made conjointly, but in such a way as to avoid inconsistency which can be done by making the affirmation and the negation one after the other (क्रमशः)

4. स्यादवक्तव्यमेव (इति युगपद् विधिनिषेधकल्पनया चतुर्थः) - Statement of indescribability arising from making affirmation and negation conjointly, and also simultaneously, thus involving a contradiction which can be got over by making the statement of indescribability.

5. स्यादस्त्येवस्यादवक्तव्यमेव इति (पञ्चमः) - Statement of affirmation and indescribability made conjointly, the latter, which arises from combining affirmation and negation simultaneously and yet without running into the absurdity of self-contradiction, being added to the former affirmation.

6. स्यान्नास्त्येव स्यादवक्तव्यमेव (इति निषेधकल्पनया युगपद्विधिनिषेधकल्पनया च षष्ठः) – Statement of negation and indescribability made conjointly, the latter, which arises from combining affirmation and negation simultaneously and yet without the absurdity of self contradiction, being added to the former negation.

7. स्यादस्त्येव स्यान्नास्त्येव स्यादवक्तव्यमेवेति (इति क्रमतो विधिनिषेधकल्पनया युगपद्विधिनिषेध कल्पनया च सप्तमः) – Statement of affirmation and negation made conjointly but successively, joined with that of induscribability arising from combining affirmation and negation simultaneously and yet without *the absurdity of self contradiction.*

सप्तभङ्गी – The law of sevenfold predication consists in using seven sorts of expression, regarding one and the same thing with reference to its particular aspects, one by one, without any inconsistency, by means of affirmation and negation, made either separately or together, all these seven expressions being marked with in some respects (Syat).
P. 4/14

स्यादस्त्येव – It is in this way, in some respects everything is existent. The first predication consists in such an affirmative statement. P. 4/15

स्यान्नास्त्येव – In some respects, everything is non existent. The second predication consists in such a negative statement. P. 4/66

स्यादस्त्येव स्यान्नास्त्येव – In some respects, everything is existent in some respects it is non existent inexpressible, the third predication consists in such affirmative and negative statements made one after another. P. 4/18

स्यादवक्तव्यमेव – In some respects everything is inexpressible, the fourth predication consists in such affirmative and negative statements made simultoneously.

स्यादस्त्येव स्यादवक्तव्यमेव – In some respects, everything is existent, in some respects, everything is inexpressible. The fifth predication consists in an affirmative statement together with a combined affirmative and negative statement made simultaneously.
P. 4/19

स्यान्नास्त्येव स्यादवक्तव्यमेव – In some respects, everything is non exestent in some respects everything is inexpressible. The sixth predication consists in a negative statement together with a combined affirmative and negative statement made simultaneously.
P. 4/20

स्यादस्त्येव स्यान्नास्त्येव स्यादवक्तव्यमेव – In some respects everything is existent; in some respect, everything is non-existent; in some respects, everything is inexpressible. The seventh predication consists in an affirmative and a negative statements, made one after the other together with a combined affirmative and negative statements made simulataneously. P. 4/21

विधिनिषेध प्रकार की अपेक्षा सप्तभङ्गी – Although regarding a thing, an infinite number of predications may be made, there can be only seven predications consisting in various ways of affirmation and negation regarding the thing considered in one of its particular modifications. For relations of any mode to a thing can be of seven sorts and those are of seven sorts because there can be only seven modes of questioning. And

that too again is of seven modes because there can be only seven forms of doubt (regarding) the nature of a mode. And that again is of seven sorts because a particular modification of a thing under one's observation is found to have seven forms. P. 4/38-42

Saptaparṇa - सप्तपर्ण - A seven leaved tree.

Sapta Prakṛtis - सप्त प्रकृतियाँ - The real immediate condition of salvation is the suppression or annihilation of sapta prakrtis or seven fundamentals. Kinds of Karmic matter. These are -

1. Anantānubandhī krodha.
2. Anantānubandhī Māna.
3. Anantānubandhī Māya.
4. Anantānubandhī Lobha.
5. Samyaktva
6. Mithyātva.
7. Samyak Mithyātva.

These seven constitute the Sapta Prakṛtis. The Prakṛtis 1 to 4 are subdivisions of cāritra Mohanīya and the other three of Darshan Mohanīya. If these get abated then there is the chance for Samyak Darśana or right belief.

Sapta tattva - सप्त तत्त्व- Seven tattvas are Jīva, Ajīva, Asrava, Bandha, Saṁvara, Nirjarā and Mokṣa.

Sapta tattva - सप्ततत्त्व - Seven principles.

Sapta śākhā - सप्तशाखा - Door frame with seven ornate jambs.

Sapta vyasana - सप्तव्यसन - The seven kinds of great evils.

सप्त व्यसन – The seven kinds of great evils are hunting, eating flesh, drinking, stealing, gambling, lying and prostitution, that is sexual looseness. S.D. 16

Sapratipakṣī hetvābhāsa - सप्रतिपक्षी हेत्वाभास - Counter aspect hypothetic fallacy.

Sapratiṣṭhita pratyeka vanaspati - सप्रतिष्ठित प्रत्येक वनस्पति - Common bodied individual vegetable.

Saptaparṇa - सप्तपर्ण - Alstonia scholaris.

Saradala - सरदल - Lintel, Architrave.

Sarasatā - सरसता - Delicacy.

Sarpākāra - सर्पाकार - Serpentine.

Sarpila - सर्पिल - Serpentine, Voluted.

Sapta rāśika - सप्तराशिक - Rule of seven.

Sarāga - सराग - One who makes an effort to put an end to worldly existence, but has not given up his desires is called a Sarāga. S-6/12

Sarāga Saṁyama - सराग संयम - The Saṁyama of one who is a sarāga or Saṁyama with attachment is Sarāga Saṁyama. S-6/12

Sarala - सरल - Erect, Smooth, Slight.

Saralatā - सरलता - Naivety.

Sarva - सर्व - All

Sarva - सर्व - Complete.

Sarvadarśana - सर्वदर्शन- Omnivision.

Sarva dhārā - सर्वधारा - Total sequence.

Sarva dhana - सर्वधन - Total sum.

Sarvagata - सर्वगत - Pervading everywhere, All permeative.

Sarvaghāti karma - सर्वघातिकर्म - Karma which destroys totally the soul's essential attributes.

Sarvaghāti prakṛti - सर्वघाति प्रकृति - Totally destructive configuration.

Sarvaghāti sparddhaka - सर्वघाति स्पर्द्धक- Intense karmas, Karmic matter which obscure wholly, Totally destructive supervariform.

Sarvajña - सर्वज्ञ - Omniscient, The all knowing.

Sarvatantra siddhānta - सर्वतन्त्र सिद्धान्त- Doctrine accepted by all schools.

Sarvauṣadhi ṛddhi - सर्वौषधि ऋद्धि - All medicine prodigy.

Sarva vināśaka - सर्वविनाशक - Omnidestroyer.

Sarvathaikānta dṛṣṭi - सर्वथैकान्त दृष्टि - Absolute position.

सर्वथा दैववाद के विरुद्ध आपत्ति – (Objection against absolute *karma*-determination) - If things are accomplished solely by the fate (or karmas), then it can not be maintained that fate can also be determined by effort (puruṣārtha). If fate is determined by another fate then emancipation becomes impossible and effort fruitless. Āpta-verse 88.

Sarva virati cāritra - सर्वविरति चारित्र - The capacity for full renunciation.

Sarva vyāpī - सर्वव्यापी - ubquitous.

Sarvātmanā - सर्वात्मना - Totally.

Sarvatobhadra - सर्वतोभद्र - Same as caturmukha, A shrine with four faces, A shrine-model with images on the four faces.

Sarvatobhadrika - सर्वतोभद्रिका - A-shrine model with images on the four faces.

Sarvārthasiddhi - सर्वार्थसिद्धि - The celestial beings of Sarvārthasiddhi are of superior excellence. And from the etymological meaning of the word, they are of one birth, that is reincarnated only once. The final body is with reference to human body. S-4/26

Sarvārthasiddhi - सर्वार्थसिद्धि - The exposition of ultimate reality, the essence of the supreme and immortal teachings of lord Jina, called Sarvārthasiddhi by which learned deserves to be contemplated incessantly by the venerable seeking celestial happiness and eternal bliss.

सर्वार्थसिद्धि – The name literally means all desires gratified. Those who are born in this region are literally without any further ambitions. They have practically reached the end of their Journey, and have only one more earth life to go through. They know this fact, and are consequently, filled with a serenity of mind that is not easily appreciated, except when actually realized. The burden of the soul is much lightened already in their case, the desiring nature has been almost wholly eradicated.

The place of Nirvāṇa, the blessed abode of the perfect men who are above death and disease and decay, in other words of immortal Gods, is only a few hundred Yojanas (One Yojana = 2000 Kośas or 4000 miles) above Sarvārthasiddhi. The land of this super heaven itself is of a kind of material that gleams like precious stones. There are no ladies any where in super-heavens; and Sarvārthasiddhi is likewise free from their presence. The devas who are born here are rid of sexual carvings, and they pass their time in the enjoyment of peaceful serenity. They are very long-lived, their term of life being measured,

not in years, but by way of analogy, in oceans of years. They all live for thirty three Oceans of years; and premature death is unknown and impossible for them. The effect of their meritorious work in the earlier stages of life's Journey, towards the goal, enables them to manifest a great deal of the hidden virtue of the spiritual nature in them. They enjoy the peaceful bliss, springing from within their souls being, although it is somewhat tinged with the material nature, that still remains to be eradicated. Sexual craving is like thirst when one is suffering from high fever, and is only felt by the man who is a slave to his senses. As he who has got no fever to make him thirsty does not regard iced water as gratifying, so will not he who is not afflicted with sense craving ever regard sex-indulgence as adding to his joys. Thus he who has brought his animal nature fully under control, is rid of the craving and will not miss the excitement any more. The Ahamindras have no regrets, no needs, nor longings for any kind of sense produced pleasure. They do not even care to visit other places in the heavens or on earth, and are ever filled with the innate delight of the soul.

Sarvārthasiddhi - सर्वार्थसिद्धि - Sarvārthsiddhi by Shri Pūjyapāda is the oldest extant commentary on Tattvārthādhigam sūtra by Shri Umāsvāmi. It is noted for its depth of thought and simplicity of expression. This famous work is a compendium of all aspects of Jaina religion and Philosophy. The author's literary skill is evident in the charm and beauty of his style. His mastery of Philosophic thought is clear from his lucid exposition of the complex reality. The greatness of the work can be realized from the fact that the great logician Akalaṅka devā, thought it fit to base his well known commentary of Rājavārtika on Sarvārthasiddhi.

A. Chakravarty.

Sarvāvadhi - सर्वावधि - The perfect clairvoyance, Full visual knowledge.

Sarvoṣadhi ṛddhi - सर्वौषधिऋद्धि - Where the wind even that has touched the body of the saint becomes endowed with the curative virtue.

Sarvottama - सर्वोत्तम - Superb .

Sat - सत् - Being, The real entity, Existent, Existence.

Sat - सत् - Existence - Existence (being or sat) is the differentia of a substance. Existance is characterized by origination, disappearance (destruction) and permanence. T. 5/29-30

Sat - सत् - The word sat is a laudatory term. S-7/14

सत्कार्यवाद — The Sāṁkhya theory of identity of the cause and its effect.

Satpuruṣa and Mahāpuruṣa - (सत्पुरुष तथा महापुरुष) - These are two lords of Kimpururṣas. S-4/6

सत् — (Sat - Existence) - Sat has been defined as the copresence of origination, decay and permanence.

Ālāpa - 5/30

There is no creation without destruction, no destruction without creation, no creation and destruction without persistence, and no persistence without creation and destruction.

P.T.D. - P.- 136

All substances are diversified with respect to their origination, decay, persistence, attributes, modes, names, differ-

entia and purpose. Still from the view point of existence they are not so distinguished. Reality assumes such a form by nature. J. P. S., P. - 125

Sat-Vastu, Artha, Vidhi - सत्-वस्तु, अर्थ, विधि - Being-Object Gauge, Method.

Satsvarūpa - सत्स्वरूप - The quality of being, Existence, Own nature.

Sat prarūpaṇā - सत् प्ररूपणा - Being presentation.

Sattā - सत्ता - Substance, Existence, Esence. Substantiveness.

Satta-Mahā, Avāntara - सत्ता-महा, अवान्तर - Existence-Total, Individual.

Sattā samavāya - सत्ता समवाय - Inherence of existence.

Sattva - सत्त्व - Subsistence, State.

Sattva vyucchitti - सत्त्व व्युच्छित्ति - State extermination.

Satkāra - सत्कार - Reverence.

Satkāra-Puraskāra - सत्कार पुरस्कार - Reverence and honour (Good as well as bad receptio.), Commendation.

Satkāya dṛṣṭi - सत्काय दृष्टि - The doctrine of permanent self substance.

Satkāryavāda - सत्कार्यवाद - The doctrine that effect is non-different from the cause.

Satpratipakṣa - सत्प्रतिपक्ष - Counterbalance.

Satpratipakṣa hetu - सत्प्रतिपक्ष हेतु - Countervailing probans.

Sattva - सत्त्व - Living being.

Sattva - सत्त्व - Those who are afflicted in several kinds of wombs owing to the ripening of inauspicious karmas are the living being (सत्त्व). 27/11

Satya - सत्य - Truth is the utterance of chaste words in the presence of noble persons. S-9/6

दस प्रकार के सत्य - Truth is of ten kinds (1) Popular (जानपद) (2) Idiomatic (accepted by consent. Sammati-सम्मति) (3) Representative (स्थापना) (4) Nominal (नाम) (5) Figurative (रूप) (6) Relative (प्रतीत्य) (7) Practical (व्यवहार) (8) Possible (सम्भावना) (9) Scriptural (भाव) (10) Illustrative (उपमा).

G. J. 133 (Gāthā 222)

Examples of ten truths are given below :- G.J. 134

1. Bhaṭṭa, Bhāta in Bengal, Vanṭaka or (Mukudu) in Andhra, Kulu in karnāṭaka and Choru in Dravida all signify cooked rice. This is popular truth.

2. A woman who is not the prime queen may by general consent be called a Devi which in fact she is not. This is accepted truth.

3. The statue of Candra-Prabha Tīrthaṁkara represents him and is therefore called Candra-Prabha. This is representative truth.

4. A man may be named Jina-Datta though he is not actually the gift of Jina as the name signifies. This is nominal truth.

5. 'This man is white.' The man has various hues in various parts, eyes, hair etc. and is not at all white. Yet he may truly be called white. This is an example of figurative truth.

6. 'It is long' This is true comparatively and not absolutely speaking. The thing is longer than one and shorter than another. This is an example of relative truth.

7. A man may say that he is "Cooking rice" even when the rice is not being actually and is only ready for being cooked. This is an example of practical truth.

8. Indra can overturn Jambū-Dvīpa. Indra may never do like this but he possesses the power to do it and it is a possibility and hence possible truth.

9. Injunction against commissions of sins as laid down in scriptures is scriptural truth. e.g., right belief, right knowledge and right conduct lead to liberation.

10. The calculation Palya and Sāgara is an example of illustrative truth.

G.J. 135

9 प्रकार के असत्यमृषा वचन – 1. Invocative (आमन्त्रणी), 2. Dictatory (आज्ञापनी), 3. Requestive (याचनी), 4. Interrogatory (आपृच्छनी), 5. Informatory (प्रज्ञापनी), 6. Renunciative (प्रत्याख्यानी), 7. Doubtful (संशयवचनी), 8. Submissive (इच्छानुलोमनी) and the ninth unlettered (अनक्षरगता) are phrases neither true nor false (i.e. neutral); because they are part expressed and part unexpressed to the hearers (in their hearing). They may be illustrated as follows :-

1. Come Rama.
2. Do this.
3. Give me this.
4. What is this.
5. This is my master's message.
6. I relinquish this.
7. Is this a string or serpent.
8. I wish to be such.
9. Sound which can not be reduced to letters.

Satya - सत्य - Truth.

Satyatā - सत्यता - Veracity.

Satya mano yoga - सत्य मनोयोग - True mind vibration.

Satya vacana yoga - सत्य वचन योग - True speech vibration.

Satyāṇuvrata - सत्याणुव्रत - The minor vow of truthfulness.

Sautrāntika - सौत्रान्तिक - Representationists.

Satsamprayoga - सत्सम्प्रयोग - Actual contact.

Satsanga - सत्सङ्ग - The association or company of pious men.

Saukṣmya - सौक्ष्म्य - Fineness.

Savikalpa - सविकल्प - Determinate, Determined.

Savipāka nirjarā - सविपाक निर्जरा - Ripened disintegration.

सविशेषभेदवाद – is described as a doctrine of identity in difference or more correctly, identity associated with difference or identity amidst difference.

सवियब्बे – (Saviyabbe). During the reign of Gangas Saviyabbe became renowned for bravery. When her husband Loka Vidyādhara went out to fight a battle, she used to accompany him on horse back and fell fighting in the battle of Bagiyur. In an inscription she is praised as second Revatī in beauty, Devakī in observance of Dharma and Sīta in being faithful to her husband. She was living Jina Śāsana Devatā as well as a heroine of the battlefield.

Savyabhicāra - सव्यभिचार - Erratic Undistributed middle.

Sayogakevalī - सयोगकेवली - Omniscient with vibration, The 13th spiritual stage, Omniscient with volition.

Sayogakevalī - सयोगकेवली – Stage of omniscience with vibration. S-9/1

Sādhakatama - साधकतम – Efficient most.

Sādhana - साधन – Cause, Cause of origin, Probans.

Sādhana vyāvṛtta - साधन व्यावृत्त – Excluded in middle term.

Sādhanābhāsa - साधनाभास – False probans.

Sādhana vikala - साधन विकल – Destitude of probans, Defective in middle term.

Sādhanābhāva - साधनाभाव – Destitution of the probans.

Sādhanāvyatirekī - साधनाव्यतिरेकी – Not in opposition with probans.

Sādharmya - साधर्म्य – Similarity.

Sādharmya adāharaṇa - साधर्म्य उदाहरण– Affirmative example.

Sādharmyadṛṣṭānta - साधर्म्य दृष्टान्त – Illustration in agreement, Homogeneous example.

Sādharmyadṛstāntābhāsa - साधर्म्य दृष्टाताभास – Affirmative fallatic example.

साधर्म्य दृष्टान्ताभास – (Sādharmya dṛṣṭantāntābhāsa) - Logicians have declared that fallacies of the example (dṛṣṭāntābhāsa) in the homogeneous form, arise here from an imperfect middle term or from a defect in the major term, etc. N. 24

Sādharmyavat - साधर्म्यवत – Positive inference.

Sādharmyasamā - साधर्म्यसमा – Balancing the homogeneity.

Sādhāraṇa - साधारण – Moderate.

Sādhāraṇa hetvābhāsa - साधारण हेत्वाभास – Common hypothetic fallacy.

Sādhāraṇa śarīra - साधारण शरीर – Common body of several souls.

Sādhāraṇa śarīra nāma karma - साधारण शरीर नामकर्म – That which causes several beings to possess one common body for their use is the name-karma of common body. S-8/11

Sādhita - साधित - Achievement.

Sādhu - साधु – Ascetic.

Sādhu - साधु – Sadhu represents the great ones who are on the path of perfection. It represents mainly the saints who have attained great spiritual advancement through tapas.

Sādhus – साधु – These are all the souls till date who have done and are doing the various activities that are shown as lying on the path of liberation. These activities are known as Sādhāna.

Sādhu - साधु – is a saint of long standing. S-9/24

साधु – (Sādhu) - That sage who practises well conduct - which is always pure and which is the path of liberation with perfect faith and knowledge-is a Sādhu.
Dr. 54

साधु – The word Sādhu signifies engagement on Sādhanā, and Sādhanā signifies accomplishment, so that the Sādhu is he who is engaged in the accomplishment, that is to say, the realization of his great ideal, namely mokṣa (salvation) on the Siddhi (accomplishment or realization) of which he becomes a Siddha (perfect being), that is to say, a perfect God.

साधुओं के भेद – There are several kinds of Sādhus. They are known by different appellations by reason of the accomplishments in renunciation, by reason of the miraculous powers acquired by them, and also, at times for other reasons. Generally, the term nirgrantha is applicable to all Digambar saints, though originally it only applied to those of them who were on the point of attaining to omniscience, on the attainment of which they were called munis. The appelation of muni is also applied to a saint endowed with the faculties of clairvoyance or telepathy. The yati is the saint who is engaged in the yatna (endeavour) to accomplish the Journey on the higher stages of the path known as Sreṇī (climbing the ladder or the ascent). Those who have acquired some kind of ṛddhi (miraculous or psychic power) are termed ṛṣis. The ṛṣis are of four kinds :-

(i) राजर्षि – Rājarṣi - who is endowed with the power to expend and contract his body to a miraculous extent, or with the akṣīṇa ṛddhi.

(ii) ब्रह्मर्षि – The brahmarṣi - who has the gift of great mental penetration, and whose shadow, contact and the like possess the power to cure disease and relieve suffering;

(iii) देवर्षि – The Devarṣi who can walk and move about in the air. S.D. 21

(iv) परमर्षि – The Paramarṣi who is omniscient. Sometimes the omniscient saint who is the lord of many wonderful powers is termed Snātaka.

श्रमण – The Jaina saint is called Śramana with reference to the bodily affliction implied in his asceticism.

संयत – With reference to his power of controlling his senses he is termed Saṁyata.

वीतराग – Because he is rid of attachment (rāga), he is termed Vītarāga (devoid of rāga);

अनगार – As he is homeless and possessionless, he is anagāra.

भदन्त – Bhadanta is the term applied to him when he attains to the realization of all his ideals.

दान्त – He is Dānta in so far as he is taken up with the subjugation of the five senses. S.D. 21

आचार्य – The head of the company of saints is called ācārya (Leader, head or pontiff).

उपाध्याय – The saintly preceptor of saints is the upādhyāya. The difference between ācārya and the upādhyāya lies in this that the former is the leader and head in respect of ācāra (conduct), while the latter is especially qualified to teach and is incharge of instruction.

तपस्वी – A tapasvī is the saint who adopts specially austere vows of asceticism with regard to fasting.

शैक्ष्य – A Śaikṣya is the holy saint who has especially devoted himself to study

ग्लान – The glāna is the saint who is affected with some bodily disease.

मनोज्ञ – A neophyte admitted into the order is termed Manojña, which term signifies a general favourite and is also applied to a saint who is generally popular in the Saṅgha (the company of saints), on account of his learning and all round excellence in the observance of rules.

बकुश – Amongst the other classes of saints, the Vakuśa is actuated by a slight sense of attachment, in so far as he is moved by the desire that his picchi (whist of soft feathers from the tail of a peacock) and Kamaṇḍalu (the gourd for carrying pure, i.e. sterilized water) should be elegant to behold, so as to inspire the spirit of renunciation in others.

कुशील – The Kuśīla observes all the vows and principal rules of conduct, but owing to some special cause he is led to transgress some secondary rules of conduct. Both the Vakuśa and the Kuśīla are regarded as great saints who are unable to obtain salvation as such, but who may attain to higher heavens on death. According to another set of thinkers the kuśīlas are those who are immoral and unsteady in their conduct and who bring discredit to the order. S.D. 22

पुलाक – The Pulāka is the saint who is unable to aspire to attain a higher degree of mental purity and whose vows also are not perfectly observed. Nevertheless he may reach the heavens on death.

साधुपने के गुण से रहित व्यक्ति – The following kinds of persons are devoid of saintly merit, though they pass themselves off as Sādhus outwardly.

पार्श्वस्थ – The Pārśvastha is given to earning his living by means of instruments of dhārmic observances. S.D. 23

संसक्त – The Saṁsakta practises invocations, charms, quack remedies and the like;

अवसन्न – The Avasanna is devoid of faith and knowledge both, though he observes the outward rules of the order of saints. S.D. 23

मृगचारित्र – The Mṛga Cāritra - who has separated himself from the company of saints, and who brings discredit on the word of the Tīrthaṁkara by his looseness of conduct in the observance of rules.

दो प्रकार के साधन मार्ग - Sādhana (accomplishment of the ideal) is along either - S.D. 23

(i) उत्सर्ग मार्ग – The Utsarga mārga (path) which signifies supremely pure equanimous self-effacement, or

(ii) अपवाद मार्ग – The apavāda mārga, indicating a qualified form of dispassion, characterised by the taking of food, possession of sacred books, the feather whisk and the gourd and the acceptance of pupils: of these two, the latter is the cause of the attainment and perfection of the former.

साधु बनने हेतु आवश्यक अर्हतायें – Essential qualities of ascetic.

S.D. 24-25

1. He should have been born in an Aryan country. (It is pointed out in the Labdhisāra that a person born in non-Aryan lands may adopt Sannyāsa when in an Aryan country.
2. He should belong to one of the three higher varṇas (castes)
3. He should not be wanting in a limb, that is, he should have all his limbs intact and whole.
4. He should not be a political offender or absconder.
5. He should not have offended against the customs of his people.

6. He should have obtained the permission of his kindred to remounce the world and to take to Sannyāsa.
7. He should be devoid of infatuations.
8. He should be free from certain grievous forms of disease, such as epilepsy, leprosy and the like.
9. His presence should be calculated to enhance and countribute to the sense of harmony and increase of merit of the Saṅgha (the community of saints).

जिनकल्पी साधु – Ascetics who observe rules in their strict form, and without ever having recourse to exception, are called "Jinakalpī Sādhus.

स्थविर कल्पी साधु – Those who keep the ascetic prescriptions in a milder form are known as "Sthavirkalpī Sadhus".

आचार्य – The heads of the groups of saints are called Ācāryas.

उपाध्याय – Those who are incharge of instruction are termed as Upādhyāyas.
J. 216

28 मूल गुण – A Sādhu according to the Digambara texts, must possess the following twenty eight Mūla guṇas, that is, the basic or primary attributes or virtues, the rigour of which increased stages by stages.

1 - 5. The five great vows.
6 - 10. The five Samitis.
11 - 15. Controlling of five senses.
16 - 21. Six necessary observances.
22. Pulling out the hair.
23. Nudity.
24. Non bathing.
25. Sleeping on hard ground.
26. Refraining from cleaning the mouth.
27. Taking food standing and
28. Eating not more than once a day.
J. 217

Sādhumārgī - साधुमार्गी – Jaina sect of non idol worshippers.

Sādhu samādhi - साधु समाधि – Protecting the saints, Removal of obstacles that threaten the equanimity of ascetics.

Sādhu samādhi - (साधुसमाधि) – When the treasury is on fire, attempts are made to extinguish it, as it benefits all. Similarly, the ascetic is the seat of rere virtues of the vows and minor vows.
S-6/24

Sādhutva - साधुत्व – Asceticism.

Sādhu vacana - साधु वचन – Chaste words.

Sādhya - साध्य – Probandum, Major term.

Sādhya-avayava - साध्य अवयव – Major promise.

Sādhya samā - साध्यसमा – Parity per similarity, Parity per probandum.

Sādhya-sādhana bhāva - साध्य साधन भाव – The relative position of the terms as probans and probandum.

Sādhya vikala - साध्य विकल – Destitute of probandum, Defective in major term.

Sādhyāvinābhāva - साध्याविनाभाव – Necessary con-comitance with the probandum.

Sādhyāvyatirekī - साध्याव्यतिरेकी – Not in opposition with probandum.

Sādika - सादिक – Having beginning.

Sādṛśya - सादृश्य – Likeness, Similarity.

Sādi mithyādṛṣṭi - सादि मिथ्यादृष्टि – Ab initio illusive visioned.

Sāgara - सागर – Sea, Simile measure.

Sāgaropama - सागरोपम – Tenkoṭākoṭī (1000,000,000,000,000) Palyopamas make a sāgaropama.

Sāhasī - साहसी - Courageous, bold.

Sāgara dharma - सागर धर्म - The rule of life prescribed for the house holders.

Sāgarika piṇḍa - सागरिक पिण्ड - Accepting food from him who has given residence.

Sākāra - साकार - Determinate, With details, Materialized.

Sākāra jñānavāda - साकार ज्ञानवाद - Representative perception.

Sākāra mantrabheda - साकार मन्त्र भेद- Proclaiming others thoughts.

Sākāramantrabheda - साकारमन्त्रभेद - Guessing others thoughts by their posture, facial expression etc, and proclaiming these out of envy etc.
S-7/26

Sākāra upayoga - साकार उपयोग - Definite conscious attentiveness.

Sākṣātkāra - साक्षात्कार - Direct observation.

Sālambana yoga - सालम्बन योग - Concentration upon an object.

Sāmagrī - सामग्री - Aggregate, Respective generating conditions.

Sāmanta - सामन्त - Feudatory chief, Chieftain.

Sāmantavādī - सामन्तवादी - Feudatory.

Sāmānya - सामान्य - Indiscriminate, General essence, Generality, Universal, General.

Sāmañjasya - सामञ्जस्य - Subservience.

Sāmānyābhāva - सामान्याभाव - Non existence of genital form.

Sāmānyatodṛṣṭa - सामान्यतोदृष्ट - Analogy.

Sāmbhogika - साम्भोगिक - Commensal.

Sāmācārī - सामाचारी - Deportment.

Samācarī atiśaya - सामाचारी अतिशय - The extraordinary powers pertaining to deportment.

Sāmānika - (सामानिक) - Those who are equal to Indras in respect of duration of life, energy, attendants, enjoyment etc., but not with regard to authority and splendour are called equals (Sāmānika).
S-4/4

सामायिक – Concentration on religious themes for a duration of 48 minutes.

Sāmāyika - सामायिक - Equanimity, Concentration on religious themes for a duration of 48 minutes, Vow of concentration, Periodical concentration, Renunciation of personal attachments and the cultivation of a feeling regarding everybody and thing alike.

Sāmāyika cāritra - सामायिक चारित्र - Conduct of equanimity.

Sāmāyika cāritra - (सामायिक चारित्र) - Equanimity or concentration of mind.

Sāmāyika - (सामायिक) - That which has oneness as its object is Sāmāyika.
S-7/21

सामायिक के योग्य आवश्यक बातें – In performing the Sāmāyika meditation the following points should be observed by the saint :- S.D. 41-43

1. He should not perform it disrespectfully,
2. Nor filled with pride of learning.
3. Nor to be considered pious by his fellow men,
4. Nor in a manner to cause disturbance to any other living being,

5. Nor should he move his body about at the time,
6. Nor force it into a crooked position, e.g. bending the fingers,
7. Nor contract or gather together the bodily limbs.
8. Nor should he raise himself up and down like a fish on the top of a wave.
9. He should rid his mind of all cruel thoughts;
10. He should not encircle his knees with his hands.
11. He should not become engaged in its performance imbued with fear.
12. Or with disgust or without understanding its aim,
13. Or filled with conceit at his supernatural acquisitions (if any),
14. Nor with pride of birth;
15. He should not take to it (*Sāmāyika*) sneakingly, that is as a thief, e.g. behind the back of the Guru (preceptor),
16. Nor neglect its proper time.
17. and should not allow the mind to be filled with unholy thoughts of hatred and the like for others;
18. He should not excite fear in any one's heart.
19. Nor talk to any one at the time.
20. Nor think evil of any one,
21. Nor suffer himself to frown,
22. Nor entertain ungenerous sentiments in his heart.
23. Nor allow his gaze to wander about in different directions,
24. Nor sit down without carefully inspecting the ground to avoid causing injury to insect life.
25. Nor lose interest in the middle of the process,
26. Nor should he neglect it altogether for the want of any of the necessary accessories,
27. Nor should he allow his heart to be assailed by desire for sense gratification,
28. Nor omit to recite the whole of the recitation, nor get up in the middle (that is, before the end of the time appointed for the purpose),
29. Nor blur over his words, nor hurry over some parts and linger unnecessarily over others.
30. Nor mumble, like a dumb person, nor make faces or signs,
31. nor variferate in a croaky voice, like a frog; and
32. he should not allow his mind to play the truant at the time, that is, to run after the good things of the world.

The technical names of these faults are as follows :- (1) अनादर (2) तप्त (3) प्रविष्ट (4) परिपीडिता (5) दोलायत (6) अङ्कुश (7) कच्छप (8) मत्स्य (9) मनोदुष्ट (10) वेदिकाबद्ध (11) भय (12) विभीत (13) ऋद्धिगौरव (14) गौरव (15) स्तनित (16) प्रातीतिक (17) प्रदुष्ट (18) वर्जित (19) शब्द (20) हिलत (21) त्रिबलि (22) संकुचित (23) दृष्टि (24) अदृष्ट (25) करमोचन (26) अलाभ (27) अनालाभ (28) चन्दन चूलिका (29) उत्तर चूलिका (30) मूक (31) दर्दुर (32) चंचलता ।

Sāmāyikavrata - सामायिक व्रत - Vow of self contemplation.

Sāmīpya - सामीप्य - Proximity.

Sāmparāya - (साम्पराय) - Transmigration.

Sāmparāyika - (साम्परायिक) - That karma which leads to saṁsāra (transmigration) is called Sāmparāyika.

Sāmparāyika - साम्परायिक - Mundane inflow, Strategic.

Sāṁvyavahārika - सांव्यवहारिक - Conventional.

Sāṁvyavahārika pratyakṣa - सांव्यवहारिक प्रत्यक्ष - Practical perception.

Sānatkumāra - (सानत्कुमार) - Sānatkumār is the natural name of the lord. "Aṇ" is used in the sense of 'his habitation' Sānatkumāra kalpa. By association with it the lord also is called Sānatkumāra. S-4/19

Sāndratama - सान्द्रतम - Steeped in thick.

Sāndhāra prāsāda - सान्धार प्रासाद - Temple with ambulatory.

Sāṅkarya - साङ्कर्य - Intermixture.

Sāṁkhya - सांख्य - Which holds that bondage and liberation, happiness and misery merely are in Prakṛti. They do not effect the soul or Puruṣa.

Sāṁkhyakārikā is the earliest work available on the Sāṁkhya system. Max Muller, however, thinks that the Tattvasamāsa is the earliest.

Sānta - सान्त - Transcient, Finite.

Sāntara - सान्तर - Discontinuous.

Sāntara mārgaṇā - सान्तर मार्गणा - With interval soul quests.

Sāntara nirantara vargaṇā - सान्तर निरन्तर वर्गणा - Inter non-inter molecule.

Sāntaratā - सान्तरता - The presence of a gap or lack of continuousness.

Sānubandha yoga - सानुबन्ध योग - Continuous yoga.

Sāpekṣa - सापेक्ष - Relativistic.

Sāpekṣatva - सापेक्षत्व - Relativism.

Sāra - सार - Gist, Epitome.

Sārthaka - सार्थक - Significant.

Sārūpya - सारूप्य - Co-ordination.

Sārvabhaumika - सार्वभौमिक - Universal.

Sārvabhaumikatā - सार्वभौमिकता - Hegemony.

Sārva kālika - सार्वकालिक - Eternal.

सातिशय अप्रमत्त - Extraordinary perfect vow, in which the soul can go beyond the 7th stage. This the soul can do along two ladders, subsidential ladder or destructive ladder.

Saudharma - सौधर्म - The lord who is associated with Saudharma Kalpa is called Saudharma. S-4/19

Saudharma kalpa - सौधर्म कल्प - Saudharma is the name of council chamber. That which has this chamber in it is called Saudharma Kalpa. S-4/19

Saukṣmya - (सौक्ष्म्य) - Fineness - Fineness is of two kinds extreme and relative. Extreme fineness is found in the indivisible atoms. Instances of relative fineness are the wood-apple, myrobalan, Plum etc. S-5/24

Sāvaraṇa - सावरण - Carpeted.

Sāsādana guṇasthāna - सासादन गुणस्थान- The second spiritual stage of downfall, Downfall belief, Downfall control station.

Sāsādanasamyagdṛṣṭi - सासादन सम्यग्दृष्टि - That karma which flows into the soul chiefly on account of false belief, is cut off in the case of the rest. Hence stoppage of that karma prevails in the beings from the second stage of spiritual development, namely 'downfall' (Sāsādanasamyagdṛṣṭi). S-9/1

Sāsrava yoga - सास्रव योग - Yoga accompanied by difilement.

Sātā - साता - Feelings of delight.

Sātā vedanīya - साता वेदनीय - The good variety of feeling producing karmas.

Saumya - सौम्य - Graceful.

Saundarya bodha - सौन्दर्य बोध - Elegance.

Sāvadya - सावद्य - Sinful.

Senāpati - सेनापति - General.

Sphuṭa - स्फुट - Transparent.

Siddha - सिद्ध - Emancipated souls, A soul developed to perfection. The supreme self which has realised its true nature, God, Pure soul.

Siddha - सिद्ध - Liberated souls.

सिद्ध जीव - (Siddhas) The Siddhas (or liberated Jīvas) are void of karmas, possessed of eight qualities, slightly less than the final body, eternal, possessed of utpāda (rise) and vyaya (fall), and existent at the summit of loka.

Dr. 14.

Siddhas - (सिद्ध) - These are all the souls who have liberated themselves and therefore are said to have reached Mokṣa.

Siddha - सिद्ध - A soul developed to perfection. That stage represents absolute freedom from karmas.

Siddha - सिद्ध - The term Siddha represents the perfect soul, without the yoga or mana-vacana, kāya.

सिद्ध - Free from 8 kinds of karmas all blissful, undefiled by karmic inflow, everlasting, possessed of 8 qualities, having accomplished all that was to be accomplished and abiding at the summit of the universe such souls areSiddhas. G.S. 50 (Gatha - 68)

Siddha - सिद्ध - The Tīrthaṁkaras are only four and twenty in each half-cycle of time. But the number of Siddhas is very great. The Siddhas are exactly like the Tīrthaṁkaras in all respects in so far as innate virtues and attainments are concerned. They are all omniscient and endowed with exactly the same attributes as the Tīrthaṁkaras. But they differ from the latter in this that teaching is not their mission in life in the same way as it is that of the Tīrthaṁkaras, and therefore they are not surrounded by the pomp with which Devas and men surround the latter.

सिद्धों के 8 गुण - The eight qualities of Siddhas are -

(1) Perfect knowledge (केवल ज्ञान)

(2) Perfect conation (केवल दर्शन)

(3) Infinite power (अनन्त वीर्य)

(4) Perfect right belief (सम्यक्त्व)

(5) Undisturbability. (अव्याबाध)

(6) Extreme fineness (सूक्ष्मत्व)

(7) Interpenetrability (अवगाहनत्व)

(8) Neither of low nor high family (अगुरुलघु)

सिद्धों का आकार - (The shape of siddhas) - Really speaking, a siddha is without a body, and hence incapable of being perceived by the senses. But from the ordinary point of view, a siddha is said to have a shadowy shape, resembling the figure of a human being. That is to say, the shape of a siddha resembles a human figure, but is not clearly defined. The body is like the shadow of a human being.

Dr. Page 115 (Brahmadeva's - commentary)

Siddha gati - सिद्धगति - The condition of liberation.

Siddha jīva - सिद्ध जीव - Accomplished bios.

Siddha pada - सिद्ध पद - The supreme state of pure God-hood.

Siddha sādhana - सिद्ध साधन - Proved minor term.

Siddha sādhana hetvābhāsa - सिद्धसाधन हेत्वाभास - Accomplished probans hypothetic fallacy.

सिद्धों के ध्यान का उपदेश – Meditate on the Siddha - the soul which is bereft of the bodies produced by eight kinds of karma, which is the seer and knower of Loka and aloka, which has a shape like a human being and which stays at the smmit of the universe. Dr. 51

सिद्धसेन – Siddhasena, often with the title Divākara and to be distinguished from some other authors of the same name is traditionally believed to be the author of the Sanmati Prakaraṇa, Nyāyāvatāra and Dvātriṁśikas and also of the Kalyāṇamandira-stotra.1 His Sanmati-prakaraṇa, in Prakṛt is the first Jain work to establish Jaina doctrines on logical basis and it has been followed by subsequent Śvetāmbara and Digambara authors. His 21 Dvātriṁśhikas in Sanskrit, so far available, Each one of these deals with different topics. Some of the opening ones are poetical hymns in praise of Mahāvīra. Many of them are expositions of non Jaina Darśanas; and one of them deals with the art and technique of disputation. The Nyāyāvatār deals with Jaina-nyāya, while the Kalyāṇamandira is a stuti of Pārśvanātha.3 The following material is relevant for fixing Siddhasena's time. Jinsena (in his Ādipuraṇa, C. 840) praises Siddhasena as a victorious disputant. Vīrasena quotes (in his Dhavalā comm. 816 A.D.) the Sammaisutta; Jinasena (in his Harivaṁśapurāṇa, 783 A.D.) compliments his Sūktayah; *Haribhadra* (Pañcavastuka between 650 and 777 A.D.) refers to his famous Sanmati-tarka and to his being Divākara, and further (in his Anekāntajayapatākā) speaks of a vṛtti (not available) to Sanmati-tarka composed by Mallavadin (C. 5th century of the Vikrama era) who wrote annotations to Dharmottara's Commentary on Dharmakirtis Nyāyabindu; Jinadāsagaṇi (in his cūrni to the Niśītha Sūtra 676 A.D.) has two references to the Sanmati and one to the miraculous powers of Siddhasenācārya, Jina-bhadragaṇi (Viśeṣāvaśyakabhāṣya, 611 A.D.) discusses the main doctrines of Siddhasena; Śivakoti's Ratnamālā (of doubtful date) mentions Bhattāraka Siddhasena as prior to Samantabhadra, as in some Śvetāmbara paṭṭavalīs; Pūjyapada (in his Jainendra-Vyākaraṇa, C. 450 A.D. refers to Siddhasena along with Bhūtabali, Prabhācandra, Samantabhadra and other ancient Jaina authors, and lastly Vārāhmihira's Bṛhajjataka (C. 505 A.D.) mentions an astronomer author Siddhasena. All this shows that Siddhasena flourished earlier than 450 A.D. S. 22-23

सन्मति तर्क – The Sanmati tarka is a great work of Philosophy. It is admired

by Haribhadra and many others both from Śvetāmbara and Digambara sects. It has been commented upon by Mallavādi, Sumatideva and abhayadeva. Yaśovijaya has commented almost on all the works of Siddhasena. It is a philosophical treatise in Prākṛt Gāthās, and it is divided into three chapters (called kāṇda) like Pravacanasāra of Kundakunda. The first is Nayakāṇda, the second Jīvakāṇda and the third has no name. Pt. Sanghavī and Doshī think that the author might have not named it. Vaidya names it Anekāntavāda kāṇda and Jugal Kishor endorses it. The propriety of Jīvakānda is questioned. It should have been Jnānakāṇda or Upayogakāṇda. There is a difference of opinion even on this point; and refferences to Jīva in that section are pointed out. Some other alternative names are also suggested. The term kāṇda is used for the first time in Jaina literature by Siddhasena, and it can not be traced back to the word Gaṇdikā or Dṛṣtivāda. It is found in the Atharvaveda, Rāmāyaṇa etc. The word sutta is used for some canonical text. It is derived from Sūtra and not from Śukta.

न्यायावतार – Nyāyāvatāra - The first of its kind among the Jains and quite equal to the Pramaṇa-samuccaya of the Dignāga. It contains 32 verses and hence it is included among the Dvātriṁśikas, but that it is addressed to lord Jina does not seem proper. The second period in the progress of Jaina logic is inaugurated by the genius of Siddhasena who lays the foundation of logic among the Jainas and establishes the doctrine of Anekānta. The Nyāyāvatāra has brought down nyāya for the Jainas. It is considered to be earlier than the Nyāyapraveśa of Diṅnāga and the Nyāyabindu of Dharmakīrti. According to Umāsvāti the path of salvation is possible through the knowledge of Pramāṇa and Naya and for these stand the Sanmati-tarka and Nyāyāvatāra. S. 63-64

Siddhaśilā - सिद्धशिला - The topmost part of the Universe.

Siddhatva - सिद्धत्व - Infinite perfection.

Siddhānta - सिद्धान्त - Epitome, Established truth, The final conclusion, Riddles.

Siddhārtha - (सिद्धार्थ) - He was the father of lord Mahāvīra.

Siddhāsana - सिद्धासन - Posture adopted by seated Tīrthaṁkaras.

Siddhāyatana - सिद्धायतन - Shrine of siddhas.

Siddhi - सिद्धि - Fulfilment, An occult or Psychic power, salvation.

Siṁhāsana - सिंहासन - Lion-throne.

Sindhu - (सिन्धु) - The river Sindhu originates from its (Padmas) archway in the west. S-3/20

Sirā - सिरा - Edge.

Sisādhayiṣita - सिसाधयिषित - Intended to be proved.

Sīmā - सीमा - Plausibility.

Sīmāvartī - सीमावर्ती - Outlying.

Sīrā - सीरा - Tabular vessel.

Sītā - सीता - That which rises from Keśarī and flows through its southern archway is the river sītā.

Sīta-Sītodā - (सीतोदा) - That which flows through tigiñcha's northern outlet is river Sītodā.

Skandha - स्कन्ध - Molecules, Gross entities, The aggregates of atoms, The complete molecule of matter, Trunk, Gross bodies, A half molecule of matter.

Skandha - (स्कन्ध) - Molecules are collections of atoms, which in their gross state can be taken by the hand and handled. If action is present in a few instances, by synecdoche it can be extended to others in conventional acceptation. Hence the word 'molecules' is applicable also to molecules consisting of two or more atoms which can not be handled etc. Though matter is of infinite varieties, still it is divided into two classes on the basis of atoms and molecules. Molecules are characterized by sound, union, fineness, grossness, shape, division, darkness, image, sunshine, moonlight as well as by touch, taste, smell and colour. Molecules are formed by division (Fission), Union (Fusion) and division-cum union.

S-5/25

Skandha bheda - स्कन्धभेद - Particle multiple types.

Skandha deśa - स्कन्धदेश - Half part of molecule.

Skandha pradeśa - स्कन्ध प्रदेश - A half of skandhadeśa.

Sphuliṅga - स्फुलिङ्ग - Emitting sparks.

Smaraṇa - स्मरण - Recalling, Recollection, Memory.

Smaraṇābhāsa - स्मरणाभास - Fallacious recollection.

Smaratīvrābhiniveśa - स्मरतीव्राभिनिवेश- Intense sexual desire.

Smāraka - स्मारक - Monument.

Smita - स्मित - Ponting.

Smṛti - स्मृति - Remembrance, Reminiscent, Memory impression.

Smṛtyantarādhānāni - स्मृत्यन्तराधानानि- Forgetting the boundaries.

Smṛtyanupasthāpana - स्मृत्यनुपस्थापन- Fluctuation of thought, Forgetting due observances.

Snātaka - स्नातक - The omniscient in the 13th and 14 stages whose destructive karmas have been destroyed are the perfect saints (snātakas)

Sneha - स्नेह - Special love and affection.

Snigdha - स्निग्ध - Smooth or sticky quality, Greasy, Greased.

माता मरुदेवी के सोलह स्वप्न – The lovely queen of Sri Nābhi Rāja dreamt sixteen wonderful dreams. She saw first of all a white celestial elephant, making deep sounds. She next saw a great white bull of beautiful form. Her third dream consisted in her seeing a white lion with red shoulders. The Goddess Lakṣmī was seen next, with two large elephants who were performing her abhiṣeka (bathing) with golden pitchers. Marudevī next saw two garlands of fragrant flowers, with black bees hovering over them, intoxicated with their fragrance. In the sixth dream she saw the full moon surrounded by her satellite stars. The seventh dream consisted in the sight of rising sun in the East, destroying the darkness, and rising gloriously in the

sky. In the eighth dream she saw two golden vases with a large golden lotus each, on the top. In her ninth dream she saw fishes sporting in a lovely tank, bedecked with different kinds of lotuses. She next saw an effulgent lake filled with a pale yellow fluid which shone like liquid gold. In the eleventh dream she saw a great ocean agitated with waves which broke with gentle sounds, into small spray. She next saw a very big throne that was set with bright stones. Her thirteenth dream was the sight of a heavenly palace; the fourteenth of the residence of the Nāgendra who is the lord of Devas of the Nāg Kumāra clan; The fifteenth, a heap of glittering jewels, and the last a blazing fire that burned smokeless and bright ! After these she saw one more dream which was the sight of a large beautiful bull, resplendent like gold, entering her open mouth !

16 स्वप्नों का फल – (The result of sixteen dreams) - "They first dream, Goddess !" exclaimed Nābhi Rāja, "presages the birth of an Excellent son, the second, that of his seniority over all others. That he will be strong as a lion, is implied in the third dream, The garlands indicate that thine son will be the founder of the true faith. The significancy of the goddess Lakṣmī whose abhiṣeka was being performed by the two elephants is that Devas will come to perform the Abhiṣeka of the son. The full moon foretells the fact that the boy will be the giver of Joy to the world. That he will be bright like the sun is to be understood from the next dream, The pair of fishes is indicative of the bliss that thy son will enjoy, and the fact that he will be further endowed with all the innumerable excellent virtues, is clear from the dream of the big lake which thou sawest. The ocean predicts that he will be the world teacher and the lord of divine sovereignty. That he is coming from the heavens to be born to thee is the import of the heavenly palace which thou sawest and the sight of the palace of Nāgendra shows that he will be endowed with clairvoyance from birth. The heap of glittering jewels signifies that he will be possessed of all divine attributes, while the smokeless conflagration that thou sawest indicates that he will burn up all the host of karmas that hold the soul in bondage and subject one to transmigration. The additional dream that was seen by thee indicates that Sri Ṛṣabha Devaji has been conceived in thine womb !

सोमदेव – (Somadeva) - Somadeva was the author of Yaśodharamahārājacarita or Yaśastilaka campu, Saṇṇavatiprakaraṇa, Mahendramātali-saṁjalpa and Yukticintamanisūtra. Somadeva gives a fair amount of information about himself at the end of Yaśastilaka. He belonged to an order of Jaina monks known as Devasaṁgha and was the disciple of Nemideva, who was the disciple of Yaśodeva. Somadeva goes on to say that the Kāvya, that is Yaśastilaka was composed in Śaka 881 (959 A.D.), the cyclic year being Siddhārtha, on the Madanatrayodaśī day in the month of Caitra, when Kṛsnarājadeva was extending his sway at Melpaṭī, after having vanquished the Pāndya, Cola, Cerama (i.e. cera), Ceylonese and other kings. Yas. 1-2

Sopakrama kāla - सोपक्रम काल - Continuous birth time.

Sopakramāyuṣka - सोपक्रमायुष्क - With breakable age - humans and subhumans of work region where 8 declining times for bondage of age-karma occur during full length of their age are called Sopakramāyuṣka or with breakable age. They can die early by untimely shedding of age karma molecules on account of suicide, murder, incurable disease, fire, railway accident etc. If no such disturbance occur, they would die after completing their age karma fully.

Sopādhika - सोपाधिक - Conditional.

Sopānabaddha - सोपानबद्ध - Stepped.

Sparddhaka - स्पर्द्धक - Super variform, First intensity class, Aggregates of varganas of karmic molecules.

Sparddhaka śalākā - स्पर्द्धकशलाका - Super variform counting rod.

Sparśa - स्पर्श - Touch.

Sparddhaka - स्पर्द्धक - Fruition group is a group of molecules of karmic matter which have the present and future capacity of fruition.

Sparśa - स्पर्श - Touch - That which is touched is touch. S-2/20

Sparśa - (स्पर्श) - Touch. What is touched or touching alone is touch. It is of eight kinds namely soft, hard, heavy, light, cold, hot, smooth and rough. S-5/23

Sparśa-bheda - स्पर्श भेद - Touch types.

Sparśana Kriyā - स्पर्शन क्रिया - is the wish to have pleasurable touch sensations due to passions. S-6/4

Sparśa nāma karma - स्पर्श नामकर्म - That which determines the touch is the name karma of touch. It is of eight kinds - hard, soft, heavy, light, smooth, rough, cold and hot. S- 8/11

Sparśanendriya - स्पर्शनेन्द्रिय - The tactile organ.

Sparśanendriya - (स्पर्शनेन्द्रिय) - Sense of touch. On the destruction-cum-subsidence of energy-obstructing and sensory knowledge covering karmas and attainment of name karmas of limbs and minor limbs, that through which touch is experienced by the soul is the sense of touch. S-2/9

Sparśanendriyāvaraṇa karma - स्पर्शनेन्द्रियावरण कर्म - Touch obscuring karmas.

Sparśana indriya prāṇa - स्पर्शन इन्द्रिय प्राण - Vitalities of the sense organ of touch.

Sparśānugama - स्पर्शानुगम - Touch study.

Spṛhā - स्पृहा - Desire.

Sphaṭika - स्फटिक - Crystrals.

Sphūrtimāna - स्फूर्तिमान - Sportive.

Srota - स्रोत - Spring.

Stambha - स्तम्भ - Shaft, Struts, Capital, Column.

Sthambha baṇḍa - स्तम्भदण्ड - Pillar shafts.

Stambha maṇḍapa - स्तम्भ मण्डप - Pillared hall.

Stambha śīrṣa - स्तम्भ शीर्ष - Pillar capital.

Stambha śākhā - स्तम्भशाखा - Jamb of a door frame simulating a pilaster.

Stara - स्तर - Degree.

Stava - स्तव - Praising.

Stena āhṛtādāna - स्तेन आहृतादान - Receiving stolen goods.

Stenaprayoga - स्तेन प्रयोग - Prompting another to steal.

Steya - स्तेय - Stealing - Taking anything that is not given is stealing. S-7/5

Stena prayoga - स्तेन प्रयोग - Abetment of theft.

Sthāna - स्थान - The state of condition, Station.

Sthānaka - स्थानक - Shaft.

Sthāna-adhyātma, Anubhāga, Yoga, bandha, Udaya, Margaṇā, Jīva, Guṇa, Miśra, Rūpī, Abhyantara, Jahadvṛttika, Ajahadvṛttika - स्थान - अध्यात्म, अनुभाग, योग, बन्ध, उदय, मार्गणा, जीव, गुण, मिश्र, रूपी, अभ्यन्तर, जहद्वृत्तिक, अजहद्वृत्तिक - Station - Spiritual, Energy, Volition, bond, Rise, wayward, bios, Control station, Mixed, Patterned, Internal Secondary, Sensed, Non secondary sensred.

Sthaṇdila - स्थण्डिल - Place of easing oneself.

Sthāpanā - स्थापना - Demonstration.

Sthāpanā (Representation) - स्थापना - Establishing in things made of wood and clay, painting, dice etc. that 'this is that' is representation. S-1/5

Sthāpanā Jīva - (स्थापनाजीव) - Representative soul - Representing disc etc. as living beings or as men is representative soul. S-1/5

Sthāpanā kula - स्थापना कुल - Pivotal families.

Sthāpanā nikṣepa - स्थापना निक्षेप - Installation of representation.

Sthāpita - स्थापित - Erected.

Sthira - स्थिर - Static.

Sthira padārtha - स्थिर पदार्थ - Permanent entities.

Sthirīkaraṇa - स्थिरीकरण - Confirmation, Stablization of the order.

Sthavira kalpasūtra - स्थविर कल्पसूत्र - The sūtras concerned with elder's course.

Sthirasaṁhanana - स्थिरसंहनन - Strong bone joints.

Sthāvira kalpa - स्थाविर कल्प - The elder's course.

Sthavira kalpi sādhu - स्थाविरकल्पी साधु - Those who keep ascetic prescription in a milder form.

Sthāna nirmāṇa - स्थान निर्माण - Fixing the position.

Sthāna swarūpa - स्थान स्वरूप - Description of degrees.

Sthāpanā - स्थापना - Representation or representative, Placing.

Sthāpanā nikṣepa - स्थापना निक्षेप - Representation of one thing by another.

Sthāpita - स्थापित - First removing the cooked food elsewhere and then offering it to the saint.

Sthaulya - (स्थौल्य) - Grossness. It is also of two kinds, extreme and relative. The instance of extreme grossness is the biggest molecule of matter pervading the entire universe. Instances of relative grossness are the plum, myrobalan, wood apple, palmyra fruit etc.

Sthāvara - स्थावर - One sensed body, Immovable.

Sthāvara - (स्थावर) - Those who are governed by sthāvara name karma are

sthāvaras. Earth, water, fire, air and plants are immobile beings (Sthāvara). S-2/12

Sthāvara nāma karma - स्थावर नाम कर्म- That which causes birth as an organism with one sense is the name-karma of sthavāra (immobile) S-8/11

Sthāvara jīva - स्थावर जीव - Immobile beings.

Sthāvara himsā - स्थावर हिंसा - Injury to one sensed (immobile) living beings.

Sthira - स्थिर - Stationary, Firmness of the frame, Sturdy frame.

Sthira nāma karma - स्थिरनामकर्म - That which accomplishes firmness (such as well-knit frame, fine teeth and strong limbs) is the name karma of firmness.

S-8/11

Sthiti - स्थिति - State of existence, Duration, Essential features.

Sthiti - स्थिति - Not falling off (the thing) from its nature is duration. For instance, the retention of the sweetness of the milk of the goat, the cow, or the buffalo, is its duration. Similarly, not deviating from the nature of non-comprehension of knowledge obscuring karmas is its duration. S-8/23

Sthitibhojana - स्थिति भोजन - Taking meal in a standing posture.

Sthitikaraṇa - स्थितिकरण - Sustaining souls in right convictions Attainment of a subtle position, Ensuring, steadiness of right faith and conduct in others who, are prone to swerve from the path.

Sthitikarṇa - स्थितिकरण - Non wavering firmness in faith. He who instead of going astray, establishes himself firmly in the path of emancipation must be considered to be the right-believer who is endowed with steadfastness.

Sthiti kāṇdaka - स्थितिकाण्डक - Life time split.

Sthūla - स्थूल - Gross, Crude.

Sthūla nāma karma - स्थूल नामकर्म - That which produces a body which causes hindrance to others, is the name-karma of gross bodies. S-8/11

Sthūlakāya - स्थूलकाय - Stout.

Sthūlatā - स्थूलता - Solidity.

Sthūlākāra - स्थूलाकार - Squat.

Sthūla śarīra - स्थूल शरीर - The gross body.

Stoka - स्तोक - Seven pulse beats make one stoka.

Strīkathā - स्त्रीकथा - Stories pertaining to women and their pleasures, Women gossip.

Strīmanoharāṅganirīkṣaṇatyāga- स्त्री मनोहराङ्गनिरीक्षण त्याग - Giving up looking at the beautiful bodies of women.

Strī rāgakathāśravaṇatyāga -स्त्री रागकथाश्रवण त्याग - Giving up listening to stories that excite attachment for women.

Strī sevana - स्त्री सेवन - Co-habitation.

Strī veda - स्त्रीवेद - Female carvings.

Stuta - स्तुत - Invoked.

Stuti - स्तुति - Praising of twenty four Tīrthaṅkaras, Valediction.

Stūpākāra - स्तूपाकार - Pyramidal shape, Domical.

Stūpī - स्तूपी - Finial of a south Indian vimāna.

Styānagṛddhi - स्त्यानगृद्धि - Somnambulism, Committing cruel deeds in sleep.

Subhaga - सुभग - Charm, Amiable personality.

Subhaga nāma karma - सुभग नाम कर्म - Name karma of amiability.

Subhaga nāma karma - सुभग नामकर्म - That, on the rise of which others are delighted with one, is the name-karma of amiability. S-8/11

सुहिलदेव – (Suhildeva) - Masūd the commander in chief of Sultan Mahmūda Ghaznavī attacked India in 1033 A.D. The Hindu kings unitedly opposed the invader with all their might. A severe battle raged on the banks of the river Kutil. The situation having become acute for the invaders, they sandwiched rows of cows between their own lines and that of the defenders. This had the desired effect, for the Hindus were very much non-plussed, besieged and at last defeated. The Jaina king Suhildeva of Srāvastī (Gondā) could not bear the ignominy of his country lying prostrate at the feet of aliens. He went to the temple, bowed before the image of lord Sambhava Nātha, the third Jaina Tīrthaṅkara and vowed that he would drive away the tyrants. All the soldiers repeated the vow.

Raising cries of 'victory to Lord Mahāvīra,' the soldiers threw darts on the cows, which dispersed in no time. The battle raged on for days and at last the Muslim forces got depleted Their commander Masūd was also killed in this battle and the vow of the Jaina vīra Suhildeva was fulfilled.

Mulla Mohammad Ghaznavī, the writer of Tawarikha-i-masmudi accompanied Masūd in this campaign. On the basis of this book Abdal Rahmān Cisti wrote another book Murtati-Masūdī in the time of Emperor Jahāngira. Cisti wirtes- "Masūd's forces had reached Bahāraica on Shavan 27th Hijri 423 (1033 A.D.), and the Hindus were routed in the encounter. At this Suhildeva took charge of the situation and in the end inflicted a crushing defeat on the Muslims, who fled away. Suhildeva pursued them hotly and beseiged them at Bahāraica. Ultimately Masūd and his soldiers were all put to sword on Rajabul Murjaki 18th Hijri 424 (1034 A.D.). A - 91-92

Sudaula - सुडौल - Plump.

Sudṛḍha - सुदृढ़ - Stiff.

Suhṛdanurāga - सुहृदनुराग - Attachment to friends.

Sukha - सुख - Pleasure, Bliss, Delight.

Sukhānubandha - सुखानुबन्ध - Recollection of pleasures, Attachment to pleasures, Recollecting again and again the various pleasures enjoyed in former times.

Sugandha - सुगन्ध - Pleasant smell.

Sugaṭhita - सुगठित - Taut.

Sugaṭhita dhaḍa - सुगठित धड़ - Stiffer torso.

Sughaṭatā - सुघटता - Plasticity.

Sughoṣa - सुघोष - Violin.

Sughoṣa and Mahāghoṣa - (सुघोष तथा महाघोष) – These are two lords of Stanitkumāras. S-4/6

Sukumāratā - सुकुमारता - Languor.

Sulabhya - सुलभ्य - Accessible.

Sulīna - सुलीन - Merged.

सुनय तथा दुर्नय – (**Sunaya and** Durnarya)- Nayas when taken in indifference to other view points are false and when taken with due allowance for other view, establish truth about reality. Apta. verse 108

Sundara - सुन्दर – Elegent.

Suraksita - सुरक्षित – Intact.

Susajjita - सुसज्जित – Well decked, Dignified.

Suśila karma - सुशीलकर्म – The karma leading to right conduct is good. What is good may lead to the pleasures of Svarga.

Suṣamā kāla - सुषमा काल - Pleasant period.

Suṣamā suṣamā kāla - सुषमा सुषमा काल – Pleasant pleasant period.

Suṣira prāyogika śabda - सुषिर प्रायोगिक शब्द – Flute experimental sound.

Suśruta - सुश्रुत - Love for listening.

Susaṁskaraṇa - सुसंस्करण – Sophistication.

Susvara - सुस्वर - Melodious voice, Pleasing voice.

Susvara nāma karma - सुस्वर नाम कर्म - That which causes a melodious voice is the name karma of pleasing voice. S-8/11

Suvarṇakūlā - सुवर्णकूला - That which rises from Puṇḍarīka and flows through its southern archway is the river Suvarṇakūlā. S-3/20

Sucyangula - सुच्यङ्गुल – Linear finger.

Sūcyākāra - सूच्याकार – Pyramidal.

Sūkṣma - सूक्ष्म – Minute body, Infinitesimal, Subtle body, Fine, minute.

Sūkṣma nāma karma - सूक्ष्म नाम कर्म– That which produces a subtle body is the name karma of subtle bodies. S-8/11

Sūkṣma bādarā - सूक्ष्म बादर – Fine gross, Apparently solid like a shadow.

Sūkṣma hiṁsā - सूक्ष्म हिंसा – Slightest injury.

Sūkṣma ekendriya jīva - सूक्ष्म एकेन्द्रिय जीव – Microscopic organisms present in earth, Water, Air etc.

Sūkṣma kriyā nivṛtti - सूक्ष्म क्रिया निवृत्ति– Accompanied with subtle physical movement and infalliable.

Sūkṣma kriyā pratipāti - सूक्ष्म क्रिया प्रतिपाति – Pure concentration of subtle activity.

Sūkṣma kṛṣṭi - सूक्ष्म कृष्टि – Weaker than bādeara kṛṣṭi, Fine tract.

Sūkṣma nigoda labdhyaparyāptaka - सूक्ष्मनिगोदलब्ध्यपर्याप्तक – The subtle one sensed undeveloped being.

Sūkṣma nigoda vargaṇā - सूक्ष्मनिगोद वर्गणा – Fine common body molecule.

Sūkṣma nirīkṣaṇa - सूक्ष्म निरीक्षण – Scrutiny.

Sūkṣma prāṇī - सूक्ष्म प्राणी – Minute organisms.

Sūkṣma śarīra - सूक्ष्म शरीर – A kind of subtle body.

Sūkṣma sāmparāya - सूक्ष्म साम्पराय– Truth, spiritual stage of slight delusion, Slightest delusion, Subsided delusion, Slight passion.

Sūkṣma sāmparāya - सूक्ष्म साम्पराय – Stage of slight delusion. S-9/1

Sūkṣma sūkṣma - सूक्ष्म-सूक्ष्म – Fine fine, Very minute.

Sūkṣmatva - सूक्ष्मत्व - Extreme fineness.

Sūtra - सूत्र - Aphorisms, The code regulating the conduct and behaviour of the ascetics, Formula.

Sūtrārthātiśaya - सूत्रार्थातिशय - The extra ordinary powers pertaining to the scripture and its meaning.

Sthāna - स्थान - Locus.

Sva - स्व - Wealth, Possessions or belongings.

Svabhāva - स्वभाव - Essential identity, Inherent nature, Distinct nature, Intrinsic nature, Nature, Own phase, Identity.

Svabhāva bheda - स्वभाव भेद - Plurality of nature.

Svabhāva darśana - स्वभाव दर्शन - Natural intuition.

Svabhāva hetu - स्वभाव हेतु - Reason of essential identity of nature.

Svabhāva paryāya - स्वभाव पर्याय - Natural substantial modification.

Svabhāva smavasthita - स्वभाव समवस्थित - Established in its nature.

Svahastakriyā - स्वहस्तक्रिया - is doing by one's own hand what should be done by others. S-6/4

Svamukha udaya - स्वमुख उदय - Own aspect rise.

Svaprakāśatva - स्वप्रकाशत्व - Auto revelation.

Svarga - स्वर्ग - Heavens.

Svacatuṣṭaya - स्वचतुष्टय - One's own quaternion, Self quaternity of any substance.

Svagata - स्वगत - Internal.

Svalakṣaṇa - स्वलक्षण - Strictly peculiar, The unique particular, Unique reals, The unique thing in itself.

Svanirṇaya - स्वनिर्णय - Self cognition.

Svapna - स्वप्न - Slumber.

Svaprakāśa - स्व प्रकाश - Self perceptible.

Svarūpa - स्वरूप - Form, Nature.

Sva samaya - स्व समय - The pure one.

Svasamaya - स्वसमय - Those who establish themselves in the nature of the self, are to be known as the followers of one's own creed.

Svasamaya - स्वसमय - The ego, characterised by the three qualities of Belief, knowledge and conduct is svasamaya. It means the pure one.

Svasamaya - स्वसमय - That soul which being free from relations to others and from alien thoughts through its own intrinsic nature of perception and understanding perceives and knows its own eternal nature to be such is said to have conduct that is absolutely self determined. Whatever yogindra being entirely free from effective states related to other things and firmly established in its own intrinsic nature, perceives himself to be identical with that which perceives and knows is said to have self determined activity.

Svasamayī - स्वसमयी - The Jiva that is associated with the essential qualities is called svasamyī.

Sva samaya sūtra - स्वसमय सूत्र - Sūtras concerned with own doctrines.

Sva saṁvedana - स्व संवेदन - Self cognition, Self intuition, Direct self-consciousness.

Sva saṁvidita - स्व संविदित - Self intuited.

Svastika - स्वस्तिक - The form 卐.

Svastikākāra - स्वस्तिकाकार - Cruciform.

Svatah - स्वतः - By itself.

Svarūpa - स्वरूप - Nature, Intrinsic, Definition, Own pattern.

Svarūpasiddha - स्वरूपसिद्ध - A matter of common knowledge.

Sva sanmukhatā - स्व सन्मुखता - Self introvertedness.

Svādhyāya - स्वाध्याय - Contemplation of knowledge and giving up sloth or idleness is study. S - 9/20

Svāmitva - स्वामित्व - Ownership, Lordship.

Svāmī - स्वामी - A master, A spiritual guide, Possessor.

Svārthānumāna - स्वार्थानुमान - Subjective inference, The inference for one's ownself. Own gauge inference.

Svārtha pramāṇa - स्वार्थ प्रमाण - comprehensive knowledge for oneself- All kinds of knowledge except scriptural constitute pramāṇa for oneself. S - 1/6

Svārtha śruta pramāṇa - स्वार्थ श्रुत प्रमाण - The scriptures in the form of knowledge constitute pramāṇa for oneself.

Svaśarīrasaṁskāratyāga - स्वशरीर संस्कार त्याग - Giving up adornment of the body.

स्वस्थान अप्रमत्त - Ordinary perfect vows, in which the soul wavers to and fro between the perfect and the imperfect vow stages - i.e. constantly comes down to the 6th and then goes back to the 7th stage.

Svāśrayagata - स्वाश्रयगत - Corresponding individuals only.

Svāti saṁsthāna - स्वातिसंस्थान - The Lower part alone symmetrical, Tapering form.

Svātma hetukatva - स्वात्महेतुकत्व - Being cause by itself.

Svayambhū - स्वयम्भू - The omniscient who has realised his nature and is worshipped by the lords of all worlds, becomes self sufficient, and he is called Svayambhū.

स्वयम्भू - The word स्वयम्भू is used, and it signifies the self existent Brāhmaṇa. The Jainas too call their divinity Svayambhū. By using this word they mean, that the individual self has become (Svayambhūta) the universal one. The vedāntic sense is that of self created and self existent. This designation is used by various Jaina authors. Kundakunda in Pravacansāra - 1, 16; Samantabhadara in his svayambhū stotra; Siddhasena, at the opening of his stutis; Pūjyapād in Siddhabhakti and many other later authors.

Svīkṛti - स्वीकृति - Concurrence.

Svodaya badhyamāna prakṛti - स्वोदय बध्यमान प्रकृति - Own rise bonded configuration.

Syādvāda - स्याद्वाद - The method of dialectical predications, The dialectic relativism, Relativism.

स्याद्वाद - Syādvāda effects a division or analysis of reality and the naya enlightens the particularity of the divided elements.

Syādvāda - स्याद्वाद - Each of the nayas comprehends things from only one particular stand point. Knowledge derived from a naya therefore is partial and incomplete. To comprehend things

in all their aspects, therefore a special mode or form must be found. This, according to Jainas is their Syādvāda or the doctrine of many possibilities.

स्याद्वाद – Syādavāda, which literally signifies assertion of possibilities, seeks to ascertain the meaning of things from all possible standpoints. Things are neither existent nor non-existent absolutely. A thing may be said to exist in a certain way and to be non-existent in another way, and so forth. Syādvāda examines things from seven points of view, hence the doctrine is also called Sapta - Bhaṅginaya (Seven fold paralogism. It is stated as follows :- (1) May be, it is (Syadasti); (2) May be, it is not (Syad-nāsti); (3) May be, it is, and it is not (Syād-asti-nāsti); (4) may be, it is indescribable (Syad-avaktavyaṁ); (5) May be, it is and yet indescribable (Syād-asti ca avaktavyaṁ ca); (6) May be, it is not, and also indescribable (Syad nāsti ca avaktavyaṁ ca); (7) May be, it is, and it is not, and also indescribable (Syād asti ca nāsti ca avaktavyaṁ ca).

When a thing is to be established, we say "it is", when it is to be denied, we say "it is not". When a thing is to be established and denied in turn, we say "it is and it is not", when a thing is to be established and denied smilultaneously, we say, "it is indescribable". when a thing is to be established and yet described as indescribable, we say "it is, and yet indescribable". when a thing is to be denied and also declared as indescribable, we say "it is not, and also indescribable". When a thing is to be established and denied as well as declared indescribable at the same time, we say "it is and it is not, and also indescribable". Syād, which signifies "may be", denotes all these seven possibilities, that is a thing may be looked at from one of the above seven points of view, there being no eighth alternative. N. 30 (page 26-27)

Objections against Syādvād - स्याद्वाद के विरुद्ध आपत्तियाँ –

वैयधिकरण्य – Dislocation, absence of a common abode : सामान्य and विशेष - One positive and the other negative in character - are opposed to each other and can not have a common abode or location, any more than heat and cold which never subsist together. You will perhaps explain that in a certain aspect a thing is an abode of सामान्य, and in another aspect it is an abode of विशेष. But then, we are entitled to ask : Is this done by a single nature of the thing or has that thing two natures corresponding to the two aspects? In the former case, the difficulty of वैयधिकरण्य remains status quo. In the latter, if two natures are required for the two aspects, two again will be required for each of the two natures, and so on ad infinitum. This is अनवथा.

Moreover, there is संकर or confusion. That nature by which the thing becomes an abode of सामान्य, by it becomes an abode of both सामान्य and विशेष Which is absurd, for the reason that it involves संकर or confusion between सामान्य and विशेष in a common abode.

Next, there is the fault of व्यतिकर or exchange of natures, Thus : by that very nature by which a thing is the abode of सामान्य, it would be the abode of विशेष

also, and vice-versa. This however is absurd, since सामान्य and विशेष would in that exchange their natures and take each other's place (परस्पर विषयगमनं व्यतिकर:).

Next there is the fault of संशय doubt arising from the difficulty of ascertaining the exact nature of a thing in regard to सामान्य and विशेष And from the same arises अप्रतिपत्ति or failure to understand the position, thus throwing the whole science of logic into confusion विषयव्यवस्था हानि:

स्याद्वाद के विरुद्ध दी गई उपर्युक्त आपत्तियों का निवारण – All these faults fail to apply to स्याद्वाद which is a philosophy of a different kind altogether. For the सामान्य and विशेष in the Jaina Philosophy are not independent concepts as in the Nyāya and other systems. The world 'विरोध' in the stanza may primarily signify the particular दोष called विरोध in the narrow sense of the term and then indicate by way of उपलक्षण the rest of the series of दोष beginning with वैयधिकरण्य. or the word may be taken in the general sense of दोष and may thus include the whole group of दोष s viz. विरोध, वैयधिकरण etc.

स्याद्वाद श्रुत – Syādvāda - śruta - The knowledge which determines the full meaning of an object through the employment, in the scriptural method, of one-sided nayas, is called Syādvāda s'ruta. N 30

ह् (H)

Haimavatavarṣa - हैमवतवर्ष - Haimavatavarṣa is the country lying north of the small Himvan and south of the great Himvan, bounded by the oceans on the other two sides.

Hairaṇyavata varṣa - हैरण्यवत वर्ष - Hairaṇyavat varṣa is between Rukmī on the south and Sikharī on the north with the oceans on the other two sides. S - 3/10

Halāhala anubhāga - हलाहल अनुभाग- Deadly energy.

Harikānta - The river Harikāntā flows from mahāpadmas archway in the north. S - 3/20

Harisimha and Harikānta - हरिसिंह तथा हरिकान्त - These are two lords of Vidutkumāras.

Harit - हरित - That which rises from Tigiñcha and flows through its southern outlet is the Harit. S - 3/20.

Harivarṣa - हरिवर्ष - Harivarṣa is situated between the mountain chains of Nisadha on the north and Mahahimvān on the south, bounded by the oceans on the east and on the west. S - 3/10

हरिवर्मा – Harivarmā succeeded Ravi Varmā. He followed his father in promoting the cause of the Jaina religion. A 78.

Hramya - हर्म्य - Attic storey, Attic Portion of a south Indian vimāna.

Hastakṣepa - हस्तक्षेप - meddling.

Hastinakha - हस्तिनख - Scalloped border.

Hastiśālā - हस्तिशाला - Elephant stable.

Hānabuddhi - हानबुद्धि - The judgement of avoidance.

Hāni - हानि - Regression, Loss.

Hāra - हार - Divisor, String of miniature shrines comprising kuṭas, salas and pan jaras decorating each store of the south Indian vimāna.

Hārayaṣṭi - हारयष्टि - Floral, Wreathes.

Hīnādhikamānonmāna - हीनाधिक मानोन्मान - Using false weights and measures.

Hetu - हेतु - Reason, Premise, Middle term, Probans, Causality, Thesis.

Hetu-ātmabhūta-anātmabhuta - हेतु-आत्मभूत, अनात्मभूत - Premise self possessed, Non-self possessed.

Hetu-Abhyantara-ātmabhūta, Anātmabhūta - हेतु-अभ्यन्तर-आत्मभूत, अनात्नभूत - Premise-Intrinsic, Extrinsic.

Hetu karttā - हेतु कर्त्ता - Causal agent.

Hetu-Anupalabdhi - हेतु-अनुपलब्धि - Negative middle term.

Hetu - Vyatireka - हेतु - व्यतिरेक - Premise - Discord.

Hetu - Upalabdhi/Vidhirūpa, Avirud-dhopalabdhi, Vyāpya, Kārya, Kāraṇa Pūrva Uttara, Sahacara - हेतु - उपलब्धि, विधिरूप, अविरुद्धोपलब्धि, व्याप्य, कार्य, कारण, पूर्व, उत्तर, सहचर - Premise - Positive, affirmative, Non contradictory positive establishment, Syllogistic Effect, Cause, Antecedent, Subsequent, Accompaniment.

Hetu bhāva - हेतु भाव - The causality of the object, Defects of reason.

Hetu vicaya - हेतुविचय - Respecting the element of contradiction in the written word of law.

Hetūpadeśikī - हेतूपदेशिकी - Discriminating.

Hetvantara - हेत्वन्तर - Amendment of the reason.

Hetvābhāsa - हेत्वाभास - Fallacious reasons, Fallacies, Misleading argument.

Heya - हेय - Censurable, Abdicative, what is to be avoided.

Heyabuddhi - हेय बुद्धि - Covetous, Abdicativeness.

Hiṁsaka - हिंसक - Injurer.

Hiṁsā - हिंसा - Injury.

Hiṁsā - हिंसा - The reverance of vitalities out of passion is injury.

S - 7/13.

Hiṁsā - हिंसा - any injury whatsoever to the material or conscious vitalities caused through passionate activity of mind, body or speech is Hiṁsā.

Pu 43.

Hiṁsā - हिंसा - If one acts carelessly, moved by the influence of passions, there certainly advances Hiṁsā in front of him whether a living being is killed or not.

Because under the influence of passion, the person first injures the self, through the self, whether there is subsequently an injury caused to another being or not. The want of abstinence from hiṁsā and indulgence in Hiṁsā, both constitute Hiṁsā; and thus whatever there is careless activity of mind, body or speech, there always is injury to vitalities.

हिंसा – Hiṁsā - Tattvārthasūtra defines hiṁsa (violence, injury) as taking away of life under the sway of non-

vigilance rooted in passions. (Pramatta yogat Praṇavyaparopaṇaṁ hiṁsā) The expression Pramatta yoga represents the essence "of the definition. The concept of Pramāda is very wise as it comprises eight factors, namely (1) ignorance (2) doubt (3) wrong notion (4) attachment (5) Hatred (6) Unsteady vigilance (7) disrespect for principles of righteousness and (8) perversity of mental, vocal and physical activity. Tattvārtha sūtra bhāṣya.

Four kinds of Hiṁsā - चार प्रकार की हिंसा- Violence has been analysed according to the mental attitude of the individual into four kinds namely gṛhāramhī or accidental, Udyamī or occupational, Virodhī or protective and Saṁkalpī or intentional.

Hiṁsadāna - हिंसादान - Gift of instruments of offence.

Hiṁsāmūlaka - हिंसामूलक - Injurious..

Himvāna - हिमवान् - Mountain Himvan is on the borders fo Bharata and Haimavata. It is one hundred yojanas in height and is of golden colour like that of Chinese silk. S - 3/11.

Hiraṇya - हिरण्य - stamped coins of precious metals.

Hita - हित - Beneficence.

Hīnādhika - हीनाधिक - Less-more.

Hīnākṣara sūtra - हीनाक्षर सूत्र - The sūtras containing lacunae of syllables.

Hīyamāna - हीयमान - Decaying or decreasing.

होता - Hotā - A Hotā is not one who kindles the external fire, but one who casts the fuel of good deeds in to spiritual fire with the formulas of kindness. V.C.P. 411

द्वारसमुद्र के होयसल राजा - The Hoyasala kings of Dvārasamudra - These kings were the yādava kṣatriyas of Somavaṁśa. In 1116 A.D. They expelled the Chola kings and became rulers of the whole region lying in the west of Mysore. The progenitor of the family was Śala. Once when in the temple of Basantidevi he was taking religious instructions from the Jaina Guru Sudatta Vardhamāna Munīndra, a tiger glaring with rage came bounding out of the forest. The Jainā sage in order to test his bravery handed his rod to the chief and exclaimed "Poy sala!" meaning "O Sala strike". Whereupon Sala hit the tiger and saved the guru.

It was from the rescued Jaina Guru's exclamation that the chief assumed the name "Poysala", which later on changed to "Hoysala". Poysala was only a chieftain when he approached the Jaina Guru Sudatta for aid. Sudatta was anxious for the rebirth of Jaina Dharma in the Deccan and he set to work to devise ways and means of rejuvenating the political life of the country. He was successful in creating the Hoysal kingdom and once again after the Gangas, a Jaina state came into existence.

विनयादित्य - Vinayāditya - He was the first notable king after Śala among them. He ruled from 1047 to 1100 A.D. and extended the Hoysala kingdom by his wisdom and prowess. He was an ardent follower of Jainism. His religious preceptor was the Jaina Guru Śāntisena. King Ereyaṅga succeeded him. He was also a great warrior and supporter of Jainism. His preceptor was the celebrated Ācārya Gopanandi.

बल्लाल – Ballāla - He was the eldest son of Ereyaṅga, ruled next from 1102 to 1106 A.D. The great debater Charukirti Muni was his Guru. When the king was in moribund condition through severe illness, he quickly restored him to health.

विष्णुवर्द्धन देव – Viṣṇu vardhana deva - He succeeded king Ballāla. He was the most brilliant monarchs of Karṇāṭaka and was the rescuer of his country from the Cholas. Many of the notable victories which marked his rule were won by his great generals. In his early life he was a firm believer of Jainism but he was converted to Vaiṣṇavism by Rāmānuja in 1116. Inspite of his conversion he continued to honour and patronise the Jaina Gurus.

His queen Shantalādevi was a devout Jaina. An expert in singing, instrumental music and dancing, she was renowned for her beauty. Her activities for golorifying Jainism were unending and she was styled a rampart of the Jain faith.

His son Narsiṁha was crowned from the very day of his birth. One of his most capable generals was the Jaina commander Hulla, whose intense devotion to the Jaina Dharma was responsible for the devotion Narsiṁha showed to the Jaina religion. A. 84-85.

Hrda - ह्रद - Lake.

Hrāsa - ह्रास - Deterioration, Decadent.

Hṛṣṭa puṣṭa - हृष्ट पुष्ट - Stout.

Huṇḍaka saṁsthāna - हुण्डक संस्थान - Entirely unsymmetrical or deformed body.

Huṇḍāvasarpiṇī - हुण्डावसर्पिणी - A period of Avasarpiṇī i.e. period of downfall in which extraordinary events take place.

क्ष (Kṣa)

Kṣadmastha - क्षद्मस्थ - Ordinary morals, Non-Omniscients.

Kṣadmastha vītarāga - क्षद्मस्थ वीतराग- Once the mohanīya karma is destroyed, the sādhu stays for a period of antar muhūrta any period less than forty eight minutes in a state known as kṣadmastha vītarāga.

Kṣamā - क्षमा - Apology, Pardon, Forgiveness.

Kṣamā - क्षमा - Forbearance is the absence of defilement such as anger in the ascetic, who goes out for food for preserving the body, when he meets with insolent words, ridicule or derision, disgrace, bodily torment and so on from vicious people. S - 9/6

Kṣamā yācanā - क्षमा याचना - Apologize, To beg pardon.

Kṣaṇa - क्षण - Momentary existence, Unique moment, Point instant, Momentary.

Kṣaṇika - क्षणिक - Transitory.

Kṣaṇabhaṅgavāda - क्षणभङ्गवाद - Doctrine of momentariness of things.

Kṣaṇabhaṅgura - क्षणभङ्गुर - Transmigratory.

Kṣaṇika kaṣāya - क्षणिक कषाय - Exhausted affection.

Kṣaṇikavāda - क्षणिकवाद - Doctrine of momentariness.

Kṣapaka - क्षपक - The destroyer of delusion, Mortifier.

Kṣapaka śreṇī - क्षपक श्रेणी - Ladder of annihilation - Ladder of destruction of karmas, The destructive ladder.

Kṣapaṇa - क्षपण - Annihilation, Eradication.

Kṣatriya - क्षत्रिय - Warrior class.

Kṣapita karmāṁśika - क्षपित कर्मांशिक- Eradicated functional part.

Kṣaya - क्षय - Destruction, Annihilation of karmas, Eradication.

Kṣaya (Deśa) - क्षय (देश) - Partial annihilation.

क्षयोपशमलब्धि – Kṣayopaśamia labdhi - Saṁsāri Jīva embarassed by ancient as well as fresh karmic enemies patiently waits for an opportune moment. As a natural consequence of karmic matter duration may come to an end or its intensity and fertility may be declining to minimums. At that moment the Bhavya Jīva which is patiently aspiring for spiritual greatness, strikes with vehemence and Vanquishes the enemy. This suppression of karmas at their weakest moment is kṣayopaśma Labdhi.

Kṣānti - क्षान्ति - Equanimity, Forgiveness.

Equanimity - is the renunciation of the four passions.

Kṣāyika - क्षायिक - Annihilating, Annihilator.

Kṣāyika bhāva - क्षायिक भाव - Destructional disposition.

The manifestation which appears on the total destruction of the obstructive karmas is the destructive one; and it is pure and natural .

Pañca II verse 965.

Kṣāyika dāna - क्षायिक दान - Annihilating donation.

That knowledge is called kṣayika (produced after the destruction of karmas) which knows completely and simultaneously the whole range of variegated and unequal objectivity of the present and other wise.

Kṣāyika lābha - क्षायिक लाभ - Annihilating gain.

Kṣāyika samyagdarśana - क्षायिक सम्यग्दर्शन - The pure irrevocable belief, Annihilating serene vision.

क्षायिक सम्यक्त्व – The belief which is caused by the destruction of right belief deluding karma (Darśana Moha and 4 error feeding passions sub classes of right conduct deluding Karma) is perfectly pure. It (is) destructive right belief (क्षायिक सम्यक्त्व so called as it destroys the causes of wrong belief entirely.) (It is) eternal and (is) the cause of destruction of Karmas. The destructive right belief is never shaken by words, by arguments, by forms fearful to the senses or by terror and disgust or by (all things in the) three words.

G.J. 315-317. Gatha - 646-647.

Kṣāyika samyak Jñāna - क्षायिक सम्यक् ज्ञान - Annihilating serene knowledge.

Kṣāyika samyktva - क्षायिक सम्यक्त्व - Destructive right belief.

Kṣāyika upabhoga - क्षायिक उपभोग - Annihilating subendurance.

Kṣāyika vīrya - क्षायिक वीर्य - Annihilating power.

Kṣāyikī - क्षायिकी - Due to destruction of karmas.

Kṣāyopaśamika - क्षायोपशमिक - Annihilation cum subsidence.

Kṣāyopasamika caritra - क्षायोपशमिक चारित्र - The conduct of destruction cum subsidence.

Kṣāyopaśamika bhāva - क्षायोपशमिक भाव - Disposition of destruction cum subsidence.

क्षायोपशमिक भाव - One which arises on the non-realization (anudaya) of the totally destructive karmas and the realization (udaya) of the partially destructive karmas. Pañca - 966.
The mixed manifestation has a dual nature like the partially obstructed intoxicating power of an inferior type of rice (kodoṅ). Raja P. 100.

Kṣepa - क्षेप - Unsteadiness.

Kṣetra - क्षेत्र - Place, Constructed quarter, Spatial extent, The spatial location, Regions, Quarter, Area, Volume.

Kṣetra - क्षेत्र - consists of fields in which corn is grown.

Kṣetrānugāmī - क्षेत्रानुगामी - Quarter study.

Kṣetranugāmī - क्षेत्रानुगामी - Area following.

Kṣetra parivartana - क्षेत्र परिवर्तन - Cycle of space, Cyclic change.

Kṣetrapāla - क्षेत्रपाल - The protector of the place.

Kṣetra pratyupekṣaṇa - क्षेत्र प्रत्युपेक्षण - Sending monks for the survey work.

Kṣetrāvagāha - क्षेत्रावगाह - Extent of space.

Kṣetra vipākī prakṛti - क्षेत्रविपाकी प्रकृति- Cyclic change fruition.

Kṣetravṛddhi - क्षेत्रवृद्धि - Enlarging the boundaries in the accepted directions out of greed.

Kṣipta citta - क्षिप्त चित्त - One maddened on account of sorrow.

Kṣiti śayana - क्षिति शयन - Sleeping on ground.

Kṣīṇa kaṣāya - क्षीणकषाय - Destroyed delusion, The saint whose passions are destroyed.

Kṣīṇakaṣāya - क्षीणकषाय - Stage of destroyed delusion.

Kṣīṇamoha - क्षीणमोह - The saint whose delusion is destroyed, Delusionless. S - 9/1.

Kṣipra - क्षिप्र - Kṣipra means knowing quickly. S - 1/16.

Kṣīrāsaravitva - क्षीरास्रवित्व - Feeding people with mild products.

Kṣobha - क्षोभ - Perturbation, Annoyance.

Kṣullaka - क्षुल्लक - Junior.

Kṣvelosadhi ṛddhi - क्ष्वेलोषधि ऋद्धि - Where the phelgom becomes invested with the power to cure ailments, by its contact.

Kṣut - क्षुत् - Hunger.

त्र (Tra)

Trairūpya - त्रैरूप्य - Three conditions.

Trasa - त्रस - Voluntarily movable body, Mobile beings, The two types of organism beginning with the two sensed organisms.

Trasa - त्रस - Those who are subject to Trasa name karma are trasas. S - 2/12

Trasa - त्रस - Mobile beings - The mobile beings are from two sensed beings onwards. T 2/14.

Trasa nāma karma - त्रस नाम कर्म - That on the rise of which a being is born with two or more senses, is the name - karma of trasa (mobile). S - 8/11.

Trasa jīva - त्रस जीव - The types of organisms beginning with the two sensed organisms are called trasa Jīva.

Trasa nāḍī - त्रसनाडी - Region of mobile beings, The mobile channel.

Trasa nāḍī - त्रस नाडी - Mobile channel- The mobile channel is the region, which runs through the centre of the universe. It is in the form of a prism having a square base, each side measuring are rajju, extending throughout the universe of fourteen rajjus in height. Living beings endowed with more than one sense are found only within the boundaries of the mobile channel and not outside it. Hence it is called mobile channel (Tras nāḍi). But one sensed creatures are found within as well as outside the mobile channel.

त्रसनाली - The mobile channel is in the middle of the universe. It is fourteen Rājūs high, One rājū long and one rājū broad. Mobiles are as a rule born within it alone.

Trasa paryāpta sthiti - त्रस पर्याप्त स्थिति- Mobile developed lifetime.

Trairāśika - त्रैराशिक - Rule of three.

Trasareṇu - त्रसरेणु - The sixty fourth part of the tip of a hair, Quarter measure.

Trichatra - त्रिछत्र - Triple umbrella.

त्रयी - (Trayī - The three fold lore) - The three fold lore is called Trayī, because it destroys the triad of birth, old age and death, the cause of transmigration. Y.C.P. 411.

Trāyastriṁśa - त्रायस्त्रिंश - Trāyastriṁśās are of the status of ministers of priests. They are thirty three and hence they are called Trāyastriṁśa.S - 4/4.

Tri Indriya jāti jīva - त्रि इन्द्रिय जाति जीव- Three sensed genus/bios.

Trika - maṇḍapa - त्रिक मण्डप - maṇḍapa with three Catuskis or bays of a medieval temple, normally of the jaina faith.

Trikūta - त्रिकूट - Three vimānas erected on a common basement or placed round a common maṇḍapa, three peaked.

Triratha - त्रिरथ - Temple with three projections.

Trikoṇa kṣetra - त्रिकोण क्षेत्र - Triangular region.

Trikūta - त्रिकूट - Triple shrine, Three peaked.

Triloka - त्रिलोक - Three worlds.

Triparṇī - त्रिपर्णी - Trefoil.

Tripuṭī pratyakṣavādi - त्रिपुटी प्रत्यक्ष वादी - Triangular preceptors.

Trirāśika - त्रिराशिक - Rule of three sets.

Trirūpatā - त्रिरूपता - Triple characteristic.

Triśalā - त्रिशला - She was mother of Mahāvīra. Her Gotra was Vaśiṣtha. Triśalā was the elder daughter of king Cetaka of Vaiśālī.

Triśākhā - त्रिशाखा - Door frame with three Jina figures.

Trivalī - त्रिवली - Fondling.

Trividha parāḥ - त्रिविधपरा: - Three classes of respondents.

Truṭita - त्रुटित - A period consisting of eighty four lacks of Truṭitāṅgas.

Truṭitāṅga - त्रुटिताङ्ग - A period consisting of eighty four lacks of pūrvas.

ज्ञ (Jña)

Jña parijñā - ज्ञ परिज्ञा - Cultivation of knowledge.

Jñāna - ज्ञान - Cognition, knowledge, Understanding.

Jñāna - ज्ञान - Knowledge - By which the soul knows all the substances (and their attributes and many kinds of modifications, petaining to the three times (past, present and future) directly or indirectly is knowledge. G.J. 299.

Pratyakṣa - प्रत्यक्ष - The sensuons cognitison is the the pratykṣa. The word Pratyakṣa may be derived either from the word akṣa which means the eye or from the word akṣa which means the sense. Those who derive the word Pratykṣa from akṣi, point out that although in that case the Pratyakṣa would primarily mean only the visual perception, it would by implication include all sensuous perceptions which are spaṣṭa or clear. They contend that we must widen the scope of the Pratyakṣa, even if we derive the word from akṣa, i.e. a sense organ; for Pratyakṣa means not only all sensuous perceptions but includes also the anindriya Pratyakṣa, i.e. apprehensions which are mental. The Jainas however, prefer to derive the word Pratyakṣa from akṣa. P. 89.

परोक्ष – The Parokṣa is cognition which is not dependent on the active functioning of any peripheral sense organ but which arises only from the operation of the manas or mind. P. 89.

अन्यथानुपपत्ति – The impossibility other wise. P. 93.

विपक्षानुपलम्भ – Non experiece in the opposite.

प्रत्यक्ष – The Pratyakṣa is characterised by clearness (Spaṣṭatā or vaiśadya); it arises when the karmas called the Jñānāvaraṇa and the vīryāntarāya are destroyed. P. 97.

Clearness consists in revealing the details in a greater degree than that done by inference etc. P. 2/3

प्रत्यक्ष के भेद – The Pratyakṣa is of two modes viz, the practical (सांव्यवहारिक) and the Transcendental (पारमार्थिक). P. 214.

सांव्यवहारिक प्रत्यक्ष के दो भेद – The first of them is of two kinds, viz. the sensuous and the unsensuous (i.e. the mental or the internal). Each of these two has four modes viz., 'Grasp', 'attention', determination and 'Rentetion' P. 2/5-6.

अवग्रह - Grasp (avagraha) consists in the perception of a thing in its lesser general aspect, which immediately follows or arises from the apprehension of the thing in its aspect of mere existence (i.e., the vaguest general aspect) which apprehension again results as soon as the object of knowledge and the organ of perceiving are placed in fit positions.

ईहा – Attention or inquisitiveness consists in the impulse to enquire into the details of the object grasped. P. 2/19.

अवाय – Determination (avāya) is determining the details attended to.
P. 2/9

धारणा – That being firm fixed is retention (Dhāraṇā). P. 2/10.

पारमार्थिक प्रत्यक्ष – The transcendental (perception) arises when its peculiar hindrances are removed or mitigated. Its origination is due to the soul only. The soul, of course, develops the practical perception also but in the case of the practical perception, the soul generates it with the help of the senses etc. whereas the transcendental perception arises direct from the soul.

पारमार्थिक प्रत्यक्ष के भेद – The transcendental perception is either partial or complete. P. 2/19.

विकल प्रत्यक्ष के भेद – The partial is of two kinds : clairvoyance (avadhi) and Telepathy (manahparyaya) P. 2/20.

अवधिज्ञान – Clairvoyance is knowledge which arises when its enveloping hindrance subsides in a particular way, which is connate with some and in others acquired by means of righteousness and which has for its objects things having a form. P. 2/21.

मनः पर्यय ज्ञान – Telepathy, which has for its object the mental substance and its modes, arises from the subsidence of its peculiar cover (i.e. obstacles which suppress it), the subsidence being due to self control and purity. P. 2/22.

केवल ज्ञान – The complete is pure knowledge consisting in a direct cognition of all substances and their modes, which arises when owing to a peculiar group of conditions all the knowledge - covering hindrances are annihilated.
P. 2/23.

व्याप्ति ज्ञान – Knowledge about the invariable and inseparable relation between the mark and the proven.
P/ 151.

परोक्षज्ञान तथा उसके भेद – The Indirect knowledge is not clear. I[illegible] of five kinds inasmuch as it may be 'recognition', 'conception', 'Induction', 'deduction' and 'Authoritative knowledge.
P. 3/1-2.

स्मरण – Recognition is the recollection of an object cognised, in the form, 'it is that', and is due to the waking up of an impression. As for instance : that image of the divine teacher. P. 3/3-4.

प्रत्यभिज्ञान – Conception is due to apprehension and recollection and consists in a synthetic knowledge (of a thing under observation) with regard to characteristics common to the whole species or to essences underlying a number of modes or with regard to other characteristics. For example :- That cow is of that species, a Gavaya is like a cow; he is that Jindatta etc. P. 3/5-6.

सामान्य के भेद – The Sāmānya again may be either Tiryak-Sāmānya or Ūrdhvatā-sāmānya. P. 172.

तिर्यक् सामान्य – Tiryak - sāmānya is the group of characteristics which make a thing similar to the other members of its species. 'Gotva' or cowhood is an instance of the Tiryak-sāmānya, representing the general characteristics common to the whole species of cows.
P. 172.

ऊर्ध्वता सामान्य – The Ūrdhvatā sāmānya is the immutable substratum which persists in and through the varied modifications of a thing. A lump of earth may now appear as a cup, then as

a pitcher, next a doll and so on, but earth continues as the constant substratum of these earthen things. Earth is thus the Ūrdhvatā sāmānya underlying these clay modifications. P. 172.

तर्क – Knowledge of the forms - This being, this is etc., arising from a critical examination of the facts observed and non-observed and consisting in the establishment of relationship which subsists in all the three times, such as the relationship between the proven and the mark, 'tarka' or induction otherwise known as Ūha. For example :- Whatever smoke there is, all that is only when there is fire; if it (fire) be not there, that (smoke) is not there.
P. 3/7-8.

अनुमान के भेद – Inference of deduction is of two kinds : (Inference) for one's own self and (inference) for others.
P. 319.

पक्ष – Abode. P. 187

हेतु – Mark . P. 187.

अनुमान संज्ञा का कारण – Anumāna is so called because it is knowledge which is based on a previous (Anu) cognition of the mark and recollection of the relation between the mark and the proven and which consists in a determination (Mana) of the object, subsequent to that previous cognition.
P. 188.

पक्षधर्मत्व – Existence in the Pakṣa.

अर्थक्रिया – Purposive effort. P. 191.

स्वार्थानुमान – The svārtha or the inference for one's own self, consists in a knowledge of the sādhya or the proven, through the apprehension of the Hetu or the mark and a recollection of its (inseparable) relation (to the Dharma).
P/ 3/10.

हेतु – The one and the only characteristic of the Hetu is that its incapability of being known otherwise (than in connection with the Dharma) is known for certain. P. 3/11.

सपक्ष – *Similars of the abode*.P. 200.

न्यायाभिमत अनुमान के दो रूप – The yoga Philosophers admit the validity of the two forms of the Anumāna, viz., the Kevalānvaya and the Kevala vyatireka. The former is inference based on positive experience that wherever there is the mark, there is the proven, The latter is inference based on a negative experience that 'wherever there is no proven, there is no mark'. The Jaina Philosophers point out that the Nyāya thinkers are certainly unable to attribute the Hetu in these two forms of the Anumāna, all the five characteristics stated by them.
P. 202.

साध्य – The Sādhya or the proven is what is undetermined, unopposed and desired.

परार्थानुमान – An inference consisting in a statement of the above and the mark is called the inference for the sake of others. by transference of epithet.
P. 3/23.

परार्थ प्रत्यक्ष – A statement in words describing objects, determined by one's direct perception, is direct perception for others, since it causes direct perception in others, as for instance, see Just in front of you, the image of the lord Jina, loaded with ornaments which are interested with glittering pieces of diamond. 3/26-27.

अनुमान के अङ्ग – To convince others, only the two premises indicating the abode and the mark are required and not propositions stating instances etc.

हेतु के प्रयोग के प्रकार – 'It is got along with it otherwise it is not got at all' : in this way, the mark may be indicated in two ways. P. 3/29.

तथोपपत्ति – 'It is got along with it implies that the mark exists only when the proven exists. P. 3/30.

अन्यथानुपपत्ति – 'Otherwise it is not got at all' implies that 'the mark does not exist if the proven does not exist.' P. 3/30.

तथोपपत्ति तथा अन्यथानुपपत्ति के उदाहरण – For instance : That kitchen has fire in it because if there be fire, smoke can be perceived there; or if there be no fire, smoke can not be perceived there. P. 30/31.

तथोपपत्ति तथा अन्यथानुपपत्ति दोनों में से किसी एक की आवश्यकता – To establish the proven, the use of one of them being sufficient, the use of the other is unnecessary (where one has been used). P. 3/32.

परार्थानुमान के दस अवयव – Parārthānumāna or inference for others is two limbed as the Jaina logician has been so long maintaining. Such a two limbed argument, however is meant for an intelligent pupil only; where the pupil is a dull or uninformed person, a more elaborate process of argumentation is necessary. To teach such a person, not only are all five premises of a Nyāya syllogism necessary but the Jaina logician goes even further than this and conceives of a ten limbed syllogism for such a person. These ten premises are 1. Pakṣa premise or proposition indicating the abode. 2. pakṣa-śuddhi - premise or the proposition verifying the abode. 3. Hetu - premise or the proposition stating the reason. 4. Hetu - śuddhi - premise or the proposition demonstrating the reason. 5. Dṛṣṭānta - premise or the propositon, stating the example. 6. Dṛṣṭānta - śuddhi - premise or the proposition verifying the example. 7. upanaya-premise or the propositon verifying the application. 9. Nigamana premise or the proposition stating the conclusion. 10. Nigamana śuddhi - premise or the proposition verifying the conclusion. P. 222

दृष्टान्त – Example - Example is the place where the inseparable connection can be known. P. 3.43.

दृष्टान्त के दो भेद – Example is of two sorts : Owing to its Homogeneity (साधर्म्य) and Heterogeneity (वैधर्म्य). P. 3/44.

साधर्म्य दृष्टान्त – In the case where the nature of the mark being present, the nature of the proven is found to exist as a matter of necessity, we have an instance of the homogeneous example. P. 3/45-46.

वैधर्म्य दृष्टान्त – In the case, however, where the proven being absent, the mark is shown to be absent. As a matter of necessity, we have an instance of the Heterogenous example. For instance where there is no fire, there can be no smoke; as for example, in the pond. P. 3/47-48.

उपनय – Application is showing the mark to be existent in the abode. For instance (the statement that) there is smoke in this place. P. 3/49-50.

निगमन – Conclusion is applying the proven to the abode. For instance : (the statement) so, there is fire here. P. 3/51-52.

उपलब्धि हेतु – The positively cognised reason.

अनुपलब्धि – The Negatively cognised. P. 3/54.

विधि – The affirmation is the aspect of existence. P. 3/56.

प्रतिषेध – The negative is the aspect of non-existence. P. 3/57.

अभाव के चार भेद – Non-existence is of four kinds, viz., Prior-non existence, posterior non-existence, Reciprocal non existence and absolute non-existence. P. 3/58.

प्रागभाव – What subsiding a fact in the form of its effect comes into existence is its prior non-existence. For instance: The lump of clay (is the prior non-existence), of the pitcher which is formed (out of it) on its cessation to exist. P. 3/59-60.

प्रध्वंसाभाव – That arising, a fact which was an effect, comes to an end as a matter of necessity in its posterior non-existence (pradhvamsābhāva). For instance : the collection of pitcher pieces (is the posterior non-existence), of the pitcher which is necessarily destroyed on the rise of the pitcher-pieces. P. 3/61-62.

इतरेतराभाव – Itaretarābhāva - Reciprocal non existence implies the retrogression of the nature of a thing from the nature of its opposite. For instance: The retrogression of the nature of a pitcher from the nature of a pillar. P. 3/63-64.

अत्यन्ताभाव – Absolute non existence (or the atyantābhāva of a thing) is what, in all the three times contradicts its identical nature. As for instance : The conscious and the unconscious. P. 3/65-66.

उपलब्धि के भेद – There are two kinds of the positively cognised (उपलब्धि) marks, viz. the positively - cognised - compatibe (अविरुद्धोपलब्धि) and the positively - cognised - in compatible (विरुद्ध उपलब्धि).

अविरुद्धोपलब्धि के छह भेद – The positively - cognised compatible proves vidhi (affirmation or existence) and is of six kinds. A mark, compatible with the proven may be positively-cognised as the 'pervaded' (Vyāpya), the 'effect' (Kārya), the cause (Kāraṇa), the antecedent (Pūrva-cara), the subsequent (Uttara-cara) or the concomitant (Sahacara) (of the proven). P. 3/68-69.

स्वभाव - Natures of the identical . P. 236.

धर्मी – The abode. P. 244.

अविरुद्ध – Compatible. P. 244.

व्याप्य की साध्य से अविरुद्ध उपलब्धि का उदाहरण – Sound is subject to modification because it is a product. Whatever is a product is subject to modification: As for instance, a pillar. On the other hand, whatever is not subject to modification is not a product. As for instance, the barren woman's son. Now, sound is a product. Hence it is subject to modification. Here, the mark is pervaded (Vyāpya) of the proven, compatible with it, positively - perceived, both Homogeneously and Heterogeneously. P. 3/77.

कार्य की साध्य से अविरुद्ध उपलब्धि का उदाहरण – There is fire in this hill grove, As smoke is seen. Here the mark is the effect (Kārya). P. 3/78.

कारण की साध्य से अविरुद्ध उपलब्धि का उदाहरण – There will be a shower of

rain : as clouds corresponding to that is seen. Hence the mark is the cause (Kāraṇa). P. 3/79.

पूर्वचर की साध्य से अविरुद्ध उपलब्धि का उदाहरण – A muhūrta after the constellation of tiṣya will rise, as punarvasu constellation is seen to rise. Here the mark is the antecedent pūrvacara.
P. 3/80.

उत्तरचर की साध्य से अविरुद्ध उपलब्धि का उदाहरण – A Muhūrta before, the Pūrva Phālgunī constellation rose; as the uttara-phālgunī constellation is seen to rise. Here the mark is subsequent.
P. 3/81.

सहचर की साध्य से अविरुद्ध उपलब्धि का उदाहरण – There must be a particular kind of shape in the mango fruit. As this has a particular kind of Juice which is being tasted. Here the mark is cancomitant (Sahacara). P. 3/82.

विरुद्धोपलब्धि के सात प्रकार – A positively cognised incompatible mark (Viruddha upalabdhi) proves pratiṣedha (or the element of non existence, i.e. negation) and is of seven kinds.
P. 3/83.

1. स्वभावविरुद्धोपलब्धि – The positive cognition which is essentially - incompatible. For instance - There can not be only one aspect (of a thing), for, more than one aspect is met with).
P. 3/84-85.

2. विरुद्धव्याप्तोपलब्धि – This man has not yet determined the truths; for he has doubts regarding them. This is an instance. where the mark is positively cognised (upalabdhi) to be pervaded (Vyāpta) by what is incompatible (viruddha) with the proven. P. 3/87.

3. विरुद्धकार्योपलब्धि – This mans temper is not yet cooled down; because he has an angry face etc. This is an instance where the marks is positively. cognised (upalabdhi) to be the effect (कार्य) of what is incompatible with (viruddha) the proven. P. 3/88.

4. विरुद्धकारणोपलब्धि – The speech of this sage is not false : for, he has knowledge which is not tarnished by the stain, due to attachment and envy. This is an instance where the mark is positively cognised (upalabdhi) to be the cause (kāraṇa) of what is incompatible with (viruddha) the proven. P. 3/89.

5. विरुद्धपूर्वचरोपलब्धि – A muhūrta after, the Puṣya - star will not rise; for Rohiṇī is seen to rise. This is an instance where the mark is positively - cognised (upalabdhi) to be antecedent (Pūrvacara) of what is incompatible with (viruddha) the proven. P. 3/90.

6. विरुद्धोत्तरचरोपलब्धि – A muhūrta before Mṛgśirah did not rise; for Pūrva phālgunī is rising. This is an instance where the mark is positively - cognised (upalabdhi) to be the subsequent (uttaracara) of what is incompatible with (viruddha) the proven.

7. विरुद्धसहचरोपलब्धि – This man has not any false knowledge, for he has got the right faith. This is an instance where the mark is positively cognised (upalabdhi) to be the concomitant (Sahacara) of what is incompatible (viruddha) with the proven. P. 3/92.

अनुपलब्धि के दो रूप –

(1) अविरुद्धानुपलब्धि तथा विरुद्धानुपलब्धि – The negatively cognised (anupalabdhi) mark also is of two kinds.

viz, the negatively cognised compatible (aviruddha) and the negatively cognised incompatible (viruddha).

अविरुद्धानुपलब्धि के सात प्रकार – Of these the negatively cognised (anupalabdhi) mark which is compatible (aviruddha) porves negation (Pratiṣedha) and is of seven modes. A negatively cognised mark compatible with what is to be negated may be identical in nature (with the proven), its 'Pervader', its 'effect' its 'cause', its 'antecedent' its subsequent or its concomitant. P. 3/94-95.

1. **स्वभावानुपलब्धि** – There is no pitcher here, for its nature as known is not cognised. This is an instance where the negatively cognised (anuplabdhi) mark is compatible with (aviruddha) and identical in nature (Svabhāva) with the proven. P. 3/96.

2. **व्यापकानुपलब्धि** – There is no Jack-fruit tree in this place; for no tree is found here. This is an instance where the negatively cognised (anuplabdhi) mark is compatible with (aviruddha) and the pervader (Vyāpaka) (of the proven). P. 3/97.

3. **कार्यानुपलब्धि** – There is no unimpotent seed here. For no shoots are seen. This is an instance where the negatively cognised (anupalabdhi) mark is compatible with (aviruddha) and the effect of (Kārya) (of the proven). P. 3/98.

4. **कारणानुपलब्धि** – This man has not the mental qualities of restraint etc. For he is not found to have faith in the verities. This is an instance where the negatively - cognised (anupalabdhi) mark is compatible with (aviruddha) and the cause (Kāraṇa) (of the proven). P. 3/99.

5. **पूर्वचरानुपलब्धि** – A muhūrta after, Svāti star will not rise - for Citrā is not seen to rise. This is an instance where the negatively - cognised (anupalabdhi) mark is compatible with (aviruddha) and the antecedent (Purvacara) of the proven. P. 3/100.

6. **उत्तरचरानुपलब्धि** – A muhūrta before, Pūrvabhādrapada did not rise, for Uttarbhādrapada is not seen to rise. This is an instance, where the negatively cognised (anupalabdhi) mark is compatible with (aviruddha) and the subsequent (uttaracara) of the proven. P. 3/101.

7. **सहचरानुपलब्धि** – This man has not got right knowledge, for, He is not found to possess *right* faith. This is an instace where the negatively cognised (anupalabdhi) mark is compatible with (aviruddha) and the concomitant (Sahacara) (of the proven). P. 3/102.

विरुद्धानुपलब्धि – A negatively - cognised (anupalabdhi) mark which is incompatible (viruddha) with the proven) leads to an affirmative conclusion (vidhi) and is of five kinds. Because the negative - cognition may be different in accordance with the difference in the non-cognition of the mark which may be incompatible with the 'effect', the 'cause', the 'Nature', the 'pervader' or the 'concomitant' of the proven. P. 3/104.

1. **विरुद्ध कार्यानुपलब्धि** – In this person, there is great disease; for the operative signs of good health are not found in him. This is an instance where the negatively cognised (anupalabdhi) mark is incompatible with (viruddha) the effect (Kārya (of the proven).

P. 3/105.

2. विरुद्धकारणानुपलब्धि – In this animal there is pain; for it is not (found to be) united with what is liked. This is an instance where the negatively - cognised (anupalabdhi) mark is incompatible with (viruddha) 'pain' which is the proven in this case. 'Being united with what one likes', which is the mark (hetu) here and non cognised (negatively cognised, anupalabdhi) in the cause (kāraṇa) of pleasure. Hence the hetu in the given example is the viruddha - kāraṇa - anupalabdhi. P. 3/106

3. विरुद्धस्वभावानुपलब्धि – All things have many aspects; for the nature of having one aspect only is not found (in a thing). This is an instance where the negatively cognised (anupalabdhi) mark is incompatible with (viruddha) the nature (svabhāva) (of the proven). P. 3/107.

4. विरुद्धव्यापकानुपलब्धि – There is shade here; for heat is not felt. This is an instance where the negatively - cognised (anupalabdhi) mark is incompatible with (viruddha) the pervader (vyāpaka (of the proven). P. 3/108.

5. विरुद्धसहचरानुपलब्धि – This man has false knowledge; for he is not found to have right faith. This is an instance where the negatively - cognised (anupalabdhi) mark is incompatible with (viruddha) the concomitant (sahacara) (of the proven). P. 3/109.

हेत्वाभास के भेद – The unproved (asiddha), the opposed (viruddha) and the doubtful (anaikāntika) are the three classes of the mark-fallacy. P. 6/47

1. असिद्ध हेत्वाभास (The mark) the inseparable connection of which (with the proven) is not determined through the instruments of valid knowledge (Pramāṇa) is the 'Unproved' (asiddha). P. 6/48

असिद्ध हेत्वाभास के दो भेद –

(अ) उभयासिद्ध (ब) अन्यतरासिद्ध

The unproved is of two modes, viz., the unproved to both parties and the unproved to one party. P. 6/49

(अ) उभयासिद्ध – Sound is subject to modification, because it is visible, here the mark is unproved to both parties. P. 6/50

(ब) अन्यतरासिद्ध – Trees are unconcious because they have not the death characterised by a suppression of the power of cognition of sense-faculty and of vitality; here the mark is unproved to one party. P. 6/51.

2. विरुद्ध – That (reason) is opposed (viruddha), the invariable connection of which is known to be with the opposite of the proven. As for instance : (the reason in the argument) the soul is eternal or the soul is non-eternal because it is possessed of the faculty of conception etc. P. 6/52-53

3. अनैकान्तिक – A reason, the invariably relationship of which (with the proven) is doubted is the doubtful. P. 6/54

अनैकान्तिक हेत्वाभास के दो भेद –

(अ) निर्णीत विपक्षवृत्तिक

(आ) संदिग्धविपक्षवृत्तिक । P. 6/55

(अ) निर्णीत विपक्षवृत्तिक – (The fallacious reason of the doubtful class) of which the connection with the dissimilar abode is known (is illustrated) as :- sound is eternal, because it is knowable. P. 6/56

(आ) संदिग्धविपक्षवृत्तिक – (The fallacious reason of the doubtful class) of

which the connection with the dissimilar abode is 'doubted' (is illustrated) as: the person in question is not omniscient because he is a speaker. P. 6/57

साधर्म्य की अपेक्षा 9 प्रकार का दृष्टान्ताभास – साध्य धर्म विकल, साधन धर्म विकल, उभयधर्म विकल, संदिग्ध साध्य धर्मा, सन्दिग्ध साधनधर्मा, संदिग्धोभयधर्मा, अनन्वय, अप्रदर्शितान्वय तथा विपरीतान्वय – In respect of Homogeneity, the fallacy of the example is of nine modes. These are: that which is opposed to the proven phenomenon: that which is opposed to the reason-phenomenon: that which is opposed to both the phenomena; that which is doubtful with regard to the proven-phenomena: that which is doubtful with regard to the mark-phenomena: that which is doubtful with regard to both the phenomena that in which 'the two phenomena (of the reason and the proven are unconnected; that in which the connection between the two phenomena (of the reason and the proven) is unshown; that in which the connection between the two phenomena (of the reason and the proven is shown in an inverse order.

P. 6/58-59.

1. साध्य धर्म विकल – Sound is not man made, because it is formless; like misery; this is an instance where (the homogeneous example) is opposed to the proven phenomenon. P. 6/60

2. साधन धर्म विकल – The proposition being the same as above and the reason being also the same (the homogeneous example) 'like an atom' is opposed to the reason phenomenon. P. 6/61

3. उभयधर्म विकल – Like a pitcher. This is an instance where (the homogeneous example) is opposed to both the phenomena. P. 6/62

4. संदिग्ध साध्य धर्मा – That man has passions etc. because he is a speaker; like Devadatta : This is an instance where (the homogeneous example) is doubtful with regard to the proven-phenomenon. P. 6/63

5. संदिग्धसाधनधर्मा – That man is mortal; because he has passions etc. like maitra; this is an instance where (the homogeneous example) is doubtful with regard to the reason - phenomenon. P. 6/64.

6. संदिग्धोभयधर्मा – That man is not al all-seer because he has passions etc. Like a particular vower; this is an instance where (the homogeneous example is doubtful with regard to both the phenomena. P. 6/65.

7. अनन्वय – The person referred to has passions etc. because he is a speaker; like a given person; This is an instance where (the homogeneous example) is such that in it (the reason phenomenon and the proven phenomenon) are unconnected. P. 6/66.

8. अप्रदर्शितान्वय – Sound is non eternal; because it is a product: like a pitcher; this is an instance where (the homogeneous example) is such that it does not show the connection (between the reason phenomenon and the proven - phenomenon). P. 6/67.

9. विपरीतान्वय – Sound is non eternal because it is a product; whatever is non-eternal is a product; like a pitcher : This is an instance where (the homogeneous example) states (the invariable relation between the mark and the proven) in an inverse order. P. 6/68.

वैधर्म्य की अपेक्षा नव प्रकार का दृष्टान्ताभास – असिद्ध साध्य व्यतिरेक, असिद्ध साधन व्यतिरेक, असिद्ध उभय व्यतिरेक, संदिग्धसाध्य व्यतिरेक, संदिग्धसाधन व्यतिरेक, संदिग्ध उभय व्यतिरेक, अव्यतिरेक, अप्रदर्शित व्यतिरेक तथा विपरीत व्यतिरेक ।

In respect of heterogeneity also, the fallacy of the example is of nine modes. These are - that in which the negation of the proven is unproved; that in which the negation of the reason is unproved; that in which the negation of both is unproved; that in which the negation of the proven is doubtful; that in which the negation of the reason is doubtful; that in which the negation of both is doubtful; that in which there is no negative relation (between the proven and the reason); that in which the negative relation (between the proven and the reason) is unshown; that in which the negative relation (between the proven and the reason is shown in an inverse order. P. 6/69-70.

1. असिद्ध साध्य व्यतिरेक – Inference is fallacious; because it is valid knowledge; whatever is not fallacious is not valid knowledge; as for instance, the dream consciousness; this is an instance in which the negation of the proven (in the heterogeneous example) is unproved, 'the fallacious character' not receding from the dream consciousness'.

P. 6/71.

2. असिद्धसाधन व्यतिरेक – Perception is undetermined, because it is valid knowledge; whatever is not undetermined is not valid knowledge; as for instance, inference : this is an instance in which the negation of the reason (in the heterogeneous example) is unproved, the character of valid knowledge not receding from inference. P. 6/72.

3. असिद्धोभय व्यतिरेक – Sound is both eternal and non-eternal; because it is existent; whatever is not both eternal and non-eternal is not existent; as for instance, the pillar; this is an instance in which the negation of both (the proven and the reason) in the heterogeneous example is unproved, the fact of both eternity and non-eternnity and the fact of existence, not receding from the pillar. P. 6/73.

4. संदिग्धसाध्य व्यतिरेक – Kapila is not omniscient nor an authority; because he upholds the doctrine of the absolute unmomentariness; One who is omniscient or an authority upholds the doctrine of the absolute momentariness : as for instance, Sugata : This is an instance in which the negation of the proven (in the heterogeneous example) is doubtful, the non existence of the proven - phenomena of inomniscience and non-authoritativeness being doubtful in Sugata. P. 6/74.

5. सन्दिग्धसाधन व्यतिरेक – The person referred to is non whose words are not to be accepted; because he has passions etc. One whose words are to be accepted is free from passions etc; as for instance, the son of Śuddhodana, this is an instance, in which the negation of the reason in the heterogenous example is doubtful, the negation of having passions etc., being doubtful in the son of Śuddhodana. P. 6/75.

6. संदिग्धोभय व्यतिरेक – Kapila is not free from passions; because he has not, out of pity, given to beings, who deserve mercy, a piece of flesh from his body; one who is free from passions.

gives out of pity a piece of flesh from his body to beings who deserve mercy, as for instance, Tapana Bandhu; This is an instance in which the negation of both (the proven and the reason) in heterogeneous example is doubtful, the retrocession of the fact of the want of passionlessness as well as of the fact of giving out of pity, to beings who deserve mercy, pieces of flesh from his body, in Tapana Bandhu being doubtful. P. 6/76.

7. अव्यतिरेक – The person referred to is not one who is free from passions: because he is a speaker; one who is free from passions is not a speaker; as for instance, a piece of stone; this is an instance in which (in the heterogenous example) there is no negative relation '(between the proven and the reason)'. P. 6/77.

8. अप्रदर्शित व्यतिरेक – Sound is not eternal, because it is a product; as for instance 'Ether' : This is an instance in which (in the heterogeneous example) the negative relationship)between the proven and the reason) is unshown. P. 6/78.

9. विपरीत व्यतिरेक – Sound is not eternal, because it is a product; whatever is not a product is eternal as for instance, Ether; this is an instance in which (in the heterogenous example) the negative relation (between the proven and the reason) is shown in an inverse order.

P. 6/79.

उपनयाभास तथा निगमनाभास – Fallacies with regard to application and conclusion cousist in stating them in contravention to the principles, implied in their definition. For instance. : Sound is subject or modificaton; because it is a product; whatever is a product is subject to modification; as for instance, a pitcher; (To say here) 'sound is subject to modificaton' of (to say) 'a pitcher is a product' (would be committing the fallacies of application. In that very instance, (to say) 'So sound is a product' or (to say) 'So a pitcher is subject to modification (would be committing fallacies of conclusion). P. 6/80-82.

आगमाभास – The fallacy with regard to authority consists in cognition arising from the words of a false authority. For instance : On the bank of the Mekalakanyakā, at the foot of the Tāla and Hintāla dates are found in abundance; make haste, Go on, Go on, O ye claves. P. 6/83-84.

संख्याभास – The number fallacy in respect of the form of valid knowledge consists in such ways of numbering as, e.g. Direct perception is the only form of valid knowledge. P. 6/85.

सामान्यभास, विशेषाभास तथा सामान्यविशेषोभयाभास – (The regard) the class-essence alone or the particular alone or both of them, isolated from each other (as the object of valid knowledge) would be committing the fallacy with regard to its object. P. 6/86.

प्रमाण का फलाभास – The fallacy with regard to the fruit of valid knowledge consists in thinking that the fruit is the same as valid knowledge or that the fruit is different from it. P. 6/87.

नय – Naya consists in the particular mental tendency of the knower which takes cognisance of a part of an object known through the Pramāṇa called the scriptural, ignoring (for the time being) the other parts. P. 7/1.

नयाभास – The Naya - fallacy consists in denying the aspects other than the aspect with which one is concerned (for the time being). P. 7/2.

नय के दो भेद – It is of two kinds - the expounded (vyāsa) and the compounded (Samāsa). P. 7/3.

व्यास की अपेक्षा अनेक भेद – In its expounded form it is of many sorts. P. 7/4.

समास की अपेक्षा दो भेद – In its compounded form it is of two kinds, the Dravyārthika (or the naya which considers the substantial aspect) and the Paryāyārthika (or the naya which considers a thing in its modifications). P. 7/5.

द्रव्यार्थिक नय के तीन भेद – The Dravyārthika is of three kinds, viz., the Naigama (the non distinguished), the Saṁgraha (the generic) and the vyavahāra (the practical). P. 7/6.

नैगम नय – The naigama signifies both of either two characteristics or of two substances or of a characteristic and a substance holding up one as the chief and the other as its adjunct. (In the statement) In soul there is an ever existing conscionsness (We have an instance) of two characteristics (being signified in an undistinguished way hoding up one as the chief and The other as its adjunct (In the state most) A thing is subst ratum, modified (We have an instance) of two substancees being signified in an undistinguished way holding up one as the chief and the other as its adjunct) (In the statement) 'A self engrossed in the affairs of the world gets happiness for a moment only (we have an instance) of a characteristic and a substance (being signified in an undistinguished way, holding up one as the chief and the other as its objects.

Three kinds of Naigama naya - तीन प्रकार का नैगम नय – Naigama naya is sub divided into three according to the true relations of the teleological and interpreting idea. The two illustrations refer to some present course; hence they come under -

(1) Vartamāna naigama - वर्तमान नैगम- But there may be looking back to a past event. On the morning of Deepavali day, you may say "To-day is a - parinirvāṇa Kāla of lord Mahāvīra," But lord does not attain nirvāṇa on that day which you are actually speaking about. The event took place several centuries ago. yet it was on a corresponding day that year. Because of this correspondence on event true of the day centuries ago is also associated with all such corresponding days of the subsequent years. Thus we speak of the king's birth day, the darbār day every year. The assertion has made only because of a past event. This characteristic attribute of the present the genuinely belonging to the past, yet transferēd to the present because of an identical relation between the two is pertaining to.

(2) Bhūta naigama (Past naigama) - Instead of looking back to the past you may look forward to a remote future. Instead of detecting in the concrete present some element which was once associated with it, you may discover in it something which is yet to be. At the sight of a prince you may hail. "Here comes his royal highness," The prince is but lion of the royal family. He is not

yet kind, but is going to be one. Similarly you may speak of every Bhavya Jīva a good soul as Siddha Jīva, a perfect soul. For somehow in the far off future perfection will be the goal of all; for everyone is god in the germ.

(3) Bhāvī naigama - भावी नैगम - Such an assertion is true according to bhāvī naigama future naigama. P. 7/8-10.

नैगमाभास – The fallacy with regard to the Naigama consists in a tendency to absolutely separate the two attributes etc. As for instance (to consider that) in the soul existence and consciousness are absolutely separate from (i.e. unconnected with) each other etc., etc. (would be fallacious). P. 7/11-12.

संग्रहनय – The generic or the Saṁgraha-naya takes account of the common or the general aspect only. P. 7/13.

संग्रहनय के भेद – That is of two kinds, ultimate and non-ultimate. P. 7/14.

परसंग्रह नय – The ultimate or the para - saṁgraha consists in assuming an attitude of indifference to the infinite particularities (of a thing) and fixing solely upon (its) barest substratum which is equal to pure existence. For instance. The universe is one; for there is no difference in being (of all things). P. 7/15-16.

परसंग्रहनयाभास – The fallacy in regard to this (i.e.) the saṁgraha - naya) consists in maintaining the absolute identity of all beings and denying all the particularities. As for instance, pure existence is the only reality; for particularities apart from that are not apprehended. P. 7/17-18.

अपरसंग्रहनय – The non-ultimate or the Apara saṁgraha consists in taking into consideration such non ultimate generalities as substantiality etc. and assuming an attitude of indifference to their various modes. For instance; Principles of motion and rest (Dharma and Adharma) space (Ākāśa), time (Kāla) matter (Pudgala), soul (Jīva); all these substances are one, because all of them have substantiality which is identical and so on. P. 7/19-20.

अपरसंग्रहाभास – The fallacy with regard to this (i.e.) and apara - saṁgraha naya) consists in recognising (the generalities such as) substantiality etc., alone and denying (the reality) of their modes. As for instance : substantiality is the only reality; because substances other than it are not perceived etc. etc. P. 7/21-22.

व्यवहार नय – The practical or the Vyavahāra naya is that view point by which matters which are the objects of the Saṁgraha naya are systematically divided. As for instance : whatever is existent is either a substance (dravya) or a mode (Paryāya). P. 7/23-24.

व्यवहाराभास – The fallacy with regard to the practical (i.e. the vyavahāra naya) consists in a tendency to divide the substances and the modes into unreal subclasses. As for instance the Cārvaka philosophy. P. 7/25-26.

पर्यायार्थिक नय के भेद – The paryāyārthika is of four kinds : the straight - expressed (ṛjusūtra), the verbal (śabda), the subtle (Samabhirūḍha) and the such like (evambhūta). P. 7/27.

ऋजुसूत्र नय – The straightly expressed or the Ṛjusūtra naya consists in a tendency to fix on or emphasise only the

mode which is straight, i.e., existent for the present. For instance, now, there is pleasure. P. 7/28-29.

ऋजुसूत्रनयाभास – Ṛjusūtranayābhāsa - The fallacy with regard to that (i.e., the Ṛjusūtra naya consists in denying the substance in toto. As for instance the philosophy of Tathāgata.
P. 7/30-31.

शब्द नय – Śabda naya - The verbal or the śabda naya attributes different meanings to a word in accordance with the difference in tense etc. for example : the Sumeru mountain etc., was, is and will exist in future. P. 7/32-33.

शब्दनयाभास – Śabdanayābhāsa - The fallacy in regard to it (i.e., the Śabda naya) consists in maintaining a real difference in objects in accordance with the difference in tenses etc., For instance, in the expression, Sumeru was, is, will be, the words used in different tenses refer to essentially different objects, because they are words used in different tenses; like other words which refer to really different objects : well this way of thinking and similar ways of thinking (involve the fallacy of the śabda naya). P. 7/34-35.

समभिरूढ़ नय – Samabhrirūḍha naya - The subtle or the Sambhirūḍha naya consists in attributing different meanings to synonyms according to their derivations. For instance Indra is one who rains; Śakra is one who is potent. Purandara is one who penetrates into (enemy) city and so on. P. 7/36-37.

समभिरूढनयाभास – Sambhiruḍha nayābhās - The fallacy in regard to it (i.e. Sambhirūḍha naya) consists in maintaining the difference in objects in accordance with the difference in synonyms. As for instance (to maintain that) the words Indra, Śakra and Purandara etc., signify really different objects; as they are different words, like the words elephant, deer, horse etc.

एवम्भूतनय – Evambhūta naya - The such like naya maintains that words signify those objects which have the activities denoted by them. As for instance: Indra is so called because he rains; Śakra is so called because he exercises power; Purandara is so called because he penetrates into the (enemy) city. P. 7/40-41.

एवम्भूतनयाभास – Evambhūtanayābhāsa - The fallacy in regard to it (i.e. the evambhūta naya) consists in refusing to give the object its usual name when it is not functioning. For instance : To hold that the thing called the 'pitcher' should not be so called when it is not doing the particular function (indicated by the word, pitcher); because it is then devoid of the function indicated by the word, pitcher; like a cloth and so on.
P. 7/42-43.

परार्थानुमान के दस अवयव – Ten parts of the inference for the sake of others - The best form of an inference for the sake of others consists in the statement of the following ten parts or members (daśa avayava) 1. Proposition (Pratijñā) 2. Correction of the proposition (Pratijñā śūddhi) 3. Reason or middle term (Hetu) 4. Correction of the reason or middle term (Hetu śūddhi) : 5. Example (dṛṣṭānta) 6. Correction of the example (dṛṣṭanta śūddhi). 7. Application

(upanaya) 8. Correction of the application (upanaya śūddhi) 9. Conclusion (nigamana); and 10. correction of the conclusion (nigam and śūddhi).

N. Page 9.

पक्ष – Pakṣa (the minor term) is that which is asserted to be connected with the (major term or) Sādhya, and is not excluded by perception etc., it is to be used here (in an inference for the sake of others) as exhibiting an abode of the reason (i.e., the middle term, called hetu). Otherwise, owing to a misconception as to the abode of the reason (i.e. pakṣa or minor term) as intended by the disputant, his reason (hetu or middle term may appear to his opponent as absurd. A man who has come to behold the excellence of an archer will have to behold the opposite of it, if the archer hits without fixing an aim.

N. 15-16.

हेतु के प्रयोग के प्रकार – The reason (or the middle term, hetu) may be used to show connection or the opposite of it; in either of these two ways, the Sādhya (that which is to be proved) can be proved. N. 17.

साधर्म्य दृष्टान्त – Where the inseparable connection of the major term (Sādhya) and the middle term (Sādhana or hetu) is shown by homogeneousness (Sādharmya), the example is called a homogeneous one, on account of the connection (between those terms) being recollected. N. 18.

वैधर्म्य दृष्टान्त – Vaidharmya Dṛṣṭānta - The heterogeneous example is that which shows that the absence of the major term (Sādhya) is followed by the absence of the middle term. N. 19.

ज्ञान के पाँच भेद – The five divisions of knowledge - In the Rāyapaseniya sutta, Kesi-Kumāra, a follower of Pārsva is described as giving the same five divisions of knowledge as are found elsewhere in the Āgamas. This theory in its basic form, is presupposed by the Jaina doctrine of karma which, in its fundamentals, is beyond doubt pre-Mahāvīra. The āgamas are unanimous as regards the fivefold divisions of knowledge, and there is no Controversy between the Śvetāmbaras and Digambaras regarding it/ S.J.P. 27.

प्रमाण – Pramāṇa - Knowledge of a person of right attitude was considered as valid knowledge.

ज्ञान और दर्शन के विषय में मतवैभिन्न – Controversy regarding conation and knowledge - Conation is the prehension of the generality of the objects and knowledge is the prehension of the details (ākāra) of the object.

Dr. verses 43,44.

The indescribable prehension by the soul of the mere presence of objects having general and particular qualities is conation. Dr. verse 483.

Conation prehends generality and knowledge prehends particularity is not a tenable view, because reality is universal cum particular. Vṛtti. P. 80. Brahamadeva's commentary on Dravyasaṁgraha.

Experiencing of the self is conation, and the comprehension of the external object is knowledge.

Dhavalā (commentary on
Saṭkhaṇḍāgama by Vīrasena
Satprarupaṇā, part I Vol I
Page 383.

If knowledge is admitted as having two capacities to apprehend self and not self then conation is reduced to a superfluous entity. Vīrasena tries to solve the problem by stating that knowledge prehends things other than the self, conation prehends things identical with the self and therefore the two can not be the same. Ibid P. 383.

ज्ञान का प्रामाण्य – The validity of knowledge consists in its agreement with the knowable (i.e., the object which is to be determined. P. 1/18.

Jñānarūpatā - ज्ञानरूपता - States of cognition.

Jñānamārgaṇā - ज्ञानमार्गणा - Knowledge soul quest.

Jñānapakṣa - ज्ञान पक्ष - Perceptiveness, Knowing faculty.

Jñāna pramāṇa - ज्ञान प्रमाण - Coextensive with knowledge.

Jñāna yoga - ज्ञान योग - A branch of yoga.

Jñāna samaya - ज्ञान समय - The system of knowledge.

Jñāna swarūpa - ज्ञान स्वरूप - Embodiment of knowledge or of the form of knowledge.

Jñāna vinaya - ज्ञान विनय - Reverence to knowledge - Acquiring knowledge, practising knowledge, recollecting knowledge and so on with great veneration and with the object of attaining salvation constitute reverence to knowledge. S - 9/23.

Jñānī - ज्ञानी - Enlightened, A person possessed of right knowledge.

Jñānādvaita - ज्ञानाद्वैत - Absolute idealism.

Jñānārakta - ज्ञानारक्त - Absolute in study.

Jñānāvaraṇīya karma - ज्ञानावरणीय कर्म- Knowledge obscuring karmas.

Jñāpaka - ज्ञापक - Suggestive.

Jñāpaka kāraṇa - ज्ञापक कारण - Revealing cause.

Jñāpyajñāpaka bhāva - ज्ञाप्य ज्ञापक भाव- The real causation and logical suggestion.

Jñātaśīlācāra - ज्ञात शीलाचार - Well versed in the vows.

Jñātṛputra - ज्ञातृपुत्र - Mahāvīra is called Jñātṛ Kulotpanna, Jñātṛputra etc.

Jñāyaka - ज्ञायक - Knower.

Jñāyaka bhāva - ज्ञायक भाव - The all knowing principle.

Jñāyaka śarīra - ज्ञायक शरीर - The knower's body.

Jñāyaka śarīra - ज्ञायक शरीर - The body of the knower. The body of the knower is that, which accompanies the knower through the past, the present and thr future. S - 1/5.

Jñeya - ज्ञेय - Perceptibles, object, knowable.

ज्ञेय – Knowable - that which is not known by the perfect one is not knowable and hence is not existent.

Āptaparīkṣā verse 95.

Jñeyapramāṇa - ज्ञेय प्रमाण - co-extensive with the objects of knowledge.

LIST OF HELPING BOOKS

1. Reality (English translation of Sarvārthasiddhi)
   Translated by S.A. Jain.
2. Puruṣārthasiddhyupāya (English translation).

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4. Ṛṣabhadeva : The founder of Jainism. *By C.R. Jain.*
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49. Yaśastilaka Campū.
50. Address to Self.
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आ. सोमदेव

79. आहारदान कैसे 8/–
श्री देशराज 'एडवोकेट'

80. माँ मुझे मत मारो 15/–
डॉ. सुनील जैन एवं त्रिशला जैन

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81. जिनपूजा 15/–
संकलन

82. महाकवि आ. विद्यासागर की साहित्य साधना एवं शोध संदर्शिका 15/–
मुनि श्री सुधासागर जी

83. आ. ज्ञानसागर वाङ्मय में नय निरूपण
पं. शिवचरण लाल जैन

84. आ. ज्ञानसागर साहित्य में चित्रालंकार
डॉ. रुद्रदत्त त्रिपाठी

85. आ. विद्यासागर का व्यक्तित्व एवं काव्यकला 50/–
डॉ. माया जैन

86. महापर्व–राज
मुनि श्री सुधासागर जी

87. जिन्दगी का सच
मुनि श्री सुधासागरजी

88. पणमामि चरणं विसुद्धतरं
मुनि श्री सुधासागरजी

89. सुधासागर हिन्दी इंगलिश डिक्शनरी
सम्पादक – डॉ. रमेशचंद

90. सांख्य दर्शन की शास्त्रीय समीक्षा
डॉ. शक्तिबाला कौशल

91. आ. ज्ञानसागर की साहित्य साधना एवं सांगानेर जिन बिम्ब दर्शन

92. शोध संदर्शिका महाकवि आचार्य ज्ञानसागर के वाङ्मय समाहित शोध विषयक शीर्षक
प्रेरणा मुनि सुधासागरजी

93.

94.

नोट :

उपर्युक्त प्रकाशित साहित्य के अलावा हमारे यहाँ सम्पूर्ण दिगम्बर भारतवर्षीय संस्थाओं से प्रकाशित लगभग 600–700 प्रकार के दिगम्बर जैन शास्त्र भी उपलब्ध हैं।

आप अपने मन्दिरों, विद्यालयों एवं पुस्तकालय स्थापना हेतु सम्पूर्ण साहित्य मंगवा सकते हैं। आपकी सूचना आने पर एक हफ्ते में संपूर्ण साहित्य उपलब्ध करा दिया जायेगा। राशि कृपया एडवांस भेजें अथवा वी.पी.पी. द्वारा मंगवा सकते हैं।

आप राशि का ड्राफ्ट "भगवान ऋषभदेव ग्रन्थमाला" के नाम से भेजें। हमारी संस्था की प्रकाशित ग्रन्थ सूची की नामावली में अंकित सम्पूर्ण पुस्तकों के सेट को एक साथ मंगवाने पर 20% की छूट देय है।